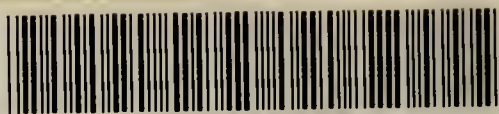


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THE
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RISE AND PROGRESS
OF THE
TEMPERANCE REFORMATION

FROM THE EARLIEST PERIOD TO SEPTEMBER, 1881,

WITH AUTHENTICATED PARTICULARS OF THE VARIOUS OFFSHOOTS, AIDS, AND AUXILIARIES
TO THE MOVEMENT, INTERWOVEN WITH BIOGRAPHICAL SKETCHES OF THE PIONEERS
OF TEMPERANCE.

BY P. T. WINSKILL.

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THIS WORK

Is Most Respectfully Dedicated

(BY PERMISSION)

TO

RALPH BARNES GRINDROD, ESQ.,

M.D., LL.D., F.L.S., F.G.S., etc.

(TOWNSEND HOUSE, MALVERN).

AUTHOR OF THE FIRST TEMPERANCE PRIZE ESSAY, "BACCHUS," ETC., ETC.; ONE OF THE FIRST MEDICAL MEN IN THE COUNTRY TO ADOPT AND PUBLICLY ADVOCATE TOTAL ABSTINENCE PRINCIPLES, AND TO EARN FOR HIMSELF THE DISTINCTIVE TITLE OF "THE MEDICAL APOSTLE OF TEMPERANCE;" THE FOUNDER OF THE FIRST BONA FIDE TOTAL ABSTINENCE SOCIETY IN ENGLAND; ONE OF THE FOUNDERS OF THE BRITISH TEMPERANCE ASSOCIATION (NOW LEAGUE); ONE OF THE FIRST ADVOCATES AND PROMOTERS OF JUVENILE TEMPERANCE SOCIETIES AND BANDS OF HOPE; AND ONE OF THE MOST EARNEST, CONSISTENT, AND SELF-SACRIFICING TEMPERANCE REFORMERS IN THE COUNTRY: AS A SINCERE MARK OF ESTEEM AND REVERENCE FOR HIS UNPARALLELED EXERTIONS TO ENLIGHTEN THE PUBLIC MIND ON THE TRUE NATURE AND EFFECTS OF THE USE OF INTOXICATING LIQUORS,

By THE AUTHOR.

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PREFATORY NOTE.

WITH grateful acknowledgment of the kindly aid, the cheering words of encouragement, and the practical proofs of sympathy accorded to him by many of the most prominent friends and supporters of the temperance movement, and also to those other friends—abstainers and non-abstainers—who kindly subscribed for a work which they had not seen, the Author now sends it forth to the world, trusting that it will not only meet with their approval, but be blessed to the good of the cause. Over twelve months have elapsed since the work was first announced, but the unavoidable delays will prove advantageous to the subscribers, as much additional and important matter has been given, and every effort put forth to make the work worthy of the subject.

P. T. WINSKILL.

Warrington, October 18th, 1881.

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INTRODUCTION.

ALTHOUGH the Temperance Cause is now an established and popular institution, with branches in almost every town and village in the United Kingdom, and having advocates and supporters of almost every grade and position in society, yet it is a lamentable fact that amongst the younger portion of the members especially, little or nothing is known of the early history of the movement, or of the trials and difficulties which were endured by the pioneers of temperance.

Numbers of noble men, who were early workers, able, staunch, and true friends and supporters of what was in their day an unpopular and despised doctrine—men of whom it might truly be said that “the world was not worthy”—have passed away, and their names, instead of being “household words,” are unknown to thousands of persons who are now identified with the movement which those departed heroes and their coadjutors so long and ardently laboured to establish and support.

Although there are, and have been, a large number of valuable temperance works issued from the press, a great variety of periodicals, magazines, &c., &c., there is not as yet any truly comprehensive and authenticated history of the movement. True, there are numerous brief sketches and personal narratives, but many of them contain serious errors, exaggerations, and assumptions that have been proved to have no foundation in fact.

Since some of these sketches were written, important facts have come to light that were unknown to the writers, whilst others equally true and important have been altogether overlooked, and these require a place in the history of the temperance movement.

The writer of these pages feels and acknowledges his inability to produce a work which, in a literary sense, will be worthy of the cause; but, in the absence of a more able and skilful hand, he has ventured to undertake and carry out what has been to him a most interesting and agreeable pursuit, viz., to gather together, condense, and record what

he hopes will prove to be a fair, impartial, and comprehensive sketch of the rise and progress of the Temperance Reformation.

He has devoted considerable time and attention to the work, and for a number of years has been engaged in the collection of materials, noting down facts and incidents, which have been carefully verified and confirmed, either by public records of the times, or by personal intercourse with the persons best able to supply the information and to furnish the necessary proofs.

Valuable information has been obtained from the works of Dr. Frederick Richard Lees, Joseph Livesey's "Preston Temperance Advocate" (an invaluable but somewhat incomplete record of early events; for, as Dr. Grindrod remarks in a private letter to the writer of these pages (Nov., 1879), it "omits mention of many early events which nevertheless are facts"), Livesey's "Moral Reformer," "Early Reminiscences," &c.; Joseph Dearden's brief sketch, James Teare's "Early History," Peter Burne's "Teetotaler's Companion," Dr. Grindrod's "Bacchus," Rev. Dawson Burns's "Temperance Dictionary," "The American Permanent Temperance Documents," "The Report of the International Convention," "The Temperance Spectator," "Meliora," "The Temperance Record," "The Temperance Advocate," "The Alliance Weekly News," "The Star of Temperance," "The Templar," "The Annual Registers of the British Temperance League," Rev. S. Couling's "History of the Temperance Movement," various local newspapers, and a number of pamphlets, tracts, &c., to which have been added facts and incidents that have come under the writer's own notice, and in which he has taken some humble part, during the forty odd years he has been identified with the movement.

In the following pages an attempt is made to give interesting, instructive, and reliable information upon (1) the principles and progress of Temperance Societies (*i.e.*, societies adopting the pledge of abstinence from ardent spirits only) as distinguished from and unconnected with the teetotal principle; (2) the more advanced principle and practice of entire abstinence from all intoxicating liquors, or what is popularly known as teetotalism, and its establishment in this and other countries; (3) a concise sketch of the history, objects, and aims of the various offshoots or auxiliaries of the temperance cause, some of which have now

assumed immense proportions, and have become important and valuable institutions ; (4) brief biographical sketches of prominent pioneers and early and faithful workers in the cause, which will be found interwoven with the history of the particular societies or districts with which they were connected.

The author trusts that the result of his labours will be alike gratifying to all, and tend in some measure to further the progress of the grand and glorious principles of the Temperance Reformation.

As already intimated, the writer has no other interests to serve but those of truth and justice, being perfectly free and unfettered, writing entirely upon his own responsibility and of his own choice ; working as a humble but earnest and devoted friend of principles as dear to him as life itself.

He has endeavoured carefully to weigh the whole of the evidence, to sift out, investigate, and confirm the various facts adduced, and to present them to his readers in plain homely language, with such references, &c., as will enable them to consult the authorities for themselves and thus prove whether these things are so or not.

In some instances the facts are condensed and given in substance only ; in others he has deemed it advisable to give the author's own words, and all such quotations will be marked by inverted commas, and references made to the source from whence they have been taken. More especially will this be seen in those chapters devoted to the history of the Good Templar movement and some other organisations, as the author desires to be as fair and impartial as one taking part in some of the events recorded can reasonably be expected to be. "Nothing extenuate nor set down aught in malice" has been the aim and object of the writer throughout the entire work, which is as complete and comprehensive as the means at his disposal would allow.

In undertaking and executing this work the writer has catered for those of his own class mainly. All his life long he has had to toil for his own living, and had but a meagre education ; he is, therefore, quite prepared for criticism upon the literary character of this work, but believes that the facts adduced are indisputable, and if the ignorant are instructed, faithful workers encouraged, and the cause of true temperance in any way aided by his humble efforts, he has his reward. To

the veteran reformers, Mr. Joseph Livesey, of Preston ; Dr. R. B. Grindrod, of Malvern ; Mr. William Mee, of Warrington ; Mr. Charles Bell, of Middlesbrough ; Mr. F. Atkin, late of the British Temperance League ; Mr. William Hoyle, of Tottington ; T. H. Barker, of the United Kingdom Alliance, and numerous other gentlemen, the writer is deeply indebted for the loan of old standard temperance works, pamphlets, papers, and other important documents, and for aid, counsel, and encouragement in the work in which he has been engaged. To these gentlemen and to the authors of the various works from which he has made extracts he tenders his grateful acknowledgments.

P. T. WINSKILL.

Warrington, 1881.

CHAPTER I.

THE ANTIQUITY OF THE PRINCIPLES OF TEMPERANCE.

The Principles of Temperance Societies not of Modern Origin—Letters on the Temperance Question written 4,000 years ago by an Egyptian Priest—The Nazarites—The Rechabites—Testimony of the Rev. Dr. Wolff—Signor Pierotti's Paper on the Rechabites—Josephus on the Essenes, &c.—Philo on the Therapeutæ of Egypt—The Nabathæans—Carthaginian Judges, &c.—Laws of the Ancient Scots, &c.—The Laws of Bhudda on Abstinence from Drink—A Religious Community in India and Abstinence from Drink, &c.—German Temperance Orders in the Seventeenth Century—An English Temperance Pledge in 1637—Remarks.

THE principles of the Temperance Reformation are not, as many have supposed, of modern origin, or new-fangled notions confined to the early part of the nineteenth century, but are of much greater antiquity than many teetotalers are themselves aware of. Of this fact ample proof is furnished in the works of Dr. F. R. Lees. In his "Textbook of Temperance" * we read: "In a letter written nearly 4,000 years ago by Amen-en-am, an Egyptian priest and tutor, to his pupil Penta-our, occurs the following passage: 'Thou knowest that wine is an abomination, thou hast taken an oath (or pledge) concerning strong drink, that thou wouldst not put such (liquor) into thee. Hast thou forgotten thine oath?' In another letter, written shortly after the above, this Egyptian priest, resuming the allusion to the temperance pledge, says: 'Turn not thy face from my advice, or dost thou really give thine heart to all the words of the votaries of indulgence? Thy limbs are alive, then, but thy heart is asleep. I, thy superior, forbid thee to go to the taverns. Thou art degraded like the beasts. But we see many like thee; haters of books, they honour not God. God regards not the breakers of pledges, the illiterate,' &c.

It is recorded that this young man afterwards became a steady and reformed character, and rose to the dignity of Court Poet to one of the Pharaohs.

Turning to the sacred records of our race, the book of books—the Bible—we read of a peculiar religious body, termed the Nazarites, who, amongst other observances, included total abstinence not only from wine and strong drink, but also from the fruit of the vine; and this was by Divine ordinance, as stated in Numbers vi. 1-4: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto

*Pages 94, 95.

the Lord, he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried. All the days of his separation shall he eat nothing that is made of the vine tree from the kernels even to the husks."

Samson, the strong man, was not only himself a Nazarite from birth, but his mother also was expressly commanded to be one for a given period before his birth: "Now, therefore, beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing. For lo, thou shalt conceive and bear a son; and no razor shall come upon his head; for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hands of the Philistines," were the words of the angelic messenger, and this warning was repeated to Manoah, her husband.*

The prophet Samuel was also a life-long Nazarite, being dedicated to God in his infancy.†

The Septuagint has a clause not found in the Hebrew text or V. version of the Scriptures, which reads: "And of wine and strong drink he shall not drink."‡ Philo, the Jewish historian, quotes this clause, and pointedly refers to Samuel as "chief of kings and prophets," and as a Nazarite for life.

Another illustrious Nazarite from birth, and during the period of his whole life, was John the Baptist, the forerunner of Christ the Messiah. Of John it was said by the angel: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink."§ And in the Gospel narratives we learn that John was so strict a Nazarite, that he was deemed by the multitude to be possessed of a demon, by whose aid he was enabled to bear the fatigues and privations of an arduous and ascetic life.¶

In the 30th chapter of Jeremiah we have a most interesting account of a separate and distinct people termed Rechabites, who faithfully carried out the injunction of Jonadab, their founder, and refused to drink wine under very peculiar circumstances, for which they received the Divine assurance that "Jonadab, the son of Rechab, shall not want a man to stand before me for ever."

The late Rev. Dr. Wolff, who was himself a Jew, but had adopted the Christian religion, and became a great traveller and missionary amongst his own people, narrates how in 1836 he met a Sheikh, of the "tribe of Hobab," who spoke of the B'nee Arhab (children of Rechab) as another branch of his descendants. At another time, when Dr. Wolff was preaching to a number of people (whilst travelling over the plains of Mesopotamia), a Bedouin cavalier approached. Dismounting from his horse, he passed through the crowd till he came to Wolff, when he looked in his Bible, and to Wolff's great surprise he began to read Hebrew. Wolff asked him who he was.

* Numbers xiii. 3, 4, 13, 14.

† Samuel i. 9-17.

‡ "Bible Temperance Commentary," p. 79. § Luke i. 15.

¶ Math. xi. 18, 19. Luke vii. 33-5.

He replied, "I am one of the descendants of Hobab, Moses's brother-in-law, and of the branch called the B'nee Arhab, children of Rechab, who live in the deserts of Yemen. We drink no wine, plant no vineyards, sow no seeds, and live in tents. And thus you see how the prophecy is fulfilled—'Jonadab, the son of Rechab, shall not want a man to stand before me for ever.'" Saying this he rode off, leaving behind him the strongest evidence of the truth of Holy Writ. Some years afterwards Dr. Wolff was in Arabia, and at the town of Sanaa met with a portion of this tribe, and in the course of conversation he told them that he had seen one of their nation in Mesopotamia. They inquired if his name was Joseph Wolff, and on being answered in the affirmative, they embraced him, and said they were still in possession of the Bible which he had given to Moosa. He spent six days with them, and describes them as fine, healthy-looking men, of great simplicity, of kind manners, and very intelligent, and says: "They drink no wine, and sow no seed, and live in tents, and remember good old Jonadab, the son of Rechab." *

In October, 1862, Signor Pierotti read a paper at the meeting of the British Association on "Recent Notices of the Rechabites," in which he stated that he met with a tribe of that name near the Dead Sea. They had a Hebrew Bible, and said their prayers at the tomb of a Jewish Rabbi.

Josephus in his works speaks of certain ancient religious communities named Essenes, Therapeutæ, and others, who practised the principles of temperance. He says: "The Essenes are Jews by nation, and a society of men friendly to each other beyond what is to be found among any other people. They have an aversion to sensuous pleasures in the same manner as to that which is truly evil. Temperance and keeping their passions in subjection they esteem a virtue of the first order. They are long lived, so that many of them arrive to the age of a hundred years; which is to be ascribed to their simple and plain diet, and the temperance and good order observed in all things." †

Of the Therapeutæ of Egypt, Philo says: "Their drink is only water from the stream; they eat only to satisfy hunger, and drink only to quench thirst, avoiding fulness of stomach as that which is hurtful both to body and soul. At their feasts they drink no wine, but only pure water. They abstain from wine, as reckoning it to be a sort of poison that leads men into madness; and from too plentiful fare, as that which breeds and creates inordinate and beastly appetites."

Diodorus Siculus (lib. 19, cap. 94) relates the following concerning a people called Nabathæans, residing in Arabia: "Their laws prohibit the sowing of corn, or anything else that bears fruit, the planting of trees or vines, *the drinking of wine*, and the building of houses; and the transgression of them is punished capitally (*i.e.*, by death); and

* Dr. Wolff's "Travels and Adventures," edit. 1861, pp. 159 and 508. See also Dr. Grindrod's "Bacchus," 1st edit., p. 417.

† Josephus's "Wars" Book 2, chap. 8.

the reason is, their thinking that those who are possessed of such property can be easily forced to submit to the authority of their more powerful brethren.”*

By the laws of Carthage, *magistrates* were forbidden the use of wine during their term of office, and *judges* also were to abstain therefrom during the performance of legislative functions, whilst *governors* of places during the time of their lawful administration were not allowed to drink wine.

In one of the decrees of Charles the Great, A.D. 803, in relation to courts of justice it was enacted, “that no person in *drink* be permitted to *solicit* or *prosecute* a cause there, nor to give evidence; and that no judge hold any such court but fasting.” In order also to prevent persons giving evidence in a state of intoxication, it was further ordered, “that if they had eaten (or drank) they should neither be sworn nor give evidence.” One of the enactments of the ancient Welsh had a similar object in view. The laws, however, of the primitive Scots were still more decisive, and prohibited the use of intoxicating liquors by those who held important offices, under severe penalties. By the law of Argadus, Governor of Scotland, A.D. 160, it was decreed that “*all who held the office of magistrate or other public posts should abstain from the use of any kind of inebriating liquor under penalty of death.*” †

From the remotest antiquity abstinence from intoxicating liquors has been enjoined on physical, social, or religious grounds by the Brahmins, Hindoos, Mahometans, and others. The religion of the Chinese and neighbouring nations enjoins upon its faithful followers entire abstinence from all intoxicating liquors. The inhabitants of China generally, as well as the natives of Japan, adopt the religious creed of the divinity *Fo*, whose precepts, by a strict conformity to which alone they conceive they can lead a virtuous life and obtain his approbation, are as follows: (1) Not to kill anything that has life; (2) not to steal; (3) not to commit fornication; (4) not to lie; and (5) *not to drink strong liquors*. From the Catechism of the Shamans, or the Laws and Regulations of the Priesthood of Buddha, we learn: “This law commands us not to drink any intoxicating liquor. There are many sorts in the western frontier countries, as liquors made of sugar-cane, of grapes, and of many other plants; in this country (China) it is the general custom to make a strong liquor from rice—of all these thou shalt not drink, with this exception, when thou art sick, and nothing else can restore thy health, and then it must be known by all that thou drink strong liquors. If there be reason for it, thou shalt not touch any liquor with thy lips, thou shalt not bring it to thy nose to smell at, nor shalt thou sit in a tavern, or together with people who drink spirits.” ‡

From the same source we have the following remarkable statement:

Dr. Grindrod's “Bacchus,” p. 446.

† Dr. Grindrod's “Bacchus,” p. 442.

‡ Dr. Grindrod's “Bacchus,” pp. 494-93.

"There was once a certain Yewpohan, who by breaking this law violated also all others and committed the thirty-six sins; you can see by this that it is no small sin to drink wine (strong drink). There is a particular department in hell filled with mire and dirt for the transgressors of this law, and they will be born again as stupid and mad people, wanting wisdom and intelligence. There are bewildering demons and maddening herbs, but spirits disorder the mind more than any poison. The Scripture moveth us, therefore, to drink melted copper sooner than violate this law, and drink spirits. Ah! how watchful should we be over ourselves."

A religious community called the Saadhs, residing near Delhi, in India, are said to have been abstainers from all luxuries, "such as *tobacco, paun, opium, and wine*," and are described as peculiarly industrious, charitable, orderly, and well-conducted people, chiefly engaged in trade.*

Coming down to the year 1517, A.D., we find that an institution was set on foot in that year for the special cultivation of temperate habits among the higher classes in Germany. This association was instituted by Sigismond de Dietrichstein, under the auspices of St. Christopher. Eighty-three years afterwards, viz., on Christmas Day, 1600, another institution, called "The Order of Temperance" was established by Maurice, Landgrave of Hesse. The rules of this Order were, however, of a very lax and indefinite character, and indicate a somewhat thirsty disposition on the part of its members. A knight, for example, was allowed at each meal (twice a day) to drink seven *bocaux*, or glasses of wine. A third institution of this kind was established and patronised by the Count Palatine, Frederick V. This, we are given to understand, was a considerable improvement upon the former societies, as one of the rules provided that none of its members should ever become intoxicated. "These societies were not only limited in their usefulness, but transitory in their existence." †

A temperance pledge was not altogether unknown in our own country in the early part of the seventeenth century. The following was found written on the blank leaf of an old Bible in the handwriting of the Rev. R. Bolton, B.D., bearing date Broughton, near Northampton, April 10th, 1637: "From this day forward, to the end of my life, I will never pledge any health, nor drink a carouse, in a glass, cup, bowl, or other drinking instrument whatsoever, whosoever it be, from whomsoever it come, except the necessity of nature do require it. Not my own most gracious king, nor any the greatest monarch or tyrant on earth, not my dearest friend, nor all the gold in the world shall ever enforce me or allure me; not an angel from heaven (who I know will not attempt it) should ever persuade me. Not Satan with all his old subtleties nor all the powers of hell itself shall ever betray me. By this very sin (for sin it is, and not a little one) I do plainly find that I have more offended and more dishonoured my

* Dr. Grindrod's "Bacchus," p. 498.

† "Bacchus." Introduction, p. 5. P. Burne's "Teetotalers' Companion," p. 314.

great and glorious Maker, and most merciful Saviour, than by all the other sins that I am subject unto ; and for this very sin I know it is that my God hath often been strange unto me. And for that cause and no other respect have I thus vowed, and I heartily beg my good Father in heaven of His goodness and infinite mercy in Jesus Christ to assist me in the same, and to be favourable unto me for what is past. Amen.

“(Signed) R. BOLTON.”*

These various illustrations and examples prove to a demonstration that the principles of temperance were known and practised long before the formation of our modern Temperance Societies, so that in the words of Solomon, “there is nothing new under the sun.”

* “Preston Temperance Advocate,” 1835, p. 68. See also Brook’s “Lives of the Puritans,” Vol., II. p. 390.

CHAPTER II.

THE ORIGIN OF MODERN TEMPERANCE, OR ANTI-SPIRIT ASSOCIATIONS.

Origin of the Modern Temperance Societies—First Efforts in America—The Farmers of Litchfield—Dr. B. Rush, &c.—The Temperate Society of Moreau and Northumberland—The Sober Society of Allentown, New Jersey—The American Congregational Association and the Temperance Question—Rev. Lyman Beecher, Rev. Justyn Edwards, and others—Formation of the American Temperance Society—The American Congressional Society—National Temperance Convention at Philadelphia—Wonderful Success of the Movement—National Results—Remarks, &c.

WHAT is now known as the Temperance Reformation is a movement of modern times, and had its origin about the end of the last and the beginning of the present century in the United States of America. According to the *Federal Herald* for July 13, 1789, printed at Lansingburgh, New York, it appears, that the *first* American Temperance Society was established at Litchfield, Connecticut. It notices the fact in the following words: "Upwards of 200 of the most respectable farmers of the County of Litchfield, Connecticut, have formed themselves into an *association* to discourage the use of spirituous liquors, and have determined not to use any kind of distilled liquors, in doing their farming work, the ensuing season." (Vol. III., No. 74.)* By the researches and writings of Dr. Benjamin Rush, the question of temperance was brought before the reading public of America, and, influenced thereby, the Quarterly Methodist Episcopal Conference of Virginia in 1797 unanimously passed the following resolution: "Resolved—That we, the members of this Conference, do pledge our honour, as well as our word as Christians, not only to abandon *entirely* the use of ardent spirits ourselves, except as a medicine, but also to use our influence to induce others to do the same."† The Pennsylvanian Synod recommended that their ministers should preach against the *sin* of intemperance and the *causes* tending to it, and in 1805 a sermon, entitled "The Fatal Effects of Ardent Spirits," was preached by Ebenezer Porter, *Pastor of the First Church in Washington, Connecticut*, and this was reprinted by T. C. Strong in 1812. In 1811 "The Substance of Two Discourses on Intemperance," delivered at Natick, by the late Rev. Stephen Badger, was published at Boston, in a pamphlet of 24 pages.

In 1805 an association was formed at Allentown, in the State of New

* Dr. Lee's "Temperance Textbook," 1871, p. 148.

† *Ibid.*, p. 150.

Jersey (America), which was entitled "The Sober Society," but it is not known what the bond of membership really was.

In March, 1808, the Rev. Lebbeus Armstrong, Pastor of the Congregational Church at Moreau, Saratoga county, New York, received a visit from Dr. Billy J. Clark, who was a physician in that place, and he proposed to Mr. Armstrong the formation of a Temperance Society. Mr. Armstrong approved of the idea, and convened a meeting, which was held in the schoolroom on the 30th of April, 1808, the result being the formation of a Temperance Society on the principle of abstinence from ardent spirits. The inaugural address was delivered by the Rev. L. Armstrong on the 25th of August, 1808, and the society was named "The Temperate Society of Moreau and Northumberland." Its meetings were held quarterly, and after struggling on for some fourteen years it ceased to exist. Its fundamental principles were contained in Rule 4. "No member shall drink rum, gin, whisky, wine, or any distilled liquors or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease (also excepting when at public dinners), under a penalty of twenty-five cents, provided that this rule does not infringe on any religious rite." Sec. 2. "No member shall be intoxicated under a penalty of fifty cents." Sec. 3. "No member shall offer any of the said liquors to any person to drink thereof under a penalty of twenty-five cents for each offence."*

The Rev. Lebbeus Armstrong evinced a lively interest in all the subsequent stages of the Temperance Reformation, and in 1853 published a collection of his historical notes, sermons, &c., under the title of "The Temperance Reformation: its History from the Organisation of the First Temperance Society to the Adoption of the Liquor Law of Maine, 1851," in which he assumes that the Temperate Society of Moreau and Northumberland (of which he was the founder) was the first modern Temperance Society established. In the absence of facts to the contrary, this statement has been repeated by Peter Burne, and numerous others who have written on the history of the temperance movement. It is evident that Mr. Armstrong was unaware of the Litchfield and Allentown Societies, and therefore he had a valid claim to the honour of founding *what he believed to be* the first modern Temperance Society.†

In the year 1811 the General Association of the Congregational body in America appointed a committee on the subject of intemperance, and this committee being unable to suggest or propose a remedy, the Rev. Dr. Lyman Beecher (father of the Rev. Henry Ward Beecher and of Mrs. Harriet Beecher Stowe, authoress of "Uncle Tom's Cabin" and other popular works) moved the appointment of another committee to report without delay a remedy for intemperance. He was himself appointed chairman of this second committee, and reported resolutions recommending to all good men total abstinence from all distilled liquors. The report was adopted, and from that

* Burne's "Teetotaler's Companion," p. 316.

† See also Chapter IV., Early Societies in Scotland.

time Dr. Beecher acted upon the principle and trained his children therein. While pastor of the church at Litchfield, in the State of Connecticut, Dr. Beecher preached six thrilling sermons on "The Evils of Intemperance," and these were published in 1827, as were also a volume of sermons on Temperance by the Rev. Mr. Palfrey. Mr. Beecher's sermons were widely circulated in America and throughout Great Britain and Ireland, and later on were republished in a cheap form by the Scottish Temperance League, and thus have done valuable service in both the Old and New Worlds.

On the 10th of January, 1826, a number of gentlemen met in the vestry of Park-street Church, Boston, to take into consideration the evils of intemperance and the importance of further exertions to restrain them. The Hon. George Odiorne was chosen Moderator, and the Rev. William Jenks, D.D., as clerk. After uniting in prayer, and attending seriously to the object of the meeting, the following resolutions were adopted, viz., (1) "That it is expedient that more systematic and more vigorous efforts be put forth by the Christian public to restrain and prevent the intemperate use of intoxicating liquors;" (2) "That an individual of acknowledged talents, piety, industry, and sound judgment should be selected and employed as a permanent agent, to spend his time and use his best exertions for the suppression of the intemperate use of intoxicating liquors." A committee was appointed to consider the subject and devise plans for the carrying out of these resolutions. At an adjourned meeting held on the 13th February, 1826, rules, &c., were adopted, and the society named "The American Society for the Promotion of Temperance."*

The society, at its commencement, consisted of members elected by those present, comprising Rev. Dr. Woods, Rev. Dr. Jenks, Rev. Justyn Edwards, Rev. Warren Fay, Rev. B. B. Wisner, Rev. F. Wayland, Rev. T. Merritt, Hon. Marcus Morton, Hon. Samuel Hubbard, Hon. William Reed, Hon. George Odiorne, John Tappan, Esq., William Ropes, Esq., J. P. Chaplin, M.D., S. V. S. Wilder, Esq., and Enoch Hale, M.D. The following were elected officers, &c., for the year: Hon. Marcus Morton (president), Hon. Samuel Hubbard (vice-president), William Ropes, Esq. (treasurer), and John Tappan, Esq. (auditor). The executive committee were Rev. Leonard Woods, D.D., Rev. Justyn Edwards, John Tappan, Esq., Hon. George Odiorne, and S. V. S. Wilder, Esq. At a meeting held on the 12th of March, 1826, the society elected eighty-four gentlemen residing in the Northern and Middle States as additional members. The first annual meeting was held in the vestry of Hanover Church, Boston, on the 14th of November, 1827, when all the officers and committee were re-elected with the addition of eleven more vice-presidents. It was then decided that a donation of thirty dollars should constitute an honorary member and a donation of 250 dollars an honorary vice-president. Twenty

* *I*vide American Permanent Temperance Documents (1852), pp. 11-12 of fourth annual report.

additional members were elected, and an evening meeting was held in Hanover Church, where the first report was received and a collection made towards the funds of the society. During the year the Rev. J. Edwards and the Rev. Nathaniel Hewitt, of Connecticut, had been employed as agents, and thirty auxiliary societies, including several county and two State societies, had been organised.

A newspaper, entitled *The National Philanthropist*, had been established in Boston, by the Rev. William Collier, with the motto, "Temperate drinking is the downhill road to intemperance." During the next year more vigorous efforts were put forth, and several agents employed, the result being 220 societies were reported, the membership varying from 10 to 400 in each society.*

In the fifth report (1832) it is stated that 200 churches were free from the membership of spirit dealers. In response to a call for simultaneous meetings throughout the States, an American Congressional Society was formed in 1833, the Hon. Lewis Cass being elected president. In May, 1833, a national convention was held in the Hall of Independence, Philadelphia, attended by about 440 delegates from Temperance Societies in nineteen States and one territory. This convention met on the 24th of that month, and the sittings lasted till the evening of the 27th, when one of the last resolutions adopted was, "That in opposing the use of ardent spirits no substitute, except pure water, be recommended as a drink."

The result of these efforts was such that, in 1834, it was officially announced that "upwards of eight thousand societies had been formed, consisting of one and a half millions of persons, of whom ten thousand had been drunkards; more than four thousand distilleries had been stopped, and upwards of eight hundred merchants had renounced the sale of ardent spirits, and many others of all kinds of intoxicating drinks." The authorities of several States had rendered the obtaining of spirit licences more difficult, while in others the sale had been altogether prohibited except in large quantities, "a measure which struck an effectual blow at the evils of grogshop tippling." †

Social, moral, religious, and physical advantages followed in the wake of the Reformation, and a glorious future was opened out for the American people; and although the late lamentable civil war somewhat retarded this progress and led to retrograde movements, recent events have tended to prove that the American people are fully alive to the advantages to be derived from the inculcation and practice of temperance, and that the labours of the early reformers are not lost, nor the lessons they taught forgot, for with increased energy and impetus they still lead the van in the warfare against the iniquitous liquor traffic.

* Permanent (American) Temperance Documents, p. 15. fourth annual Report, *Ibid*, p. 91-98, fifth annual report.

† Paper by E. C. Delavan, Esq., International Convention Report, 1862, p. 21.

CHAPTER III.

INTRODUCTION INTO AND SUCCESS OF ORGANISED TEMPERANCE SOCIETIES IN IRELAND.

The Connection between Great Britain and America in 1829.—News of the American Temperance Societies long in reaching the British Isles—The Feeling of the British against the Adoption of American Notions—First Efforts in Ireland—Rev. George Whitmore Carr founds the New Ross Temperance Society—The Rev. John Edgar and Sabbath Desecration—His Appeal through the Press—Subsequent Efforts—The Belfast Temperance Society—The Ulster Temperance Pledge—Dublin Temperance Society established—Survivors: Archdeacon Hincks, Mr. Alexander Smith Mayne, Mr. Thomas Webb, and Richard Allen, of Dublin.

At the time of the establishment of Temperance Societies in America, the connection between that continent and the British Isles, and the communication of events transpiring in either country, was vastly different to what it is at present. Mail steamers were hardly thought of, and the idea of passing from one country to the other in eight or ten days would have been deemed simply preposterous. The Atlantic telegraph cables were then amongst the things “to be revealed;” neither were there the cheap newspapers nor the special postal facilities we now enjoy, so that it was some years after the date of the first efforts made in America before any steps were taken on this side of the Atlantic. Of course there were persons who got the American journals, &c., some of which contained reports of the doings of the Temperance Societies; but in those days there was not that amity and brotherly feeling towards each other that now exists (and which, in the interests of both countries we trust will ever exist), for the British people had a strong aversion to anything that savoured of an attempt to Americanise our institutions, having a strong impression that Brother Jonathan was rather fast, and had some very peculiar notions.

To Ireland has to be awarded the honour of being the first country in Europe in which the modern organised temperance movement took root, and through the efforts of a few able and zealous ministers of the Gospel was extended into Scotland, England, &c., and from thence to far distant lands.

The Rev. George Whitmore Carr, a Congregational minister of New Ross, in the county of Wexford, South Ireland, having (through personal communication with Dr. Edgar) become acquainted with the fact that Temperance Societies were being formed and successfully carried out in America, conceived the idea that such a society would be advantageous to his own people, and determined to make an effort in this direction. On the 20th of August, 1829, a

meeting was held in the Friends' Meeting House, and the New Ross Temperance Society duly organised. The following was the form of pledge adopted: "We, the undersigned members of the New Ross Temperance Society, being persuaded that the use of intoxicating liquors is, for persons in health, not only unnecessary but hurtful, and that the practice forms intemperate appetites and habits, and that while it is continued the evils of intemperance can never be prevented, do agree to abstain from the use of distilled spirits, except as a medicine in case of bodily ailment; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, and that we will in all suitable ways discountenance the use of them in the community at large." * It has been repeatedly affirmed that the New Ross was the first Temperance Society in Europe, but that this is an error will be seen when we give the history of the Abstinence Society of Skibbereen (Ireland). †

At this time (1829) it was universally acknowledged that there was much need of reform in the habits of the people of Great Britain and Ireland. The very fact that twenty-seven millions five hundred thousand gallons of proof spirits were consumed in the United Kingdom speaks for itself. Of this enormous consumption of ardent spirits it was computed that Ireland's share cost her about six millions sterling per annum, or about three guineas for every family. Irish villages with only one baker's shop had from eighteen to thirty spirit shops. It is affirmed that the Scotch were drinking twice as much as the Irish; and that London, Manchester, Leeds, and other large towns in England had spirit shops receiving customers at the rate of ten or twelve per minute. ‡ Distilled spirit was deemed a necessary of life—necessary in medicine for prevention and cure, necessary as a common beverage, absolutely essential to hospitality. There were numerous drinking fines and "footings" among tradesmen; and foolish prejudices and compulsory drinking customs among all classes had firmly established an intolerable drinking tyranny. At this period even the house of mourning for the dead was invaded by the foul fiend, and the drunkenness of Irish wakes and funerals was notorious. All manner of virtues and excellences were attributed to intoxicating liquors, and wherever men or women met together—at market or social party, at wake or funeral, whether amusement or religion—there must, as a matter of course, be the everlasting whisky bottle, or some other kind of intoxicating liquor. In paying his pastoral visits, the minister had the insidious tempter placed before him, and in many instances liquor was provided by the church, and a supply kept in the vestry for the use of the minister, and very often near to or adjoining the church gates was the public-house for the people.

*Burne's "Teetotaler's Companion," p. 320. See also W. Logan's "Early Heroes," (1873) p. 55.

† Per. Temperance Documents, p. 30. See also Chaps. 4 and 6 of this work.

‡ "Temperance Spectator," 1861, p. 179.

The Surgeon-General for Ireland testified that in the city of Dublin nearly one-fourth of all the deaths in persons twenty years of age were caused prematurely by spirit-drinking. A magistrate in county Antrim furnished a list of forty-eight persons who in his own recollection, and within two miles of his own country residence, had perished miserably by spirit-drinking. The Rev. John Edgar, D.D., in a work published by him "On the History of the Public-houses on a Mile of Road in County Antrim, and of Seventeen Houses constituting one side of a Street in a Village of County Down," states, that "not a family of them escaped direful and hideous ruin." In his own words, in commenting upon this subject he says: "The public mind was horribly perverted, public conscience dead; the drunkard was called by soft names, and took his place in honour at many a sacramental table, while congregations not unfrequently heard unmoved two or three generations of drunken ministers reasoning from their pulpits of righteousness, temperance, and judgment to come. In such a night of ignorance and crime Temperance Societies rose." *

In the month of July, 1829, an attempt was made to put a check upon the desecration of the Sabbath, and placards were posted setting forth the laws for its observance and officers were appointed to enforce them. The Rev. John Edgar, D.D., was engaged to write an address on the subject, appealing to the understanding and conscience of the people. Just at this crisis he was visited by his friend Dr. J. Penny, of America, who told him of the wonderful effects of the temperance reformation in his own country (America). Dr. Edgar seized upon the idea, and in connection with the Sabbath question published his first appeal on behalf of Temperance Societies, on the 14th of August, 1829. Of this appeal he sent two copies to the press, one to each of the two leading papers; but the editor of one refused to publish it, and intimated that he thought the rev. doctor was deranged, but the editor of the *Belfast News-Letter*† treated it more respectfully, and it was afterwards copied into other papers, and thus had a more extensive circulation. It is said that a copy of this appeal was publicly read by the Rev. George Whitmore Carr, ‡ at the meeting when the New Ross Society was formed. Finding that his appeal had created a much deeper impression than he had dared to anticipate, and that the temperance cause was worthy of more serious consideration, Dr. Edgar resolved to devote himself to the work, and wrote a large number of tracts and pamphlets, which were widely circulated. During the first year about a hundred thousand copies were distributed, and within three years about two hundred and thirty thousand temperance publications were issued from the Belfast press. In all, Dr. Edgar himself wrote some ninety tracts, &c., on this subject, some of which have been frequently republished in different parts of the British Empire and America. Dr. Edgar was editor of the *Belfast*

* Paper by Dr. Edgar in "Temperance Spectator," 1861, pp. 179-180.

† Not the *Northern Whig*, as stated in Burne's "Teetotaler's Companion."

‡ Logan's "Early Heroes," p. 55.

Temperance Advocate, and addressed large public meetings in Dublin, London, Glasgow, Manchester, Leeds, York, and other places, as an advocate of the British and Foreign Temperance Society. From Belfast the trumpet of battle against intemperance was sounded, and for some years it was the head-quarters of the temperance army in the Old World. In the province of Ulster the principles took deep and lasting root, the movement being ably supported by a number of earnest and active Christian men. It is a fact worthy of special note that the first names subscribed to the pledge of the Belfast Temperance Society—which was established on the 25th of September, 1829—were those of ministers of the Gospel and members of Christian churches of various denominations. The first six names on the list were those of the Rev. John Edgar, D.D., Rev. Dr. Houston, Rev. Dr. (now Archdeacon) Hincks, Rev. Mr. Wilson, Rev. Dr. Morgan, and Mr. Alexander S. Mayne.* To Dr. Edgar must be assigned the first and highest position as the pioneer of the early Temperance Societies in Great Britain and Ireland. He laboured long and well for the cause in its first and earliest stages; and although he bore testimony to the fact that the old anti-spirit societies had failed to accomplish all that had been anticipated of them, yet “he never could get beyond the old moderation pledge, which abjures alcohol in the shape of ardent spirits, but allows the same ‘mockers’ when presented in French wines, Burton beer,” &c., &c.

By the beginning of the year 1830, societies on the principles set forth by Dr. Edgar were established in various parts of Ireland, the total membership being computed at 12,000. The pledge adopted was very brief and simple, viz.: “We resolve to abstain from distilled spirits, and promote temperance.” The Dublin Temperance Society was established in 1829, and its first secretary was Dr. Joshua Harvey.†

Of the active friends and workers of this period there are but few survivors, the most notable being the Venerable Archdeacon Hincks, of Bushmills, county Antrim; Rev. Thomas Houston, D.D., Knockbracken; Mr. Alexander Smith Mayne, of Belfast; Mr. Thomas Webb and Mr. Richard Allen, of Dublin, each of whom were co-workers with Dr. Edgar. Mr. A. S. Mayne was a member of Dr. Edgar’s congregation, attended the select meeting on the 24th September, 1829, and was one of the first six who signed the pledge of the Belfast Temperance Society. Although now in his 76th year he still takes a deep interest in the temperance movement, and does much to disseminate temperance literature. Messrs. Richard Allen and Thomas Webb are also still connected with the movement, and are both members of the Executive Committee of the Irish Association for the Prevention of Intemperance, and took part in the work which culminated in the passing of the Irish Sunday Closing Act, 1878.‡

* *Alliance Weekly News*, August 30th, 1879. Mr. Logan, in his “Early Heroes,” gives the name of the Rev. M. Tobias, of the Wesleyan Church, Belfast, and not Mr. Wilson.

† Livesey’s “Moral Reformer,” Vol. II., p. 256.

‡ *Alliance News*, January 4th and 18th, 1879.

CHAPTER IV.

TEMPERANCE SOCIETIES IN SCOTLAND.

The Drinking Habits and Customs of Scotland—Testimony of Eminent Writers, &c.—Burne's References thereto in his "Scotch Drink," "Holy Fair," &c.—Religious Ordinances and Public-houses, &c.—John Dunlop, Esq.—The First Temperance Societies in Scotland—Leadhills Society—The Greenock Temperance Society—Mr. Dunlop's Reception by Ministers and Divinity Students at Glasgow—Glasgow Temperance Society established—The Scottish Temperance Society—The First Temperance Periodical—Mr. J. J. E. Linton, of Greenock—William Collins, Esq., of Glasgow—Dunfermline Temperance Society—Temperance and Total Abstinence.

As in Ireland, so also in Scotland the drinking customs of society had become so closely connected with all social meetings and business transactions as to present an almost insurmountable barrier to the temperance reform. Drinking customs and habits were so universal that from the cradle to the grave they accompanied almost every individual. On the birth of a child, those in attendance must drink its health, and it was no uncommon thing to give the poor innocent babe itself a sort of spirit baptism by sponging it over with whisky directly after birth. At christenings and on birthday festivals—on entering any business, at the signing of the indentures when a youth was about to be bound to a trade—drink was considered imperatively necessary. At holidays, markets, bargain-making, marriages, funerals, &c., there must be the national beverage—whisky; so that it may easily be understood how the Scotch people have become such notorious drinkers.

Those who have read Ramsay's "Reminiscences of Scottish Life and Character," the "Works of Sir Walter Scott;" J. Mackay Wilson's "Tales of the Borders," and some of the "Scottish Poets," are quite familiar with some of the painful descriptions those writers give of the sad effects of the drinking habits and customs of the people of Scotland. Scotland's own bard, Robert Burns (who too well knew in his own personal experience some of the effects of the drinking habits and customs of society), in his poem entitled "Scotch Drink," fully bears out all we have here stated on this point.

"When skirlin weanies see the light,
Thou mak's the gossip's clatter bright,
How fumlin cuifs their dearies slight
 Wae worth the name:
Nae howdie gets a social night
 Or plack frae them.

“ When neighbours anger at a plea,
 An’ just as wud as wud can be;
 How easy can the barley bree
 Cement the quarrel?
 It’s aye the cheapest lawyer’s fee
 To taste the barrel.”

Even the most sacred rites of the Church were sometimes disfigured by scenes that would make the uncivilised Indian blush to witness. On the celebration of the Lord’s Supper it was customary for large gatherings of people to be collected to the tent services. Four or five ministers would sometimes be engaged to assist the one whose communion it was. The services would begin about eleven o’clock in the forenoon, and often continue until six in the evening, or even later; while *inside* the church the ordinance was being celebrated, *outside* a tent was erected on some suitable green plot, where sermon after sermon was delivered to large crowds of people, many of whom had come from a distance, some travelling a number of miles specially to attend this solemn rite of the Church. On these occasions the public-houses did a thriving business, and it thus happened that what was intended to be a spiritual blessing, in numerous instances turned out to be a (spirituous) serious and distressing family affliction, and the occasion of much sin and mental and bodily suffering, and in some instances domestic misery ensued. In the same poem Burns makes allusion to these gatherings thus :—

“ Thou art the life o’ public haunts :—
 But thee, what were our fairs and rants?
 E’en godly meetings o’ the saunts
 By thee inspired,
 When gaping they besiege the tents,
 Are doubly fired.”

And in that severely satirical poem, “ The Holy Fair,” he graphically describes some of the effects of the too close connection that existed between good and evil, viz., religious observances and drink shops. Then there were fines and “ footings ” in all trades, and in several of the professions, so that almost every step in life was surrounded by the allurements of whisky, wine, &c. Even at meetings of the Presbyteries, it was not uncommon to have drink fines levied on a minister who had taken a new charge, or had entered the bonds of wedlock. It will thus be seen how difficult must have been the task of the early temperance reformers in Scotland.

It has been commonly stated and generally understood, that the first pioneer of the movement in Scotland was the late John Dunlop, of Greenock; but in a pamphlet recently published, entitled “ The Birthdays of the Temperance and Total Abstinence Movements in Scotland,” by James Macnair, of Glasgow, it is clearly shown that there were Temperance Societies in Scotland some years previous to Mr. Dunlop’s mission. In 1759 or 1760, an association was formed at Leadhills, near Greenock, by a number of the inhabitants, who had seen the effects produced by the closing of the distilleries during a time of famine occasioned by bad harvests, &c. On an intimation

being made that the distilleries were to be re-opened, a meeting was held, and the following resolutions were passed: "We, the inhabitants of the town of Leadhills, having taken to our most serious consideration the former direful effects of the malt distilleries, and being justly apprehensive of the like fatal consequences in time coming, as we hear that these devouring machines are again to be let loose, unanimously come to the following resolutions: (1), That the malt distilleries have been the principal cause of the immoderate use of spirituous liquors, which have been found by experience highly detrimental not only to the health, but also to the morals of mankind, especially to the labouring part thereof—being productive of all kinds of debaucheries, drunkenness, indolence, and, in fine, the very enemy of social happiness. (2), They have, ever since they came to any height, been a principal cause of the famine, while such immense quantities of the best food designed by the bountiful hand of Providence for the subsistence of His creatures, have been by them converted into a stupefying poison, calculated for the sure, though slow destruction of the human race; and, therefore, (3), we are firmly resolved, in order to prevent their baneful influence, to discourage to the utmost of our power, by all public methods, that pernicious practice, being determined to drink no spirits so distilled, neither frequent nor drink any liquor in any tavern or alehouse that we know sells or retails the same. And as we have no other means to combat these enemies of plenty, we have chosen this public way of intimating our sentiments to the world, craving the concurrence of all our brethren in like circumstances in town or country—tradesmen, mechanics, and labouring people of all denominations to join us in this laudable association. Need we use any arguments, O countrymen! to prevail with you? Can we suppose you have already forgot the late dismal effects of these distilleries? Are not the deplorable circumstances to which many of you were of late reduced yet recent in your minds; or, though some of your circumstances may perhaps have been such as have screened you from feeling them so sensibly as others, yet do you not remember the pinching condition of the poor, expressed in the most moving manner by their pitiful complaints, their meagre looks, and dejected countenances, while ready on the top of every street to fall a prey to the devouring jaws of famine—we say, can you remember these and not behold with indignation the mouths of these voracious vultures again opened? Let us then entreat you, by all that is dear to you, both as men and Christians—nay, permit us to crave it of you as a debt you owe to your country, yourselves, and especially the poor, to bestir yourselves by all rational ways in favour of such valuable interests—as you would not put a sword in your enemy's hands to sheathe it in your bowels. May you not with propriety say, when presented with a glass of the liquor, as the royal prophet in another though in some respects similar case said: 'Be it far from me. Is it not the blood of these men?'"*

These resolutions were given to the world through the press in

* J. Macnair's "Birthdays of Temperance, &c., in Scotland," 1880, p. 6-7.

April, 1760, and prove that, as a matter of fact, a Temperance Society was in existence in Scotland twenty-nine years prior to the formation of the Farmers' Association at Litchfield, Connecticut, U.S., noticed in a preceding chapter. Mr. Macnair tells us that in 1805 the Reformed Presbyterian Church of Scotland "lifted its testimony against drunkenness, making tippling one of the causes for fasting and humiliation; warning them to avoid all places likely to lead into a state of intoxication, calling alehouses '*hellhouses*;' " and he adds, "It is questionable if at this date there were a single publican in connection with this body."

In 1818 there were two societies at Cartsdyke, in the east part of Greenock. One was known as the "Regular Society," whose object was to prevent drunkenness and promote sobriety, by using intoxicating liquors, both distilled and fermented, in moderation. The other was called the "Moderation Society," its basis being abstinence from ardent spirits.

In 1825 a powerful movement was originated by the brewers of Scotland, who gathered together and published statistics showing the commitments to the police offices for drunkenness in several of the large centres of population. Their object was to procure the alteration of the licence laws, the repeal of the duty on malt liquors, and the increase of facilities for procuring what they termed "mild stimulants." They further desired to increase the duty on ardent spirits, and to make it more difficult to obtain licences for public-houses. They were joined by men of influence and position, and the agitation was a powerful means of procuring the passage of Home Drummond's Act in 1828, being "An Act for the Better Regulation [of Public-houses." Under this Act magistrates in burghs and justices in counties were constituted boards to prevent the multiplication of public-houses beyond what was "meet and convenient for the community." The formation of the Temperance Societies in 1829-30 followed this agitation. A movement to secure the introduction of the light wines of the Continent was also set on foot about this period by the aristocracy of Scotland. Their argument was that "if the people of Scotland used pure wine, there would be no intemperance and no drunkards; for these wines did not intoxicate suddenly." They advocated the lowering of the duty on these wines and increasing the facilities for procuring them, as Mr. Gladstone does now. The subject became of general interest, and the question everywhere was asked, "How can intemperance be cured?" The answer supplied by these movements was, "Substitute beer and wine for ardent spirits."

On the 28th of August, 1829, a private meeting was held in the house of Mr. John Ker, of the firm of Allan Ker and Co., at Greenock, when John Dunlop, Esq., gave a statement regarding the operations of the American Temperance Societies, and recommended the formation of similar societies in Scotland as a remedy for intemperance. As nothing definite was arrived at, another meeting was held in the house of Dr. J. B. Kirk, Greenock, on the 5th of September, 1829, when,

after a long discussion, Mr. Dunlop proposed the adoption of a pledge on the American principle. To this an amendment was proposed, prohibiting the use of all spirituous and fermented liquors containing alcohol. Another proposal was made to the effect that those who abstained from all intoxicating liquors should have their names distinguished in the roll-book, by having a cross made with red ink prefixed to their names. This meeting also broke up without coming to any definite arrangement. On the 5th of October, 1829, another meeting was held in the shop of Mr. R. B. Lusk, bookseller, Greenock, when it was unanimously decided, on the motion of John Dunlop, Esq., that a society should be formed. After discussing the question as to what basis the society should be upon, it was resolved that it should be "total abstinence from all intoxicating liquors." A pledge was drawn up and signed by four persons, and on the following day the number of signatures was increased to twelve. The following are the words of the pledge adopted: "We, the undersigned, hereby agree to abstain from all spirituous and fermented liquors for two years from this date, 5th October, 1829." * On the 6th of October the twelve held another meeting. Mr. John Dunlop urged that the word "fermented" should be struck out of the pledge, as it would prevent ministers and other influential gentlemen from joining the society. His proposal was rejected, and therefore he withdrew from them. On the 18th of September, 1829, Mr. Dunlop had met a few persons in the Religious Institution Rooms, Glasgow, to whom he gave an account of the Temperance Societies of America. In the course of the discussion which followed, one man gave expression to the opinion that "such societies would never work in Scotland." Mr. Dunlop had thus been sowing the seed and preparing the way for Temperance Societies on the same principle as the American Societies. On leaving the total abstainers he gathered together a few friends, and started a society at Greenock on the 6th of October, 1829, so that there were two societies or two pledges in existence at this period—Moderation and Total Abstinence.

The first public meeting of the Greenock Temperance Society was held on March 4, 1830, when an eloquent address was delivered by Dr. J. B. Kirk, one of the eleven total abstainers, and was followed by the Rev. John Edgar, of Belfast, and others.† At this meeting an effort was made to procure the union of the two sections—temperance men and total abstainers. A third pledge, intended as a compromise, was adopted, but soon fell into disuse, and in a short time all who agreed to abstain from ardent spirits were freely admitted. The Greenock Society thus reverted to Mr. Dunlop's early pledge, but, as will be shown in another chapter, the teetotalers did not abandon their pledge. Mr. Dunlop was the first president and Mr. J. J. E. Linton the first secretary of the Greenock Society. The latter gentleman afterwards emigrated to Canada, where he became an active and

* Macnair's "Birthdays," p. 12.

† *Temperance Spectator*, Vol. II., p. 69: letter by J. J. E. Linton.

earnest temperance worker, and an esteemed public official. Several ministers joined the Greenock Temperance Society and publicly advocated its claims.

Mr. Dunlop next directed his attention to Glasgow, but met with strong opposition from some of the ministers and divinity students, who treated him as a man "utterly vain and foolish" when he first propounded the idea of temperance. On the 29th of September, 1829, Mr. Dunlop delivered his first lecture on "The Extent and Remedy of National Intemperance," * in Dr. Dick's lecture room, North Albion Street, Glasgow, when about 150 persons were present. Amongst those present was the Rev. James Towers, now the well-known Presbyterian minister of Birkenhead—an old and zealous temperance reformer. The result of this meeting was the formation of the Glasgow Temperance Society, on the 12th November, 1829, one of its ablest and best supporters being Mr. William Collins, the Glasgow publisher, through whose exertions the constitution of the Glasgow and West of Scotland Temperance Society was drawn up and signed by nine individuals, on the 12th November, 1829.†

In 1830 the Scottish Temperance Society was formed, by changing the name of the Glasgow and West of Scotland Temperance Society, and in December of that year Mr. Robert Kettle was appointed assistant to Mr. Patrick Letham, treasurer of the society. In December, 1831, Mr. Kettle became one of the secretaries, and remained in office until the latter part of the year 1835.

On the first of June, 1830, the first number of a temperance periodical, entitled "The Temperance Record" was issued, and was printed and published by W. Collins, of Glasgow, who, as will be seen in subsequent chapters, was a laborious and earnest worker, and possibly did more for the furtherance of the temperance cause in Scotland and parts of England than any other man of his day. It is to the discredit of the more wealthy members of the society that when it was broken up and had to give place to total abstinence, they left Mr. Collins over £200 to pay out of his own private means, despite his abundant labours and munificent contributions to the cause.‡

Reverting to the year 1829, we find that, as a matter of fact, the first Temperance Society on the American plan was formed on the 1st of October by two ladies—Misses Allan and Graham—at Maryhill, near Glasgow. This society was for females only, and was "not the fountain from whence emanated the temperance movement." Nevertheless, honour is due to the ladies, who did what they could.

On the 15th of February, 1830, the Dunfermline Temperance Society was established, after a lecture by a Mr. Harris. Others were formed shortly afterwards, and in the course of about twelve months upwards of one hundred societies were established in Scotland, the total number of members being estimated at about fifteen thousand.

* This was published in Greenock, December 8th, 1829, at 2s.

† Macnair's "Birthdays," p. 14.

‡ Macnair's "Birthdays," p. 15.

Amongst the many publications supplied to the friends of Temperance Societies in Scotland were the Rev. Dr. Lyman Beecher's "Six Sermons on the Evils of Intemperance," which were reprinted and widely circulated, and copies of this and other publications of the Glasgow Society were placed in the hands of gentlemen living in other parts of the British Empire, some of whom became interested in the subject, and were pioneers and apostles of temperance in their own immediate circles.

It is not our intention to follow out in detail the history of the "Moderation Societies," as they were afterwards termed, but simply to give a general outline or brief sketch of the first efforts to establish societies for the promotion of temperance, and then to show how, step by step, the work advanced until "total abstinence" for the individual and "prohibition" for the State became the recognised principles of most of our modern Temperance Societies.

It may perhaps be well to remark here that in the early days of the movement the terms "temperance" and "total abstinence" (afterwards expressed in the word "Teetotalism") had distinct and specific meanings, and were never, as they are sometimes now, deemed to be synonymous, which they certainly are *not*. Many societies strictly teetotal in principle bear the somewhat dubious title of Temperance Societies, and some date their origin from the foundation of the first or anti-spirit pledge society of the town in which they are located. This is misleading, and tends to mystify dates, &c. As shown further on, there were no Total Abstinence Societies in England until the year 1834, and therefore no society can legitimately lay claim to any date prior to 1834, except those in Ireland and Scotland, named in a subsequent chapter.

CHAPTER V.

TEMPERANCE SOCIETIES IN ENGLAND.

Henry Forbes, Esq., signs the Pledge and forms the Bradford Temperance Society—Rev. John Jackson employed as Agent—The Warrington Temperance Society—Manchester—W. Collins's Lectures at Liverpool: his Repulses in London: Success at Bristol: Third and Successful Effort in London—London Temperance Society—Co-operation of the Clergy, Nobility, &c.—Exeter Hall Meetings—Societies formed at Liverpool, Leeds, Birmingham, Preston, &c.—Mr. J. Livesey's Statement—James Teare and others—Formation of the British and Foreign Temperance Society: its Annual Meetings, &c., Publications, &c.—Jas. Silk Buckingham, Esq., M.P.: his Early Life, &c., Return to Parliament as M.P. for Sheffield—Agitation for and Appointment of a Select Committee to inquire into the Extent, Causes, and Consequences of Intemperance—Report of Committee—Temperance Sermons in London—Report of the British and Foreign Temperance Society.

At the time that the efforts of the early temperance reformers was creating some little commotion in Glasgow, Henry Forbes, Esq., an extensive manufacturer of Bradford, in Yorkshire, was on one of his periodical visits to that city in pursuit of business, and hearing of this movement he went to one of the meetings, and from what he then heard he was induced to sign the pledge, and on reflection came to the determination to try to introduce the movement into Bradford. He accordingly procured a supply of temperance publications, including Dr. Beecher's sermons, which, on his return home, he distributed amongst his friends and acquaintances, and the result was the formation of the Bradford Temperance Society on the 2nd of February, 1830. Nine persons subscribed their names to the pledge: only a small beginning; but at an adjourned meeting, held on the 5th of February, several other persons joined them.* This little band set themselves to work and circulated 17,000 tracts, and by the 14th of June, when they held their first public meeting, their numbers had increased to 180. The meeting was attended by about 1,800 persons, with John Rand, Esq., in the chair, and was addressed by William Collins, Esq., of Glasgow; Rev. John Edgar, D.D., of Belfast; Rev. John Jackson, Rev. B. Godwin, and Henry Forbes, Esq. The society was then fully organised, and a treasurer, *three* secretaries, and a committee of thirty-two members appointed. Of this number three were ministers of the Gospel and four medical men.

In 1831 the society engaged the services of the Rev. John Jackson, of Hebden Bridge, as agent, and through his efforts in visiting and lecturing in neighbouring towns, Bradford may justly be termed the mother or nurse of the societies in Yorkshire and Lancashire.

* J. Dearden's "Brief History," p. 18.

Amongst the earliest and best friends of the cause in Bradford were William Wilson, Esq., Thomas Beaumont, Esq., M.R.C.S., and the Rev. William Morgan. In the beginning of the year 1832 the number of members was reported to be 380. From overtures made by this society, a County Association, entitled "The Yorkshire Temperance Society," was established at Leeds, on the 18th of March, 1834, when delegates attended from various parts of the country, and over this meeting G. B. Brown, Esq., of Halifax, presided. A few weeks after the formation of the Bradford Temperance Society, Mr. G. H. Birkett, of Dublin,* paid a visit to Warrington, in Lancashire, and at a meeting held in Providence Chapel, Stockton Heath (about two miles outside of what was then known as the town of Warrington, and on the Cheshire side of the Mersey), the *second* Temperance Society in England was established on the 4th of April, 1830.† Although this has been termed the Warrington Temperance Society, and is so stated in all the accounts of this portion of the history of the movement, yet, strictly speaking, it should have been Stockton Heath, near Warrington, for even now this village or township is distinct from and outside of the borough of Warrington. Meetings of the Warrington Society were afterwards held in the Mechanics' Institution, Academy-place.

Through the efforts of Mr. G. H. Birkett and Mr. W. Woods, the first society in Manchester was formed on the 12th of May, 1830. After visiting Bradford, Mr. William Collins, of Glasgow, addressed meetings in several northern towns, and especially Liverpool and Manchester, on October 19th and 20th, 1830, and his lecture was well reported in the leading Manchester and Liverpool papers, and was afterwards published in pamphlet form and widely circulated. In this lecture (although speaking as an advocate of ardent spirit pledge societies) he strongly deprecates the use of malt liquors as a beverage, and emphatically declares that the idea of the Government in passing the Beer Bill, or promoting temperance, as they professed, by creating facilities for the people to obtain cheap beer, &c., was a delusion and a snare. He remarks: "I know from experience that in Scotland our people have gradually abandoned porter and ale for the use of whisky; and it is very instructive to know that those members of Temperance Societies in Scotland who have fallen and again become the victims of intemperance have been chiefly seduced into their former habits by indulging in beer and ale, and thus, by tampering with these stimulants, the unquelled appetite for spirits, which had but slightly receded, returned with all the tyranny of an unrelenting habit . . . I would therefore say to those who have been previously addicted to intemperance that their only hope of being finally reclaimed from their intemperate habits is entirely to avoid tampering with these liquors at all. Avoid entirely, and on all occasions, the frequenting of taverns or places where these liquors are

* A member of the Society of Friends.

† Dearden's "Brief History," p. 18. "Star of Temperance," 1835, p. 3.

sold. This is their only safeguard against the ensnaring allurements of the enemy. Their safety lies in studiously avoiding all such places of resort, never planting their foot within the threshold of a tavern. England now stands exposed in various forms to the inroads of this desolating evil. By the multiplication of gin shops and the cheapness of this liquid your people are rapidly yielding themselves everywhere the victims of its ensnaring power; while the reduced price and multiplied facilities for obtaining beer and ale threaten to inundate your country with an overwhelming flood of intemperance.”* That Mr. Collins rightly understood the matter is too plainly proved by the literal fulfilment of his prediction.

Mr. Collins next proceeded to London (October, 1830), where he made strenuous efforts for some weeks, but failed to find a single person disposed to join him. Thoroughly disheartened, he left London for home, but when about fifty miles away from the metropolis, he felt some mysterious impulse urging him to turn back and try again; he did so, but was again unsuccessful. He then went on to Bristol, and there succeeded in establishing a society about the end of October or early in November, 1830.† Mr. Richard Fry became secretary, and in March, 1832, the number of members is stated to have been 687. At the first annual meeting, held in the Assembly Rooms, June 14, 1831, it was reported that 38,369 tracts, 132 pamphlets, and 832 papers had passed through the society’s depository during the official year, and that 17,319 of those publications had been printed in Bristol. Soon after a medical declaration against the use of ardent spirits was signed by fifteen physicians and fifteen other medical practitioners of Bristol, &c., including the physicians of the infirmary, lecturers in the medical schools, and managers of the lunatic asylums in the neighbourhood. On the 19th of August, 1834, a “Sabbath School Temperance Union” (*i.e.*, ardent spirit pledge) was formed at Bristol. In 1835 this Union numbered 2,462 members. Encouraged by the success that had attended his efforts at Bristol, Mr. Collins returned to London to make a third attempt, and this time was successful.

In November, 1830, the “London Temperance Society” was established, and for a time continued “silently working its way.” There seems to be some difficulty in arriving at the precise date of the first London Society. Mr. J. Dearden gives it as June 29, 1830, but this was probably the date of Mr. Collins’s first effort. The Rev. S. Couling in his “History” ‡ says: “It was not until 1831 that any attempt was made to organise a society in London,” and goes on to say that through the efforts of Mr. Collins the British and Foreign Temperance Society was organised in Exeter Hall, June 29, 1831. But according to the (Glasgow) “Temperance Record” for April, 1831, it appears

* Letter from J. M. Cunningham, *Alliance News*, July 24, 1880.

† Rev. D. Burns, in his “Temperance Dictionary,” says 1831, but the interval between the formation of Bristol Society and his efforts in London would be too great; and further, as Bristol preceded London, which was formed in 1830, the date of Bristol could not be 1831.—*The Author*.

‡ P. 44. There appears to be several errors in Mr. Couling’s statement.

that "the London friends have reprinted Nos. 1 to 10 of the Glasgow Tract Series, and have several others either in the press or in course of publication," and reports the London Society as "silently working its way." November, 1830, therefore, seems to be more likely to be the correct date. Early in 1831 the London Society began to extend its operations, and secured the co-operation of a number of influential clergymen and gentlemen, including the Rev. Dr. Bloomfield (Bishop of London), the Dean of Chichester, Admiral Sir R. J. Keats, G.C.B. (Governor of Greenwich Hospital), Sir M. J. Tierney, Bart., M.D., Major-General Fisher, Sir John Webb (Director-General of the Medical Department of the Ordnance), and Henry Drummond, Esq., who became vice-presidents. A public meeting was held in Exeter Hall on the 29th of June, 1831, at which Sir J. Key, Bart., Lord Mayor, was advertised to preside, but owing to official duties he was prevented, and in his absence Sir John Webb presided. In the course of his address the chairman said "that in the army drunkenness was the fruitful parent of every kind of violence. Its degrading influence was also visible in the navy, and as a magistrate even children were brought before him for crimes committed in a state of intoxication. Intemperance was the principal cause of crime and the greatest impediment to the relief of distress." From the report read by the secretary it was shown that thirty societies had been formed in England, and 100,000 tracts put into circulation.

William Allen, the eminent Quaker philanthropist, moved the first resolution, and said "he could not but congratulate that respectable assembly upon the prospects then before them, for that day would be one deserving to be marked, and its transactions handed down to posterity. He was surprised that a Temperance Society had not been earlier formed in this metropolis. The effect produced in America had been perfectly astonishing, and the effect produced here, if all worked heartily in the work, would, he trusted, under Divine Providence, be astonishing also."

Mr. P. C. Crampton (at that time Solicitor-General for Ireland, and afterwards so well known as Judge Crampton, of the Irish Bench) delivered a long and able address, and was followed by Dr. J. Pye Smith, Rev. Dr. J. Edgar, of Belfast; Rev. Dr. Hewitt, of America; Rev. Dr. Bennett, William Collins, Esq., of Glasgow; Rev. George Whitmore Carr, of New Ross, Ireland; the Lord Bishop of Chester (Dr. J. B. Sumner, who afterwards became Archbishop of Canterbury), and the Rev. George Clayton. At an adjourned meeting, held on the 5th of July, William Collins, Esq., delivered a long address, which was afterwards published as a tract. The list of vice-presidents was shortly afterwards enlarged with the names of the Bishop of Chester, Bishop of Sodor and Man, Lord Viscount Lorton, Lord Calthorpe, Lord Bexley, the Lord Mayor, Sir Thomas Baring, Bart., M.P.; Sir J. McGregor, M.D. (Director-General, Army Medical Department); Lieut.-General Sir H. Taylor, G.C.B.; Sir J. Richardson, P. C. Crampton, Esq., and J. I. Briscoe,

Esq., M.P. Amongst the societies formed during this period were Liverpool, established July 22, 1830; Leeds, September 9, 1830; Birmingham, and others. On the 18th of April, 1831, the Blackburn Society was formed with an improved pledge, having resolved not only to abstain entirely from the use of ardent spirits, except as a medicine, and from using other liquors to excess, but "never to use these other liquors in any inn or house in which they are sold, except when necessary for refreshment, in travelling, or transacting business when from home." On the 7th of October the pledge was amended by the substitution of the following for the clause above quoted, viz., "we will avoid all unnecessary occasions of using them in inns or houses in which they are sold."*

It will thus be seen that the work did not spread quite so rapidly in England as it did in Ireland and Scotland. The English people are proverbially slow to adopt "new-fangled notions," but once they do take up an idea, they generally go in earnestly and thoroughly, and try to make the most of it. Never was this fact so clearly demonstrated as in the history of the Temperance Reformation; and this brings us to the grand old town of Preston, commonly spoken of as "the cradle of teetotalism."

As there has been much misrepresentation and many foolish stories told about the part that Preston has taken in this movement, let the truth be established by the testimony of those best able to furnish the necessary information.

Mr. Joseph Livesey, in his "Reminiscences," says: "I had become an abstainer some time before my attention was drawn to the establishment of Temperance Societies, and hence I was prepared from the first to give them my hearty support, and it may be gratifying to some to know the circumstances that first closed my mouth to the intoxicating cup. I had long cherished a dislike to drinking in all its phases,† though, like others, believed that drink was good in moderation, and occasionally took my glass. One day I had to settle an account in connection with an unfortunate partnership that I had entered into in the cotton trade, with a man of the name of Thomas Maine, and by whom I lost nearly £2,000. I had to meet Mr. John Mitchel, of Blackburn, and his partner at the house of Mr. Mackie, who then resided in Lune Street. He was a Scotchman, and over settling the account, the whisky bottle was placed on the table. I took a single glass of whisky and water, and either from its strength, or from my never having taken whisky before, or more probably from the depression of mind I was labouring under at the time, it 'took hold of me.' I felt very queer as I went home, and retired to bed very unwell, but next morning my mind was made up, and I solemnly vowed that I would never take any kind of intoxicating liquors again, which vow I have religiously

* Dearden's "Brief History," pp. 18-19. See also preface to the "Moral Reformer," 1831, and pp. 206-7.

† In July, 1831, he wrote in the "Moral Reformer," p. 207: "Since the commencement of 1831 I have never tasted ale, wine, or ardent spirits."

kept to the present time. I had a large family of boys, and this resolution was come to, I believe, more on their account than from any knowledge I had of the injurious properties of the liquor. This was early in the year 1831." * (Livesey's "Reminiscences," pp. 3-4.)

In the year 1825, Henry Bradley, a youth of sixteen years of age, removed from Chorley to Preston, and settling himself down there became connected with Mr. Joseph Livesey and others in an adult Sunday-school in Cannon Street, where, on the 1st January, 1832, they established a Youths' Temperance Society on the ardent spirit pledge principle. Shortly afterwards, Mr. John Smith, a tallow chandler of Preston, began to agitate the question by circulating tracts, &c., he had received from Mr. Thomas Swindlehurst, who at that time was in partnership with Mr. John Finch, of Liverpool, from whom he had procured these tracts. The subject thus introduced was laid hold of by Messrs. James Teare, Isaac Grundy, James Harrison, surgeon, Joseph Livesey, Henry Bradley, and others, and they obtained the assistance of the Rev. John Jackson, agent of the Bradford Temperance Society, who delivered two lectures—one in Grimshaw Street Chapel, and the other in the theatre, to crowded audiences. At a subsequent meeting held on the 22nd March, 1832, the Preston Temperance Society was duly formed. At this meeting addresses were delivered by the Rev. F. Skinner and Mr. G. Edmundson (a deputation from the Bradford Temperance Society), and Mr. William Pollard, of Manchester; Mr. Moses Holden, the astronomer, in the chair. The following was the pledge adopted: "We, the undersigned, believe that the prevailing practice of using intoxicating liquors is most injurious both to the temporal and spiritual interests of the people, by producing crime, poverty, and distress. We believe also that decisive means of reformation, including example as well as precept, are imperatively called for. We do, therefore, voluntarily agree that we will totally abstain from the use of ardent spirits ourselves, and will not give nor offer them to others, except as medicine. And if we use any other liquors, it shall at all times be with great moderation; and we will, to the utmost of our power, discountenance all the causes and practices of intemperance." As Mr. James Teare justly observed: "Had the latter clause been strictly carried out, it would have met the whole question, for if they did 'to the utmost of their power discountenance all the causes and practices of intemperance,' they would have abstained from all kinds of intoxicants." † Upon this principle, and at the time stated, viz., over two years after the formation of the Bradford Society, was the Preston Temperance Society established.

During the month of July, 1831, the future action of the London Temperance Society was earnestly discussed. The Rev. Dr. Hewitt, who had been specially sent over to represent the American Temperance Society—all his expenses being paid by one gentleman—very

* Therefore some time after the formation of the Bradford, Warrington, Manchester, and Liverpool Societies.—*The Author*.

† Teare's "Early History," p. 10; Dearden's do., p. 19.

strongly urged the necessity for the formation of a national organisation, and suggested an alteration of the name and an enlargement of the sphere of the London Temperance Society. After due deliberation the suggestion was adopted and the name altered to that of "The British and Foreign Temperance Society," its origin dating from July 27, 1831.* The committee consisted of about thirty-seven gentlemen of position and influence, including the Revs. W. Dealtry, D.D.; T. Mortimer, Daniel Wilson, M.A.; W. Atherton, J. Clayton, jun., J. Bennett, D.D.; H. F. Burder, D.D.; J. Shephard, T. Shephard, J. E. Tyler, and Messrs. W. Allen, S. Bagster, jun., Richard Barrett, J. T. Conquest, M.D.; Basil Montague, J. Pidduck, M.D.; Henry Pownall, Henry Reed, J. E. Spicer, and others. The treasurer was Mr. C. Hanbury, of Plough Court; and Messrs. John Capper, Thomas Hartley, John H. Ramsbotham, and N. E. Sloper were the secretaries. In the course of the year auxiliaries were formed in Spitalfields, Shoreditch, Blackfriars Road, Tottenham, Stoke Newington, Greenwich, Walworth, St. Pancras, &c. In January, 1832, a monthly journal, entitled, "The British and Foreign Temperance Herald" was commenced, and after the issue of three numbers, the full responsibility and proprietorship were assumed by the committee. The Rev. George Whitmore Carr (formerly of New Ross, Ireland) and Mr. W. Cruickshank, of Dundee, were engaged for a time as agents, and by their efforts numerous meetings were held. Some fifty-three branch societies were formed, and a large number of tracts and publications printed and circulated. "Attention had been awakened in the army and navy, several regimental societies formed; 401 Greenwich pensioners had given up their grog."†

On the 22nd of May, 1832, one of the largest meetings of the season was held in Exeter Hall, the Bishop of London in the chair. The speakers on this occasion were the Bishop of Lichfield, Captain Brenton, R.N.; Rev. Dr. Bennett, Rev. John McLean, of Sheffield; the Bishop of Chester, P. C. Crampton, Esq.; Rev. J. W. Cunningham (Vicar of Harrow), Lord Henley, and Messrs. Pownall and Broughton, police magistrates. The following declaration or pledge was adopted at this meeting: "We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practices of intemperance." An invitation having been given by the American Temperance Society to hold simultaneous meetings on the 26th of February, 1833, the committee of the British and Foreign Temperance Society held one at Willis's Rooms, St. James's, over which Lord Henley presided, and addresses were delivered by J. Wilks, Esq., M.P., and several others. The greatest difficulty the committee had to contend with was the lack of funds; the subscriptions were only scanty in proportion to the work to be done, and the agents were, therefore, only temporarily engaged, the Rev. John

* Not June 29, 1831, as stated by Mr. Couling, p. 44. See also "Permanent Temperance Documents," p. 117.

† *Vide* annual report of the society.

Jackson and Mr. Macdonald being agents at this period. Ninety auxiliaries were formed during the year, and over half a million of tracts printed. Mr. Bagster, the publisher, contributed to the funds the sum of £119 9s. 3d., being the profits on printing the society's tracts and "Herald." The balance on the 1st of April, 1833, was £569 17s. 10d., but this sum was only equal to the liabilities incurred.

On the 21st of May, 1833, the annual meeting was held in Exeter Hall, London, the Lord Bishop of the diocese in the chair, and the speakers were Lord Henley, Rev. Dr. Cox, of New York; Joseph John Gurney, Esq., the Bishop of Winchester, Rev. J. Clayton, jun., Rev. Sanderson Robins, Rev. H. Stowell, Captain Brenton, Mr. Thomas Shillito, and others. During the following week (viz., on the 28th of May, 1833) a public meeting was held at the London Tavern, to organise a Maritime Temperance Society. Sir R. Stopford presided, and urged the importance of the subject. Admiral Sir Jaheel Brenton, Mr. Thomas Chapman, shipowner and underwriter; Charles Saunders, a coalwhipper; Lord de Saumarez, Mr. J. S. Capper, James Silk Buckingham, Esq., M.P., and others addressed the meeting.

In November, 1833, a Metropolitan Conference was held in Aldine Chambers, when the Rev. S. Robins presided, and addresses were delivered by the Hon. and Rev. Baptist Noel, Rev. Dr. F. A. Cox, Rev. Thomas James, Mr. H. Pownall, and others. In January, 1834, the committee of the British and Foreign Temperance Society issued the first number of the "British and Foreign Temperance Advocate." (24pp., 12mo., price 2d.) as a supplement to the "Herald," but both the publications could be bought separately or together.

At the next annual meeting, held in Exeter Hall, May 20, 1834, the Bishop of Winchester presided, and amongst the speakers were the Bishop of Gloucester, Rev. Dr. F. A. Cox, Mr. George Thompson, J. S. Buckingham, Esq., M.P., Sir G. Strickland, M.P., John Poynder, Esq., and the Rev. John Angel James.

It was usual at these meetings to make a collection in aid of the funds, and on this occasion the sum of £102 4s. 8d. was collected. On the day preceding this, viz., May 19, 1834, a conference of delegates and friends from various societies in England and Ireland was held in Exeter Hall, over which Professor Edgar presided, and a number of resolutions were adopted, recommending the establishment of Temperance Societies in manufactories, &c., female Temperance Societies, and means for instructing the young, &c. At this stage a very important action was taken by a gentleman of whom mention has already been made; one who from the beginning took a deep interest in, and was earnestly solicitous for, the success of the movement. As few men of this period are more deserving of notice than the late James Silk Buckingham, Esq., M.P., and as his career is full of lessons of instruction and encouragement to the young, the reader will not be sorry to have a brief sketch of the life and labours of one so "worthy to be had in remembrance." Mr. Buckingham was born at Flushing, near Falmouth, on the 25th of August, 1786. In early life he became a sailor, and when only in his

tenth year was a prisoner of war, and had to march with his fellow prisoners and shipmates through a considerable portion of Spain and Portugal, from Corunna, by Santiago di Compostella, Vigo, Oporto, Coimbra, and Sartarem to Lisbon. From his autobiography we learn that in the course of this long and weary march, barefoot and amidst great suffering and privation, though wine and ardent spirits were almost as abundant as water, they did not see a drunken Spaniard or Portuguese, but wherever they halted, some of his own countrymen were sure to get drunk, and the result was insubordination, fighting, sickness, accidents, and troubles of all kinds, from which the sober foreigners were free, and that in all his subsequent experience as an officer and commander at sea, in every quarter of the globe, and in all climes, shipwrecks, fires, collisions, &c., by which many lives were lost, drink in many instances was the chief cause. He afterwards travelled extensively by land through Africa and Asia, and seeing the sobriety of the people as compared with his own nation, he was led to abstain himself, and to do all he could to induce others to follow his example. His career was a most remarkable one. He had commanded merchant vessels, become personally known to Mehemet Ali of Egypt, explored Upper Egypt, been plundered in the desert, surveyed the Red Sea, and visited Bombay on a commercial mission, returned to Bombay as Mehemet Ali's envoy, after a twelvemonths' journey through the most celebrated countries of the East; took the command of a frigate of the Imaum of Muscat, but soon resigned it at great loss rather than sanction the slave trade; settled in Calcutta in 1818, and published the *Calcutta Journal*, which had a net profit of £8,000 per annum for three years; was expelled from India, and the journal stopped by the Government of India (an act of the grossest tyranny, and unanimously condemned by a select committee of the House of Commons in 1834); established and edited the *Oriental Herald* from 1824 to 1829; conducted the *Sphinx* (1827-8) and the *Athenæum* (1828-9); lectured through the United Kingdom on the East India Company's affairs and his oriental travels, and was returned to Parliament for Sheffield at the first general election after the passing of the Reform Bill in 1832, without soliciting a single vote, or being subject to any expense. Mr. Buckingham made it one of the conditions of his election that he should take an early opportunity of calling the attention of Parliament to the prevalence and prevention of intemperance. During the Session of 1833 he did not say much, but on the 16th of May, 1834, on the second reading of Sir Edward Knatchbull's Bill for the Amendment of the Beer Act, he delivered a very powerful address in its favour. In the course of his address he said: "If this were a question between the monopoly of the brewers and a free trade in beer, I should not hesitate to give my entire support to the latter. If it were a question between the sale of ardent spirits and the consumption of malt liquors I should also give a preference to the last, as being the least noxious of the two. But it is a question between public convenience and public morality,

and I cannot, therefore, for a moment hesitate as to which I should give my support." Drinking beer on the premises, he contended, was the means of drawing husbands and fathers from their families and wasting the domestic resources ; and that he was right the experience of years has too plainly demonstrated. In continuation of his speech he said : " I was somewhat amused by the sensation of surprise created by the observation of the hon. baronet, one of the members for Yorkshire (Sir George Strickland), when he asserted that he did not think fermented drinks of any kind at all necessary for health or comfort. It was a bold assertion, no doubt, to make in a country where beer seems to be held as one of the indispensable necessities of life—where even the domestic servants seem to think that if the beer barrel is exhausted nature cannot be sustained unless it be speedily replenished. But it has been my lot to reside for many years in countries where millions of people exist, who neither use nor are even acquainted with the existence of any fermented drinks whatever, yet who for personal beauty, vigour, strength, health, and activity, far surpass the drunken portion of the population of our own country." In accordance with a notice he had given in February, 1834 (shortly after the assembling of Parliament), Mr. Buckingham moved : " That a Select Committee be appointed to inquire into the extent, causes, and consequences of the prevailing vice of intoxication among the labouring classes of the United Kingdom, in order to ascertain whether any legislative measures can be devised to prevent the further spread of so great a national evil." The prospect of success was far from encouraging, and a deputation of temperance friends from Belfast endeavoured to persuade Mr. Buckingham to postpone his motion, in order to avoid defeat. This he kindly but firmly declined to do, and the result of his determined and persistent efforts prove that, dark as the prospect may seem, the way is sometimes opened to those who persevere in a good cause.

On the 2nd of June a deputation of friends of temperance reform waited upon the Chancellor of the Exchequer (Lord Althorp), who was leader of the House of Commons, to try to induce him to use his influence with the Government to hold at least a neutral position ; but no, the Chancellor was inflexible, and expressed his opinion " that Mr. Buckingham had a ' bee in his bonnet,' and would fail to find a seconder for his motion." On the following day (June 3, 1834) Mr. Buckingham went down to the House, " prepared for a very signal defeat." " Still," said he, " I felt it my duty to persevere. On rising, at the call of the Speaker, an audible titter reigned on both sides of the House ; but the smiles of incredulity and looks of impatience and pity that the time of the House should be wasted on such frivolities were certainly more marked and predominant among the Liberals, with whom I sat, than among the Tories, or Opposition party. Many left the House, unwilling to be ' bored ' with what they neither wished nor cared to understand. Of these, I afterwards learned, many had come down on purpose to vote against the motion, and had intimated

their intention so to do; but after hearing some of the facts stated in the course of the speech, they could not conscientiously oppose all inquiry, and yet could not remain to support it; so that gradually the members diminished to little more than half of those present at the beginning. Of those who did remain, however, the majority, though hostile or indifferent at the commencement, were so impressed with the importance of the evil sought to be investigated as to vote in its favour.”* It was stated that Mr. Buckingham’s speech was of great length, and of so much force that it may claim the praise of being one of the few parliamentary speeches that have made a batch of converts sufficient to turn the tide of a division. Sir George Strickland, Bart. (M.P. for the West Riding of Yorkshire), seconded the motion, which was supported by Mr. Joseph Pease, Sir Harry Verney, Mr. Joseph Brotherton, Mr. Edward Baines, Mr. H. Hughes, Mr. Cayley, and Colonel Williams; Lord Althorpe, Mr. Robinson, and others opposed it. On a division the ayes were 63, the noes 31, being a majority of 32 in favour of the motion. Viscount Morpeth, Lord Dudley C. Stuart, and Mr. B. Rotch (M.P. for Knaresborough) were amongst those who voted with Mr. Buckingham. Mr. Buckingham nominated an influential committee, and, as the elected chairman, gave the utmost attention to its efficiency. The evidence and report of the Select Committee of the House of Commons were published in a portable volume of 600 pages, and went through two editions, which were published at barely cost prices. The report was printed separately, and it is estimated that “millions of copies were circulated in Great Britain and the United States of America.” It may be well to add here that the Executive Committee of the British and Foreign Temperance Society held aloof from any official participation in measures of a legislative character.

On the 10th of September, 1834, Mr. Buckingham attended a magnificent temperance meeting at Sheffield, and gave a powerful address. James Montgomery, the poet, presided, and by this meeting the Sheffield Society was revived. Mr. Buckingham also addressed large meetings in Hull, Bolton, Birmingham, Manchester, Liverpool, &c., and did immense service to the cause.

On the 19th of May, 1835, Exeter Hall was densely crowded on the occasion of the annual meeting of the British and Foreign Temperance Society. The Bishop of London presided, and in a speech of much ability declared, in plain and distinct terms, his deepened conviction of the importance of the society’s labours, and the obligations imposed on all those who profess and call themselves Christians—to promote the interests of such an institution. The report stated that “more than half a million of tracts had been printed in London alone during the year, and that the total number printed since the establishment of the society was 3,832,800, and 782 medical men had signed certificates against the use of distilled spirits.” The meeting was addressed by P. H. Fleetwood, Esq., M.P., the Hon. and Rev.

* J. S. Buckingham’s “History and Progress of the Temperance Reform,” p. 28.

Baptist Noel, Rev. Dr. Cadman, Rev. Dr. Humphroy, of America; and the Rev. John Williams, the Polynesian Missionary.

On Sunday, December 30, 1835, six sermons on temperance were preached in London churches—two by the Rev. T. Dale, M.A., and one each by the Revs. J. Saunders, M.A., R. Monroe, M.A., T. Snow, M.A., and T. Rodwell, M.A. The "Herald" "looked upon these discourses as constituting an event of incalculable importance." With such influential support and patronage it is natural to suppose that the society would have auxiliaries or branches throughout the length and breadth of the country, and so it was that more work could be found for agents than the funds would allow. In 1834 the number of agents employed had increased to nine, three of them being gratuitous labourers; but neither these nor the other six continued long to hold the agency.

In the meantime a new departure had been made, and events were transpiring in Lancashire and other northern counties that tended towards the displacement of the British and Foreign Temperance Society, or an alteration in its principles and workings; or, in other words, it would have to take higher grounds, and advocate "total abstinence from all intoxicating liquors, whether fermented or distilled," or gradually cease to exist.

CHAPTER VI.

THE GERMINATION OF TEETOTALISM.

Discouragements of the Early Advocates of Temperance; Backslidings, &c.—Entire Abstinence Tried Privately—Doubts and Fears—First Public Utterances in Favour of Total Abstinence—Dr. John Cheyne—Rev. Dr. W. Urwick—History of the Skibbereen Abstinence Society—Jeffry Sedwards and Peter O'Donoghue, the Grateful Tailor—Cartsydyke Radical and Moderation Societies—Discussions at Greenock and Paisley—J. Macnair and Dr. Richmond—Paisley Youths' Total Abstinence Society—The Tradeston Total Abstinence Society—Dunfermline—St. John's, New Brunswick—James Teare Publicly Advocates Total Abstinence—John King and Joseph Livesey sign a Private Pledge—The Preston Total Abstinence Pledge—The "Men of Preston"—Total Abstinence made a Second Stage of Temperance Effort—The Preston Youths' Total Abstinence Society—The "One Year" Limit at Preston—Remarks Thereon.

MUCH as numbers of the early advocates and friends of temperance hoped and desired to accomplish by the various societies in operation, it was soon found "that the liberty to take ale and wine in moderation was a fatal source of backsliding; for while abstinence from ardent spirits was strictly observed, numbers forgot to be moderate in the use of malt liquors; therefore, it was no uncommon thing for the visitors to find members of the Temperance Society drunk."* This fact very much troubled the minds of the active workers, and they began to see that something more was required, but it was with great timidity and with very serious misgivings as to the possibility of working men being able to dispense with ale, porter, &c. However, some of them came to a determination to try the experiment in their own persons and to abstain altogether from all kinds of intoxicating drinks. This, as already shown, Mr. Livesey had determined to do before he knew of Temperance Societies. Mr. James Teare says: "In the month of May, 1832, a few of us members of the Moderation Society began to act upon the thorough-going principle of abstinence from ale, wine, &c., as well as ardent spirits, from a full conviction that more drunkenness was produced by these drinks than by all the other liquors put together."†

In the meantime a forecast of the true principle had been given in some of the tracts issued by the "Dublin Temperance Society," notably "The Letters of a Physician," the first of which was entitled "A Letter on the Effects of Wine and Spirits," and the second "A Second Letter by a Physician."‡ They were written by Dr. John Cheyne, Physician

*Dearden's "Brief History," p. 20. Livesey's "Reminiscences." James Teare's "Early History," p. 15.

† *Ibid.*, p. 15.

‡ These tracts were printed for, and published by, the Dublin Temperance Society in 1829, and sold at 6d. each.

to the Forces in Ireland. In these letters he says: "It would appear to me that those who wish to encourage temperate habits ought to aim at three things: first, to disabuse all sorts and conditions of men with respect to the harmlessness of fermented liquors; second, to show the advantage in point of economy of laying them aside; third, to prove that to use them for their own sake is irreconcilable with religious principle." On the first proposition he observes: "The benefits supposed to flow from their liberal use in medicine, and especially in diseases once universally and still vulgarly supposed to depend on mere weakness, have *invested these agents with attributes to which they have no claim*; and hence, as we physicians no longer employ them as we were wont to do, we ought not to rest satisfied with a mere acknowledgment of error, but we ought also to make every retribution in our power for having so long upheld one of the most fatal delusions which ever took possession of the human mind. With many an unfortunate patient the immediate cause of death was not the fever, but intoxication during fever, while all who escaped were *supposed* to owe their recovery to wine! I have been engaged upwards of thirty years in medical practice, a great part of the time extensively, and all this while I have been attentively observing men who lived in all respects alike, save in the quantity of liquors they drank; and I can conscientiously affirm that *longevity is more resisted by excess in that respect, than by all the other hurtful influences which permanently extinguish the lamp of life*: insomuch that were an *allegorical personification* of the various vices by which men shorten their lives to be honestly painted, drunkenness would appear as a bloated giant, while the rest might be represented as obscure and deformed pigmies."*

The fourth of the Dublin Series of Tracts was written by the late Rev. W. Urwick, D.D., Congregational minister of Dublin, and bears date November 29, 1829. In this tract the writer points out the evils of intemperance, and proceeds to consider the causes, which include: (1) Misconceptions of the nature of the liquor as good for health, and as an aid to thought or conversation, in which he maintains that after the use of wine, "our modes of thinking will not be marked by either depth or accuracy: we shall be incapable of that balancing of fact inseparable from real wisdom;" (2) the desire to relieve care or abate anxiety by numbing the sensibilities; (3) the fashions of hospitality; and several others. In prescribing a remedy he boldly and clearly points out "total abstinence" thus: "The prescription I have to offer is simple, and within the reach of all, and invariably efficacious if it be applied. It is the *total, prompt, and persevering abstinence from all intoxicating liquors*."† It has been proposed by some to change the kind, or to diminish the quantity, or to lessen the frequency of their use. But the probability, I had almost said the certainty, is that if indulgence in them be allowed at all, the

* These letters were written to Joshua Harvey, M.D., secretary to the Dublin Temperance Society, and were republished as tracts.

† The *italics* are Dr. Urwick's own.

sensation produced by them will *continue*, the desire for them will be sustained, and the door yet left open by which temptation may return, and again lead the half-emancipated victim captive.”*

These extracts plainly show that even at this early period the writers had a clear conception of the true and only effectual remedy for intemperance. It is questionable whether either of these gentlemen had any personal knowledge of, or had even heard, the fact that a number of artisans and others held and practised those very principles from quite another standpoint, and had at this very period an active working Abstinence Society at Skibbereen, in Ireland.

From information given in an editorial note prefacing a paper on “Ireland and Father Mathew” by the late James Haughton, Esq., J.P., of Dublin, in the International Temperance and Prohibition Convention Report (1862), pp. 67-8, we have the following facts, which tend to prove that to Ireland is due the triple honour of being (1) the first European country in which the modern temperance movement took root; (2) the first to promulgate total abstinence from all intoxicating liquors; and (3) the ground upon which the *first total abstinence society was established*.

It appears that in the year 1817 a Mr. Jeffry Sedwards, a nailer in Skibbereen, county Cork, Ireland, became an abstainer, and shortly afterwards originated an Abstinence Society. Mr. Dennis Mara, house carpenter, and Mr. James White, nailer, both members of this society, were living at Skibbereen in 1861, and these and others testified to the fact that such a society was originated by Mr. Sedwards. At first it consisted of only twelve members, most of whom had been intemperate. After a series of weekly meetings, held in the houses of the members, a tea meeting was held, to which a number of persons were admitted by ticket. It was then resolved that a society be formed and denominated “The Abstinence Society,” and that it be governed by written rules and regulations, and meet monthly, Mr. Jeffry Sedwards being elected president, the chair to be filled in case of his absence by a vice-president. The little band became so much enlarged that they were obliged to meet in the school-house, or other larger rooms, till, in 1824, the members built a meeting-house for themselves. Mr. Mara affirmed that it was completed in eight days, solely by the tradespeople who were members of the society, the dimensions being fifty feet long, twenty feet wide, and sixteen feet wall high. The abstainers at this time were all tradespeople and artisans, and they were so pleased at their success that they applied to the magistrates for permission to carry flags and banners, which was readily granted. After this they frequently assembled in large numbers and paraded the streets, sometimes visiting the neighbouring towns of Bantry, Clonakilty, Ross, and Castle Townsend, proclaiming the blessings of temperance. Mr. Sedwards, jun., remembers seeing the Skibbereen and Clonakilty societies, amounting to five hundred persons, walk in procession through Skibbereen, after having been enter-

* Dublin Tract Series, No. 4, published 1829.

tained at the society house. The Skibbereen Abstinence Society's hall was totally destroyed by fire in 1854, when the books and records, as well as a library, fell a prey to the flames. A memorandum book preserved by Mr. Mara shows that rules did exist, and that there was a "sinking fund" accumulated by small weekly subscriptions, by which provision was made for sick or distressed members. The rules contained in this old book are very simple and explicit, the first being thus expressed, "No person can take malt or spirituous liquors, or distilled waters, except prescribed by a priest or doctor." An attempt was made in 1834, by an influential adherent, to induce the members to relax this rule, but Mr. Mara says the change was successfully opposed. One of those who joined the society at the first tea-party was a tailor, named Peter O'Donoghue, who up to that time had been a very drunken character. In 1818 Peter emigrated to America, and settled down in George's Town, near Washington, and as a proof of his sincerity and gratitude he sent Mr. Sedwards an annual present of £8, for some twelve or thirteen years. The Skibbereen Abstinence Society continued in active operation until it was absorbed in the movement of Father Mathew, in 1838. It has been suggested that the Skibbereen Society arose out of the ideas promulgated by the dwellers in the German Prohibition Colonies in the South of Ireland, spoken of by the late Rev. John Wesley in his journal, but we are inclined to think that it was the spontaneous action of Mr. Jeffry Sedwards and his colleagues, who were inspired with the desire to free themselves from the thralldom of intemperance. Be this as it may, the fact seems to be beyond dispute that at the very time the United Kingdom was being agitated on the subject of abstinence from ardent spirits, a large and successful society was actually carrying out the principles of *total abstinence from all kinds of intoxicating liquors*, and was known in the district as a duly organised working society bearing the distinctive appellation of the "Abstinence Society."* It is clear from these facts that this was, as far as is at present known, the first Temperance Society in Ireland, and certainly the first Total Abstinence Society on the Continent of Europe.

From Mr. James Macnair's "Birthdays of Temperance, &c., in Scotland," we learn that in the year 1819 there was in existence in Carlsdyke, Greenock, a Radical Association, the members of which pledged themselves to use no highly-taxed excisable articles. They abstained from all kinds of intoxicating liquors, except as a medicine or in a religious ordinance, and also from tea, coffee, tobacco, &c. "Like the Rechabites of old, they made an addition to their vows against intoxicating liquors, but they adhered rigidly to that part of their agreement. These men taught abstinence from all intoxicating liquors, not only as a political advantage, but as a *duty of life*; a practice conducive to health, a promoter of sobriety and economy. They tried to persuade men that the only wholesome beverage was God's free gift, *cold water*." Mr. Macnair further informs us that in 1820 Thomas

* See W. Hussey's paper in "Erin's Temperance Jubilee," 1879, p. 42.

Ferrie, of Greenock, was a total abstainer from all intoxicating liquors and tobacco, and taught his Sunday-school scholars the principles of total abstinence. That Mr. Ferrie's efforts were not in vain is proved by the fact that Mr. Macnair himself, who was one of his scholars, has been an abstainer from all intoxicating liquors, tobacco, &c., from childhood. Mr. Ferrie's teaching was intensified by a painful incident which took place on the 8th of April, 1820. It appears that a number of tipsy volunteers, who had been conveying political prisoners from Paisley to Greenock, were followed by a mob of boys and women on their way back to Port Glasgow, and infuriated at their shouts and groans, fired without command, and killed thirteen and wounded twenty-one of the people. Amongst the killed was a beloved companion of Macnair's, who was shot by a bullet which was put through the window of Mr. Macnair's father's house, and the youth shot dead at his companion's side. This had such a deep impression upon the mind of young Macnair that he was more than ever resolved to be an abstainer and to do all he could to induce others to follow his example.

In 1825 the discipline of the church had to be exercised upon one of the teachers in Mr. Ferrie's school, and this led to a discussion with the elders of the church, in the course of which Mr. Macnair urged "that wine was not useful but hurtful to the health, corrupting both body and soul, injurious to the intellect, and pernicious to the happiness of all those who used it." He further contended "that alcoholic liquors could not be converted into good blood, flesh, or bone, and were therefore useless" (all these views he obtained from Dr. Faust's Catechism). His opponents treated him respectfully, but said his views were extreme and unscriptural. "Out of this arose the great discussion on total abstinence among the members and adherents of the Reformed Presbyterian Church in Greenock. This discussion was conducted in the Charity School of Greenock from 1825 till 1829. Every work, medical and scientific, that could be obtained was laid under contribution." Contemporaneously with this discussion, much light was shed abroad by the lectures of Dr. J. B. Kirk in the Greenock Institution of Arts and Sciences in 1825-26. In these lectures Dr. Kirk demonstrated the identity of alcohol in all kinds of liquor. The popular belief was that the spirits in wine and beer were different in their characteristics and in their effects from that contained in distilled spirits. Dr. Kirk proved that they were identically the same in their nature and physical results. At the time, therefore, that Dr. Kirk signed the total abstinence pledgo with the eleven others at Greenock, in October, 1829 (see Chapter IV.), he was thoroughly posted on the subject, and his signing of the pledge was neither an experiment nor a mere matter of expediency, but a deep-rooted principle. He was, therefore, a powerful help to the infant cause in Greenock. He and those of the eleven who joined the Greenock Temperance Society had their total abstinence declared by having a red cross made with red ink pre-

fixed to their names. In May, 1829, a discussion on total abstinence was introduced among the members of Professor Symington's congregation, the Reformed Presbyterian Church, Paisley. The professor entered into the discussion in opposition to total abstinence. Mr. Macnair took a prominent part in conducting this discussion. Dr. Daniel Richmond, then a medical student, having heard of this discussion and of a sermon preached by Professor Symington against abstinence from wine, set to work and made a classification of all the passages in the Bible containing the word "wine." "On one column he placed those passages which sanction the use of wine, and in another column those passages relating to deleterious wine, which the Bible reprobates and employs as an emblem of wrath. In this research he reached the conclusion that the Bible did not sanction the use of intoxicating wine as a beverage; that the term 'fruit of the vine' at the institution of the Supper did not mean intoxicating wine, but simply the juice of the grape, the same as Pharaoh's butler pressed into the cup; and further, that the Bible sanctioned total abstinence from wine as a beverage. This was done by him in the summer of 1829." These views having been expressed by Mr. Richmond, and his classification of passages exhibited to David Melvin and others, the same was reported to Professor Symington, who answered: "Such notions could only be entertained by those who were ignorant of the original languages."

In order to master the whole question, Mr. Macnair engaged, one after another, three of the most learned Jewish Rabbis in Glasgow to go over the Old Testament and give the original terms translated wine and strong drink, with the meaning of these various terms. It was then (1829) discovered that there were many different terms in the original Hebrew Bible employed to describe the different kinds of vinous substances, all of which terms are translated wine in our version. "In this thorough investigation the views formerly enunciated by Mr. Richmond were confirmed. It was further demonstrated that it was those who were ignorant of the originals, and of the manners and customs of the Jews, who maintained that the Bible sanctioned the use of intoxicating wine as a beverage. This task completed in the Old Testament, the same process was adopted in reference to the Greek New Testament. The best Greek scholars were engaged to go over the original terms referring to wine, temperance, moderation, &c. The result was equally satisfactory. The discussion now assumed a definite form; terms and interpretations were freely and fully discussed. The subject in dispute now became known as the 'Bible Wine Question.' The opponents of abstinence clung to their old prejudices, and maintained that the Bible did sanction and approve of the drinking of intoxicating wine as a beverage. They argued that the word 'wine' always and everywhere meant an intoxicating substance, and pleaded that all the lexicons and Septuagint were on their side. The discussion was carried on with great spirit. These few young men, with Dr. Kirk as a scientific guide, having a perfect knowledge of the originals,

went forth spreading the true light, demonstrating that the clergy were in gross darkness on this important subject.”*

In January, 1830, monthly meetings were commenced in the session-house of the Rev. David Armstrong's R. P. Church, Great Hamilton Street, Glasgow, where the views above named were publicly taught, and also at a monthly meeting in the schoolroom underneath the Methodist Church, Bridge Street, Glasgow—now occupied by the railway offices. In 1830 the president and secretary of the Tradeston Young Men's Temperance Society were appointed as a deputation to wait upon every minister in Glasgow, to reason with them, enlighten them, and, if possible, induce them to recommend to their people the practice of total abstinence from wine and beer, as well as of spirits, as this was the only remedy for intemperance. This duty was diligently performed with little practical result; but the discussion was continued by means of public monthly lectures, chemical experiments, the circulation of extracts from medical and scientific works, and public and private discussion. Thus a strong healthy current of sound views was created. Great opposition and obloquy was the reward; but the views continued to gain strength and influence.

The first social meeting of the Tradeston Temperance Society was held in the Methodist schoolroom, Bridge Street, Glasgow, on the 2nd January, 1831, when, in deference to the views of the total abstiners, all kinds of intoxicating liquors were prohibited. Mr. Macnair says: “As total abstinence was gaining ground and acquiring influence, as the spirit of antagonism to the use of wine increased, the opposition to such teaching became more determined and unrelenting. The advocates of total abstinence were denounced as sceptics—men who proclaimed unscriptural notions, men who desired to introduce a morality higher than that taught by Christ, who made and used wine, and sanctioned, by his example, its use on festive occasions, and who made it the symbol of his shed blood, and made its use in the church the symbol of his dying love to all generations.” It was found that two could not walk together unless they were agreed, so contention culminated in separation.

Under the auspices of Dr. Daniel Richmond, the Paisley Youths' Total Abstinence Society was formed on the 14th of January, 1832. The following was the form of pledge adopted: “We, the undersigned, believing that the widely-extended and hitherto rapidly-increasing vice of intemperance, with its many ruinous consequences, is greatly promoted by existing habits and opinions in regard to the use of intoxicating liquors in every form, and believing that it will be calculated to promote the furtherance of true and consistent temperance principles and of the cause in general, do voluntarily agree to abstain from all liquors containing any quantity of alcohol, except when absolutely necessary (*i.e.*, as a medicine).” Dr. Richmond was the first president of this society. On the following day (January 15, 1832) another Total Abstinence Society was formed in Tradeston, Glasgow. This

* Macnair's “Birthdays,” pp. 24-26.

society, we are informed, was most active in its operations, holding regular meetings, circulating thousands of leaflets formed of valuable extracts from scientific works, travels in the East, and on the wines of Palestine.* The following is a copy of the pledge card adopted and used shortly after its formation:—(See table on page 43.)

In April, 1833, a number of young men, members of the Young Men's Christian Association for Religious and Mutual Improvement, formed the Glasgow Young Men's Total Abstinence Society. A deputation from the Tradeston Total Abstinence Society and this new society waited upon the editors of the *Scottish Temperance Record*, requesting the insertion of the rules, pledge, and the names of the office bearers. "William Collins, in a kind and fatherly way, said: 'We will try and find space in our next issue.' But Robert Kettle objected, saying, 'Total abstinence from wine was neither Scriptural nor expedient;' 'and,' he added, looking sternly at the deputation, 'you have always injured the temperance cause by the advocacy of abstinence from wine. I do not abstain from ardent spirits as a moral duty, nor does any of the temperance men. We only consider it expedient to do so in Scotland, but would not do so in France.'" "This," says Mr. Macnair, "was the language of the temperance leaders from 1829 till the temperance movement ceased to exist in 1835. Such views and such teaching projected their influence far into the new movement, and may be heard even at this day. There have always been men who say that they do not abstain because it is a duty so to do; but they do so on the ground of expediency. The rules of this new society were never published, but a footnote intimating the fact of the formation of such a society on the principles of total abstinence was inserted, and will be found on page 120, Vol. IV. of the *Record*."

Going back to the year 1830, we find that in the first number of the *Glasgow Temperance Record*, June, 1830, it is reported that at a meeting of the Dunfermline Temperance Society it was agreed "that something be done towards the establishment of a Temperance Coffee Room." On the 20th of September, 1830, the minutes of this society record "that the society agree that Mr. H. Crombie keep the coffee house and reading-room, and that a subscription be then made to get newspapers for the reading room." While this subscription was going on, one of the members learned that the committee had agreed to allow the sale of porter and ale; in fact, to make the place a kind of beerhouse reading-room. Some of the members of the committee (when challenged on this point) tried to defend their agreement by saying that it would *not pay* unless the sale of these drinks was allowed; others defended it on the plea that the use of porter and ale was allowed by the pledge. To this it was replied, by Mr. John Davie, "that the sooner the pledge was altered the better, and he for one was prepared for such alteration, if any other members of the society were willing to join him." A member of the Society of Friends here asked that the last words be repeated. On the

* Macnair's "Birthdays," p. 28.

following day this "friend" sent a request to Mr. Davie asking him to call upon him that evening. On going to this gentleman's house, Mr. Davie found a few of the members of the society collected, and at this meeting the following pledge was adopted and signed by four or five of the persons present: "We, the undersigned, influenced by the conviction that temperance is best promoted by total abstinence from all intoxicating liquors, do voluntarily consent to relinquish entirely their use, and neither to give nor receive them upon any save medical cases—small beer excepted—and wine on sacramental occasions. We likewise agree to give no encouragement or support to any coffee-house established for the sale of intoxicating liquors. Upon these principles we form ourselves into a society to be called 'The Dunfermline Association for the Promotion of Temperance by the Relinquishment of all Intoxicating Liquors.'" The original MSS. with signatures attached was in the possession of Mr. John Davie, and was seen by Dr. F. R. Lees and Mr. Robert Rae, secretary to the National Temperance League, some time previous to the publication of Mr. Davie's paper in the report of the International Convention of 1862.*

A pledge somewhat similar to that of the Paisley Youths' Total Abstinence Society was adopted in May, 1832, by the Temperance Society of St. John's, New Brunswick, Canada. †

On the 18th of June, 1832, a meeting was held in the Independent Chapel, Grimshaw Street, Preston, Lancashire, at which Mr. James Teare gave utterance to a speech inculcating total abstinence from all intoxicating drinks, by which it is said he gave great offence, not only to some of the members of the congregation connected with this place of worship, but also to some of the members of the committee of the Temperance Society, and he was severely taken to task for it. But those who knew James Teare need not to be told that he was a man not easily intimidated or gagged, but, fearless of consequences, he would boldly speak out whatever he had on his mind on this or any other subject. At this meeting two notorious drunkards (John King and Samuel Smalley) signed the pledge of the society. In May, 1845, John King sent a note to Mr. James Teare, of which the following is a copy: "The first time that ever I attended a temperance meeting it was held in Grimshaw Street Chapel. At that meeting James Teare wished to enforce on the audience to abstain from ale, porter, and wine, and at the same time I was convinced that *nothing less* would do for me, and I was determined to sign the pledge of the society, but took the advice of James Teare, and have not tasted since. The meeting was held on the 18th of June, 1832.

"JOHN KING."

"Samuel Smalley signed the same night." ‡

On Thursday, August 23, 1832, John King and Joseph Livesey

* International Convention Report, 1862, p. 73.

† P. Burne's "Teetotalers' Companion," p. 328.

‡ Teare's "Early History," p. 16 (Note).

TOTAL ABSTINENCE SOCIETY.

I do voluntarily agree to abstain from Ardent Spirits, Wines, Ales, Porter, Cider, and all other Intoxicating Liquors, (a) and not to give nor offer them to others, (b) except as medicine (c) or in a religious ordinance (d).

Having signed the above declaration on the _____ day of _____
was admitted a Member of the _____ Total Abstinence Society.

SECRETARY.

(a) "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Prov. xx. 1.

(b) "Woe unto him that giveth his neighbour drink," &c.—Hab. ii. 15.

(c) "Give strong drink unto him that is ready to perish."—Prov. xxxi. 6.

(d) "The Scriptures require the use of 'the fruit of the vine' in the institution of the Supper."—Matt. xxvi. 29; Mark xiv., 25; Luke xxii. 18—a substance it must, however, be remarked essentially different from the intoxicating liquors found at the table of the Lord.

were talking matters over in the shop of the latter, when one of them challenged the other to sign a pledge of abstinence from all intoxicating liquors. The challenge was accepted, and Mr. Livesey drew up the pledge. John King went up to the desk, when Mr. Livesey said, "Thee sign it first." He did so, and Mr. Livesey signed it after him. This led to a still more important step being taken, for in the course of a few days notice was given of a special meeting of the members of the society, to be held in the Cockpit* on Saturday, September 1, 1832, at which a warm discussion took place, resulting in the adoption of the total abstinence pledge by five other persons. Mr. Livesey wrote the names as they were given out in an old memorandum book, and copied them with his own hand shortly afterwards. The following is a copy of the pledge, with the names of those who signed it: "We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicine.

"JOHN GRATRIX,
EDWARD DICKENSON,
JOHN BROADBELT,
JOHN SMITH,
JOSEPH LIVESEY,
DAVID ANDERTON,
JOHN KING."

As this meeting was held on a Saturday evening several of the temperance reformers were prevented from attending, and some of them (as already stated) had been *practical total abstiners* more than three months and had been advocating the principle at all the meetings in which they were engaged.† Speaking of this pledge Mr. Livesey says: "To us at this day there seems nothing striking in such a pledge as the above, but at that time there were many who thought it unsafe to advance so fast. These, then, were the 'seven men of Preston' so often referred to, but it is but justice to say that, though their signing no doubt gave a great impetus to the cause, there were many others who did a great deal more to forward its interests and secure its success than some of these seven. Scarcely any record remains of the labours of some of them; three are dead, two broke their pledge who are living: John King and myself only remain 'staunch,' and I may be said to be the only worker."‡

Amongst those who really deserved to be called "the men of Preston" for their early devotion to the temperance cause and their faithful and indefatigable labours therein, Mr. Livesey gives the names of "James Teare, Edward Grubb, Thomas Swindlehurst, William Howarth (*alias* Slender Billy),§ James Broughton, Henry Anderton, the poet; Isaac Grundy (treasurer), Henry Bradley (secretary), Joseph Richardson, Richard Turner (better known as "Dickey Turner"), William Gregory,

* Then rented (by J. Livesey) from the Earl of Derby, and afterwards transformed into a Temperance Hall.

† Teare's "Early History," p. 9.

‡ Livesey's "Reminiscences," p. 5.

§ Signed the pledge April 16th, 1833; died February 4, 1851, aged 66 years.

Jonathan Simpson (secretary), Robert Jolly, George Cartwright, Joseph Dearden, John Bimson, Thomas Osbaldston, John Barton, Robert Charnley, Thomas Walmsley, James Stephenson, George Toulmin, Samuel Smalley, John Walter, Miles Pennington, John Booth, and some few others. With one or two exceptions, they were all working men, and about one-half of them were reformed drunkards, all warmly attached to the cause, and served it faithfully as speakers, visitors, tract distributors, or in any way they could make themselves useful." In the course of a few months the principles of total abstinence began to bear fruit, and the fact that notorious drunkards were being reclaimed began to tell its own tale. *

On Tuesday the 22nd of January, 1833, an attempt was made to introduce the new pledge into the society, some wanting to work it along with the other, and allow persons desirous of joining the society to sign which pledge they thought proper; others wished to have the new pledge *only*, but no decision was come to at this meeting. The question was brought up for reconsideration on Saturday the 9th, and again on the 13th and on the 16th of March, when it was decided by the committee to adopt the new pledge as an additional one, and Mr. Livesey was requested to revise it and return it to them at a meeting held on Saturday, March 23, 1833, when it was agreed to recommend its adoption at the annual meeting, to be held on the 26th. Accordingly on that date the annual meeting was held in the theatre, when it is supposed that about 2,000 persons were present, and the following pledge was publicly introduced as a second or additional pledge of the society: "We do further voluntarily agree to abstain, *for one year*, from ale, porter, wine, ardent spirits, and all intoxicating liquors, except as medicines, or in a religious ordinance." The reader will perceive that we have marked in *italics* the words "for one year," to indicate that this pledge was, after all, only a partial one, or one with a defined limit, implying fear or doubt as to its practicability; it was not what is now termed "thorough going," or the long pledge. It was strongly opposed by some of the members of the committee, as they themselves had doubts as to whether the members would renew it at the end of the year. The first seven persons who signed this pledge were: John King (clogger), Joseph Livesey (cheese factor), Thomas Swindlehurst (roller maker), Joseph Dearden (carder), † Richard Turner (plasterer), Joseph Richardson (shoemaker), and William Gregory (tailor). Twenty-seven others signed this new pledge the same evening, and the names of the whole thirty-four were registered in the society's book on the 2nd of April, 1833.‡ During the year 998 signatures were obtained. Thus the movement spread at Preston: (1) the Moderation Society was formed; (2) three months afterwards "total abstinence" was mooted; (3) within about five months a total

* Livesey's "Reminiscences," p. 6, and Dearden's "Brief Sketch," p. 20.

† Mr. Dearden remained true to the last, and died February 24, 1875, aged 64 years.

‡ Dearden's "Brief History," p. 21, and "Moral Reformer," Vol. III., 1833, p. 127.

abstinence pledge was drawn up and signed; and (4) within two years from the date of the formation of the society the total abstinence pledge was adopted and used in conjunction with, or in addition to, the moderation or ardent spirit pledge. On the 18th of April, 1834, the Preston Youths' Temperance Society was formed, the following being the pledge adopted: "I do voluntarily promise that I will abstain, '*for one year*,' from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except as medicine, or in a religious ordinance; and I will endeavour to discountenance the causes and practices of intemperance." This pledge was signed on the date named by 101 young persons between the ages of 14 and 25 years.*

It has been contended by some, and but recently by Mr. Joseph Malins, of Birmingham, in his "*Footprints of Fifty Years*," that the Preston Society, at its anniversary in March, 1834, expunged the "*one year*" limit from its teetotal pledge, but he adduces no evidence in proof thereof, and we cannot find any record of such action. Finding that their pledge did not restrict the members from giving and offering to others, the committee decided, on the 22nd of January, 1834, to summon a meeting to consider the propriety of altering the pledge; and on the 19th of March Mr. Henry Bradley proposed, and Mr. R. Jolly seconded, and it was agreed, that the words "*neither give nor offer to others*" should be added; and at the annual meeting, which was held in the theatre on the 25th of March, the additional words of "*neither give nor offer*" were added to the abstinence pledge.†

It is somewhat singular that the Preston Youths' Teetotal Society, established within a month after this anniversary, should contain the above-named amendment (not to give nor offer to others) in their pledge, and also the "*one year*" limit. The natural inference is that had the parent society expunged the *limit*, the Youths' would have done so likewise. The Youths' pledge was a copy of the amended pledge of the parent society, and as it contained the "*one year*" limit, the fact is evident that both pledges were limited at this period.

*Dearden's "*Brief Sketch*," p. 24.

†Dearden's "*Brief Sketch*," p. 24.

CHAPTER VII.

MISSIONARY EFFORTS OF THE PRESTON PIONEERS.

The Preston Missionaries of Total Abstinence—Early Life, &c., of Joseph Livesey—James Teare—Henry Anderton, the Temperance Poet—Thomas Swindlehurst, King of the Preston Drunkards—Randal Swindlehurst—Edward Grubb—John King—The First Mission Band—First Missionary Tour and its Object—Total Abstinence found to be Imperatively Necessary and the only True Remedy for the Cure of Intemperance—Opinions of James Teare—Thomas Beaumont, Esq., M.R.C.S., Bradford—George Brown, Esq., Halifax—Dr. John Edgar, the Father of Temperance Societies, makes a Humiliating Confession on this Matter—Action of Government—The Beer Bill of 1830-2—Mr. Livesey's Literary Efforts—Origin of the Term "Teetotal"—Dickey Turner, of Preston, &c.: his Application of the Word—Dr. Lees on this Point—Sketch of the Life, &c., of Richard Turner—One of his Speeches—Henry Anderton's Mission Tour in 1833—The British and Foreign Temperance Society opposed to Teetotalism.

IMBUED with the true spirit of philanthropy, the Preston men became missionaries of the movement, and at their own cost in the midst of much bitter persecution, they went from town to town throughout the length and breadth of Lancashire, and parts of Cheshire, Yorkshire, &c., telling the deluded slaves of Bacchus that they had found out a sure and certain method of removing the cruel chains that bound them.

Before giving particulars of the first missionary efforts of the Preston men, we propose to give a brief biographical sketch of the principal characters, so that the reader will have a fair indication of the kind of men at the head of this grand moral enterprise.

Foremost on the list stands the name of Mr. Joseph Livesey, the venerated father of the movement in Preston. Joseph Livesey was born at Walton-le-Dale, a village on the banks of the Ribble, and about a mile and a half from Preston, Lancashire. He lost both parents at the early age of seven years, and was brought up by his grandfather, with whom he remained till he was twenty-one years of age, working at the cotton loom as a weaver. His chances of acquiring an education were very few, but having been taught to read the New Testament, to write, and to count a little, he made the cellar in which he worked his college, the breast-beam of the loom his desk, and was his own tutor. By diligently and perseveringly applying himself to study, and buying books as fast as his scanty means would allow, he made steady and sure progress. When about seventeen years of age he joined the Baptist denomination, and at twenty-one married Miss Williams, the daughter of a master rigger in Liverpool. Shortly after their marriage the young couple removed to Preston. In 1816 Mr. Livesey commenced business as a cheese

salesman, and to this business he brought to bear that energy and perseverance which have characterised every pursuit to which he has devoted himself, the result being seen in the fact that he became known and respected as an honest and successful tradesman. In 1832 he entered into the printing business, and in 1834 commenced the *Preston Guardian*. Mr. Livesey took a deep interest in the agitation for the repeal of the Corn Laws, and for some years before the Anti-Corn Law League was established expressed his opinions very strongly in his own publication, entitled *The Moral Reformer** (started January 1, 1831). For over four years he published another paper, called *The Struggle*, which contained some very pithy articles and vigorous wood engravings. At the time of the establishment of the temperance cause in Preston, Mr. Joseph Livesey was a man of considerable influence and power in that town, and it is undoubtedly to a great measure due to this fact, and to his earnest, faithful, and laborious exertions, that the cause of temperance succeeded as it did. He was just the man for the work—shrewd, intelligent, earnest, and conscientious; a man of and for the people, peculiarly gifted with powers to organise, counsel, and direct, and withal discreetly modest and forbearing; therefore it was but natural that he should, by common consent, gradually become the head and guide of the movement in his own district, and to a considerable extent he may be looked upon and honoured as “the father of the temperance movement in this country,” and his name is held in esteem in every clime where modern teetotalism is known.†

Next to Mr. Livesey in position and influence in the cause was the late Mr. James Teare. James Teare was a native of the Isle of Man, and was born at the farm of Cronk-e-Shogle, Rye Hill, parish of Kirk-Andreas, in February, 1804. He was the seventh son of John and Tony Teare, and had two sisters. In 1812 the family removed to the neighbourhood of Ramsey, in which town James got the rudiments of a plain education. On leaving school he was bound apprentice to a boot and shoe maker, but in 1823 his master determined to emigrate to America. James and another apprentice had agreed to go with him, but while the master waited at Liverpool for the sailing of the vessel, James Teare went over to Preston to see his brother, who induced him to stay in England. He served Mr. Gardiner, of Preston, for two years with satisfaction and credit to both parties. Before leaving Ramsey, young Teare had united himself with the Wesleyan Church there, and on settling in Preston he joined the same body, and made himself very useful in visiting the sick and in other ways. During the panic of 1826-7 he laboured hard, and made many sacrifices for the sake of his suffering neighbours. As a member of the Samaritan Society he was actively useful and became well known. He was very economical in his habits, and lived upon

* Vol. I. p. 123.

† For further particulars of the life and labours of Mr. Livesey, the reader is referred to his autobiography, now in course of publication, and intensely interesting.

plain food, and hence he was a strong-built and vigorous man. As already shown, he was one of the first to identify himself with the temperance cause, and became one of its most active and useful public advocates. He claimed for himself the honour of being the first public exponent of the teetotal doctrine (*i.e.*, entire or total abstinence from all intoxicating liquors), and so far as this applies to England, and especially to Preston, his claim appears to be a valid one. Be this as it may, James Teare ever proved himself a firm, faithful, and fearless, nay more, a most heroic advocate of true temperance. He bitterly detested the very mention of the word "expedient" as applied to teetotalism, and cared for neither the favour nor the frown of man. From first to last he was "honest James Teare." Further particulars of his life and labours will be found in another part of this work.

Henry Anderton, the Preston temperance poet, was a native of the same village as Mr. Livesey (Walton-le-Dale), and was born on the 3rd of December, 1803. His father and uncle were partners in business as saddlers and harness makers, and his mother kept a shop and sold garden seeds, confectionery, &c. When only three years of age Henry met with a severe accident, being run over by a loaded cart, but by care and attention he eventually recovered. When very young he was sent to the national school in Walton-le-Dale, but his peculiar manner or temper was not fairly understood, and Mr. Robinson, the master, was baffled by his pupil. From this school Henry was removed to one at Salwick, and from thence to the care of Mr. Sedgwick, of Preston. At an early age he began to exhibit signs of poetic genius, which he had inherited from his maternal grandmother. The discovery of this power made him quite a hero in the village, and all were eager to have some of his productions. He had many friends with whom he corresponded, and this kept him employed writing prose or verse. Like most of the Lancashire people, the inhabitants of Walton-le-Dale were keen politicians, and Henry Anderton soon became deeply interested and wrote numerous political pieces. He was passionately fond of dancing, and for a time attended a dancing-room at one of the inns in Preston. Through his influence a political association, of which he was a member, was much improved in tone and character, and the meetings of the society removed from the public-house. While on a visit to some friends at Eccles, near Manchester, he became a member of the Temperance Society, and on his return home identified himself with the temperance reformers of Preston. We are informed that "his first appearance as an advocate was the commencement of a style of advocacy which for many years after made the cockpit at Preston a school for eloquence."* Mr. Livesey says: "On the platform he was the favourite, not so much for his serious argument as for his ready wit, his fluency of speech, his power of declamation, and his poetical talent."† During the early days of teetotalism no single man did as much to make the meetings interesting and popular as Henry Anderton,

* "Grubb's Memoirs of Henry Anderton," p. 20.

† "Reminiscences," p. 22.

and in his own sphere no man was more useful and acceptable, or so much in demand as he was.

Thomas Swindlehurst (the king of the Preston drunkards) was from the first one of the most ardent and devoted friends of the cause in that town. "He was a master roller-maker, and on leaving his business so often (like many others then) devoted more time to the gratuitous service of the cause than we had any right to expect."* He was a comparatively uneducated man, but an earnest and impressive speaker, and very well accepted by the working classes, over whom he had considerable power. When fully threescore years and ten, he had much of the vivacity and vigour of early years, and made periodical visits north and south to advocate the principles of which he was one of the early missionaries. (It was not until nearly the close of his life that the writer of these pages became personally acquainted with him.) His son Randall was also a worker in the cause, and some of his other children adopted the principles. As long as he lived he deeply lamented the fact that his own example had led to the intemperance of his eldest son (who, however, afterwards reformed). The following is a brief sketch of one of his speeches, delivered in the Preston theatre in September, 1834: "Here stands before you the king of the reformed drunkards. I never experience so much pleasure as I do when attending temperance meetings. I regret that the Temperance Society did not start twenty years since, for had I been sober I might have offered myself as a candidate for the borough of Preston, and been worth £10,000. Yes, when I earned £4 or £5 a week, had we had a Temperance Society, we should have preserved our own rights. I now thank God that I stand fast in the liberty wherewith temperance has made me free. In describing the course I have led in intemperance, were I to tell the whole truth, the angels which are hovering over our meeting would hide their faces beneath their wings. I have a wife and ten children living; the eldest I used to take by the hand to the public-house, and made him a drunkard like myself. This is the effect of a bad example; and how many are there in Preston who have drunken sons, even by the example of moderate drinking. My eldest son is now a teetotaler, and I have another fellow sitting there (pointing to a boy on the stage) who goes up and down preaching temperance. The queen (alluding to his wife) would have been here but for indisposition, and I hope she will come to-morrow night. My fellow working men, do give over that nasty jerry, come and join our society, and you will be really happy."† At one of the largest and most enthusiastic meetings ever held in the theatre, Preston, viz., in April, 1837, Mr. Swindlehurst was presented with a gold medal, bearing the following inscription: "Presented to Thomas Swindlehurst by his numerous friends in Preston, as a token of respect for his indefatigable services in promoting the cause of total abstinence from all intoxicating liquors." To the day of his death (which took place on the

* Livesey's "Reminiscences," p. 21.

† Livesey's "Reminiscences," p. 21.

27th of June, 1861, at the age of 77 years) Thomas Swindlehurst remained an earnest and faithful friend of the cause.

Edward Grubb, termed in the early days of teetotalism "the philosopher of the movement," was a tailor by trade, and, "from the day that he was snatched from the ranks of the enemy, gave his whole heart and soul to the temperance cause."* He joined the Preston men in their first efforts, and by his zeal and ability earned for himself a very high position in the ranks of temperance advocates, which time and experience have fully confirmed and strengthened. At Preston he met a Mr. Bird (advocate for the liquor interest) in discussion, and proved for once that a Grubb could master a Bird. As a public speaker Mr. Grubb stands high, and can be wonderfully interesting and instructive, but at times he is too philosophical for a popular audience, some of his hearers being lost in the mazes of his long-strung sentences and wonderfully logical arguments. The writer has heard him when his audiences have sat spellbound for nearly three hours, perfectly electrified by his eloquence and power; whereas at other times he has appeared to them as a veritable *grub*.

Although not one of the first missionary band, nor yet, in the ordinary sense, a public advocate, this chapter would be incomplete if it did not include a sketch of the life of Mr. John King, the associate of Mr. Joseph Livesey in the first private—may we say experimental?—teetotal pledge.

John King was born at Walton-le-Dale, near Preston, on Christmas Day, 1795. His parents belonged to the Society of Friends, and his father is reported to have been "a truly godly man," and one who was very partial to, and materially assisted, the Rev. John Wesley and his friends in the early efforts to establish Methodism. In early life John King was apprenticed to his father to learn the business of a clogger. How he became identified with the temperance cause, and the part he took in the first stages of total abstinence, has been already set forth in a former chapter. He left Preston in 1834, and was the means of establishing the Chester Temperance Society, and several societies in Nottinghamshire, &c., but after three years' wanderings he returned to Preston. One of Mr. King's leading characteristics has been his indomitable firmness, or power of self-control. He has been remarkable for his ability to say "Yes" or "No" as occasion required, and whatever he resolved to do, if it was within his power, John King would do it. He was for some years addicted to the filthy habit of tobacco smoking, but one day his attention was directed to a boy with a pipe in his mouth, and it deeply impressed his mind. As he walked alongside of the boy he said: "I say, lad, if it is necessary that such a chit as thou art should smoke, then it is time the fathers left off," and from that hour no more pipe for John King. At another time, while he was endeavouring to reclaim a friend of his who was given to drink, he was put to the test by his friend pointing to the snuff horn John carried in his vest pocket, and saying: "John, if thou'll give up snuffing, I will give up drinking." "Done," replied

* Livesey's "Reminiscences," p. 18.

King ; “ give me thine hand, let’s seal the bargain.” From that moment the horn and its contents were cast aside ; but, unfortunately, his friend was not so faithful, for in a short time he broke his promise, but John King did not make this an excuse to return to his old habit ; he would not draw back. In 1840 Mr. King gave up the business of a clogger, and took a post on the Lancashire and Yorkshire Railway, and up to 1878 was still in the service of the company.

These necessarily brief sketches will give our readers some idea of the kind of men that composed the staff of working pioneers of temperance in and around Preston, and from whom the first, and in many respects, the best and most efficient missionaries were sent forth.

On Monday morning, July 8, 1833 (Preston race week), Joseph Livesey, James Teare, Henry Anderton, Thomas Swindlehurst, Randall Swindlehurst (son of the last named), Jonathan Howarth, and George Stead started out from Preston on a temperance missionary tour. They hired a conveyance, and taking with them 9,500 tracts and a small silk flag containing a temperance motto, they started out and visited Blackburn, Haslingden, Bury, Heywood, Rochdale, Oldham, Ashton, Stockport, Manchester, and Bolton, besides halting at intermediate villages as they passed through. They had made little preparation in the way of placards or advertisements. Their ordinary method of announcing a meeting was to drive through the streets waving their flag and hiring a bell, James Teare (who had a good voice) announcing that a meeting would be held at a given time and place, and large crowds of people were thus gathered together, the word earnestly and faithfully delivered, and much good done. The seed thus scattered by the way took root, and falling in some places on good ground, bore fruit that in a little time resulted in the adoption by the Temperance Societies of total abstinence as the only sure and effective method of teaching and procuring lasting success to the principles of true temperance. Although not a purely total abstinence society, the majority of the Preston advocates pleaded no other doctrine, and in this mission work their aim was to introduce that principle, and, as already shown, the moderation or abstinence from ardent spirits plan had been fairly tried and tested, and being proved utterly inadequate to the work proposed to be done, the principles of total and entire abstinence from all kinds of intoxicating liquors were adopted. The fact had been proved to a demonstration that so long as the use of ale, wine, porter, &c., was allowed, so long would intemperance continue. Mr. James Teare said : “ In Preston all our advocates were declaring that nothing would save the country from intemperance but the belief and practice of total abstinence from all kinds of intoxicating liquors.”* He also confirms the testimony of Mr. Livesey that “ by visiting the members at home it was discovered that numbers of them got drunk, not with ardent spirits, but with malt liquors.”

The late Thomas Beaumont, Esq., M.R.C.S., of Bradford, said : “ The history of the Temperance Society in this town and neighbourhood

* Teare’s “ Early History,” p. 22.

is full of instruction, for here the first Moderation Society was formed, and here there was no want of zeal, talent, or piety in the working of that system, and yet in five years we did not succeed in reforming one solitary drunkard."* The late George Brown, Esq., of Halifax, gave this important testimony on the same subject: "In 1832 we formed a Temperance Society on the moderation principle; the effects were scarcely visible, for no drunkards were reclaimed and not many reduced their daily consumption of wine or porter."†

The Rev. Dr. John Edgar, the father and apostle of the old moderation societies, who never got so far as total abstinence himself, made this very humiliating confession: "We have seen, as plainly as light can show it, that all plans which we have hitherto adopted for putting an end to intemperance have been to a melancholy extent unavailing. They have applied only a portion of that means which the Gospel prescribes, and hence not sufficiently strengthened precept by example. They have said to the drunkard, we will wean you off by degrees from your intemperate habits; and thus with the best intentions they have contributed to the drunkard's doom. They have said to the temperate, we will allow you to drink moderately without inquiring into the nature of the drink employed, and thus they have contributed to support and patronise the school in which drunkards are trained. They have unconsciously conducted the temperate man forward through all the stages of free drinking till he is temperate no more; then they have sat down on the graves of the dead whom they have deceived, and cried, like the prophet in the bitterness of unavailing grief, 'Alas! my brother!'"‡

One very important fact should not be overlooked in attempting to sketch the history of this period, and that was the professed aim and intentions of the Government to promote sobriety, by increasing the facilities for obtaining what they declared to be a *harmless and wholesome beverage*—beer, hence the passing of the Beer Bill in 1830. This measure was warmly supported by the late Lord Brougham, but in after years his lordship confessed that experience had proved that such schemes positively intensified rather than lessened the evil, and that drunkenness had been increased to an alarming extent all over the country. Yea, and to this day the whole land is suffering from the effects of this "meddling and muddling" policy. Intemperance cannot possibly be cured, or even modified, by increasing the facilities for the sale of intoxicating liquors, which are the real cause of the evil.

In July, 1833, Mr. Joseph Livesey set apart a portion of his "Moral Reformer" for temperance purposes, under the heading of "The Temperance Advocate."§

* Burne's "Teetotalers' Companion," p. 324.

† Burne's "Teetotalers' Companion," p. 324.

‡ "Temperance Spectator," 1861, pp. 179-80.

§ Previous to this, Mr. Livesey had expressed himself in favour of abstinence from all alcoholic liquors in the preface to Vol. I., on pages 130-1, 206-7, and in several parts of Vol. II. of the "Moral Reformer." The "Temperance Advocate" columns were opened in August, 1833, p. 252 of the "Moral Reformer."—*The Author*.

In 1834, Mr. Livesey published the first paper devoted to the total abstinence movement, which was entitled the "Preston Temperance Advocate," conducted by Mr. Livesey, and continued until the end of 1837, when he transferred it to the British Temperance Association. So far the new doctrine has been designated and was known as *total abstinence*, but in 1833 the term *teetotal* was applied and henceforth used. There have been many attempts made to explain the origin and meaning of the word "teetotal," now generally understood to express and imply total and entire abstinence from all kinds of intoxicating liquors. Messrs. Livesey and Teare agree in ascribing the first application of the word to the principles of total abstinence from intoxicating liquors to Richard Turner, one of the early converts, and a zealous though humble and illiterate advocate. In the month of September, 1833, Richard, or, as he was more familiarly called "Dickey," Turner, was speaking at a meeting in the cockpit at Preston, when, in his own peculiar way, he used these words: "I'll have nowt to do wi' this moderation botheration pledge; I'll be reet down out-and-out tee-tee-total for ever and ever." "Well done!" exclaimed the audience. "Well done, Dickey!" exclaimed Mr. Livesey; "that shall be the name of our new pledge." Mr. Livesey, who knew Turner intimately, assures us that it was a mistake to suppose, as some have, that Dickey Turner was a stammerer, for such he was not. "The truth is," says Mr. Livesey, "that Dickey was never at a loss for a word; if a suitable one was not at his tongue end, he coined a new one."* Dr. F. R. Lees denies the assumption that this word was from Dickey Turner's mint, and says: "It is quite true that the word 'teetotal' was certainly *applied* by 'Dickey Turner,' one of the reformed drunkards of Preston, to express total abstinence, that is, abstinence complete and without compromise; but it is a 'vulgar error' to suppose that he either invented the word or stuttered it forth. The term has been in common use in Ireland and in Lancashire these hundred years, and was familiar to the writer when a lad in that county above forty years ago. It can be found in the literature of England long prior to the Preston movement, in application to various things.† Banim, the Irish novelist, employs it. Maginn, in 'Maga,' uses it; and De Quincey, also a master of English, who probably acquired it in Lancashire, amidst the idioms of which county he spent his early years. Richard Turner used the word because it had an established meaning. It was one of those designations to which children and uneducated persons were apt to give spontaneous expression; and because it fell in with popular usage and feeling, Mr. Livesey wisely or unwisely adopted it as the name of the new society."‡

* Livesey's "Reminiscences," p. 8.

† See editorial note in "Star of Temperance," 1835, p. 85, where this fact is distinctly stated that teetotal was a Lancashire provincialism long prior to the introduction of Temperance Societies.—*The Author*.

‡ "Temperance Textbook," p. 12. See also "Bacchus," p. 6, first edition, 1839.

Whatever may have been the use of the word *teetotal* in times past, it has now become part and parcel of the English language, and is to be found in all modern dictionaries, and is known in its present accepted sense wherever the language is known.

Richard Turner was a native of Bilborough, about eight miles from Preston, and was born on the 25th of July, 1790. When young, his parents removed to Preston, and at an early age Richard was sent to work at a cotton factory. He afterwards learned to be a plasterer, and subsequently became a hawker of fish. On the second Thursday in October (11th), 1832, whilst in a state of intoxication, he found his way into St. Peter's schoolroom, where a temperance meeting was being held, and where he went anticipating a little fun. Being strongly urged by Thomas Swindlehurst and Joseph Dearden, he signed the total abstinence pledge. He was described as a man of about five feet four inches in height, with a dark, ruddy complexion, and an earnest gaze, and a full length portrait of him, engraved by Mr. Edward Finch, appeared in the "Preston Temperance Advocate" for 1836. He was somewhat eccentric in his manner, and created roars of laughter by his odd sayings and doings. He was, however, a good worker in the cause, and in those days that was a qualification which covered a multitude of defects. Richard never considered it possible to do too much, and he was not fastidious, but ready to do anything to serve the cause. At the sound of his rattle the people flocked into the meetings. In 1846 he undertook a mission to the South on his own account, and preached teetotalism from place to place till he reached London, where he attended the World's Temperance Convention. On the 27th of October, 1846, he broke a blood vessel during a severe fit of coughing, and died about eighteen hours afterwards. He remained true to the pledge to the last moment, and was interred in St. Peter's churchyard, Preston, about 400 teetotalers and others attending his funeral. The following inscription was placed over his grave: "Beneath this stone are deposited the remains of Richard Turner, author of the word "teetotal" as applied to abstinence from all intoxicating liquors, who departed this life on the 27th day of October, 1846, aged 56 years." Mr. Livesey gives the following as an illustration of Richard Turner's speeches: "I have need to speak well of the glorious cause of temperance for the good it has done for me. I was a trouble to my parents, for I believe I was the worst lad that ever was born of a *man*. (Roars of laughter.) You must not expect much from me, because my education was at the ale bench. When I go through the streets on a Sunday it does my soul good to see so many reformed drunkards well dressed and going to their places of worship. What fools you are to cover the landlord's table, while you yourselves must live on potatoes and salt and your children barefooted and bare-headed, your coats out of your elbows, and your trousers out at your knees, as mine used to be! I used to call the temperance people fools, but after attending a meeting at the Moss school, I found I was the fool, and they were the wise men. If they have got so much good

why may not I too? They invited me to come up and sign. I went up to the table. They asked me how long I would sign for. I said a fortnight, for I thought it was quite as long as I could keep it. I signed the moderation pledge, but that would not do. Afterwards I signed the teetotal, and, bless God! I have kept it, and am strong and hearty, can do my work better than ever I could, and am determined to go about preaching temperance as long as I live."

In December, 1833, Mr. Henry Anderton (the poet) spent five consecutive nights at Chorley, Bolton, Manchester, Oldham, and Eccles. At the Manchester meeting the Rev H. Stowell spoke in favour of ale drinking, and Anderton affirmed that if it had not been for "the disinterested labours of Messrs. Pollard, Wood, Cundy, and a few others of the laity, the society would soon become extinct." Through the efforts of the Preston advocates, teetotalism was becoming a subject of interest and anxiety in the country, although as yet all the societies were based upon the principle of abstinence from ardent spirits only, and teetotalism adopted individually as an additional or further pledge, or in some few instances the two pledges were used by the Temperance Society, but not without strong opposition from many of the friends and supporters of the British and Foreign Temperance Society. For a considerable time there was bitter opposition to the teetotal principle from men who were obliged to confess that moderation was a failure. The Rev. Dr. John Edgar, Rev. Owen Clarke, and others, to the very last persisted in this opposition to teetotalism, and tried in every conceivable way to bolster up and hold together the British and Foreign Temperance Society, even after public opinion (in the temperance world) was against them. In December, 1835, an unsuccessful attempt was made to effect an arrangement between the British and Foreign Temperance Society and those societies who had adopted the teetotal pledge; but the propositions of the Moderation Society were such as to compel the Wilsden and other auxiliaries to withdraw from the British and Foreign Temperance Society, and become affiliated with the British Temperance Association.*

* "Star of Temperance," 1836, pp. 11-12, 18-20, 33-4.

CHAPTER VIII.

THE FIRST TEETOTAL SOCIETIES IN ENGLAND.

Mr. Livesey's Visit to Birmingham—Mr. John Cadbury and Teetotalism—Mr. Livesey's Trials and Difficulties in London—The Messenger of the British and Foreign Temperance Society—Teare, Grubb, and Swindlehurst at Manchester and Birmingham—Teetotalism in Bolton and Manchester—R. B. Grindrod, Esq., M.D.: Early History of—Adoption of and Labours on Behalf of Teetotalism—Rev. F. Beardsall and the Oak Street Society—Claim of Priority disputed—Facts and Arguments against the Oak Street Society—Lancaster Teetotal Society—Colne Youths' Teetotal Society—Formation of the Warrington Total Abstinence Society: its Public Inauguration, Early Members, &c.—Copies of Letters from the *Preston Temperance Advocate*—Summary of Facts and the Conclusion arrived at—Abandonment of the Moderation Pledge at Preston—Dr. Grindrod's Miles Platting Total Abstinence Society—Recapitulation of the whole Facts and Deductions made—The Oldest Teetotal Society in Existence—Remarks on the Neglect, &c., of Modern Writers of So-called Temperance History.

SEEING the success of their labours in the districts around and about Preston, the teetotalers deemed it advisable to extend their operations, and make an effort to introduce teetotalism into the great centres, Birmingham and London, and accordingly Mr. Livesey was deputed to visit each of these two large towns. Arrangements were made for a meeting to be held in the Friends' Meeting House at Birmingham on Tuesday evening, June 17, 1834. On his arrival, Mr. Livesey found there was likely to be some difficulty in the way, for whilst he was in the counting-house of Mr. John Cadbury, that gentleman's father came in and stated that it had been told him that Mr. Livesey intended to lecture against both wine and beer, and added, "if he did so it would ruin the society," and referred somewhat feelingly to his good wife, who had nearly all her life taken her glass of beer. Mr. Livesey replied that "he could preach no other doctrine, and if the chapel was withheld, as had been intimated, he would make the street his meeting place." As a proof of his sincerity he went out, and during the dinner hour addressed a number of working men in St. Luke's churchyard. "To be or not to be" was now the question as to the evening meeting in the chapel; but before the hour arrived the bills having been out and expectation raised, Mr. Livesey was told that he might take his own course. He delivered his lecture, and gave some illustrations on the Malt Liquor question, and such was the impression made upon Mr. Cadbury himself that he wrote a letter asking Mr. Livesey to return by way of Birmingham and re-deliver his lecture. He did so to a large and enthusiastic audience. From that time the Cadburys became warm and faithful friends of true temperance, and in a variety of ways did great service to the cause. On the 18th of July, 1834, Mr. Livesey

proceeded direct from Birmingham to London, which (as previously stated) was the seat and centre of the British and Foreign Temperance Society. As early as possible after his arrival in London, Mr. Livesey visited the office of the British and Foreign Temperance Society, and there met the Rev. Dr. J. Edgar and others, who gave him no encouragement whatever, being strongly opposed to the doctrine of the Lancashire men. After many fruitless efforts to secure a place for a meeting, he at length got the promise of a preaching room in Providence Row, Finsbury-square. It was a somewhat inconvenient place, being several steps below the street. Mr. Livesey, however, determined to make the best of it, and got a number of hand-bills which he himself affixed to the walls, &c., with wafers, venturing even into the passages of the Bank of England. The meeting should have been held on the Friday evening, but through some misunderstanding or some defect in the arrangements it had to be postponed until the Saturday evening. He then posted the front of the building, and got men to go round with notices of the intended meeting. Some short time previous to this visit to London, Mr. Livesey had had his attention directed to the nature and properties of malt liquors, by reading the statements of the late Dr. Franklin on the Malt Liquor question. Being in the habit of attending Chester fair, he there made the acquaintance of a Mr. Darlington, a practical maltster and brewer, from whom he gathered all the necessary information about malting and brewing, and how much barley was required to make a gallon of ale, &c. With this information he prepared himself for a thorough investigation of the subject, the result being the preparation, delivery, and subsequent publication of the popular lecture entitled, "The Great Delusion," * since repeatedly republished and now familiarly known as "The Malt Liquor Question." As it was this lecture Mr. Livesey intended to give in Providence Row, he had to see after all the arrangements himself. He says: "I engaged an aged man named Phillips, who was the society's porter or messenger, to procure me barley, scales, weights, &c., but one day he called at Mr. Mark Moore's, where I lodged, and I was both vexed and amused when I was told that he had brought the basket, bottle, ale, scales, barley, and all the rest with change out of a sovereign I had given him, and placed them on the parlour floor, with this message: 'Tell Mr. Livesey I am very sorry, but I dare not do any more for him, for the committee have intimated to me that if I give him any assistance, it is as much as my place is worth.'" Mr. Livesey further states: "I applied to a chemist to distil me a quart of ale, for which he charged me half a guinea, but I got him to deduct two shillings and sixpence." † The result of all this labour, expense, and loss of time (ten days) was an audience of about thirty persons, and possibly this number would not have been reached but for the special efforts put forth by Mr. Livesey himself.

* The first draft of this lecture, or the substance thereof, was given in the "Moral Reformer" for 1833, pp. 178-182.

† Livesey's "Reminiscences," p. 15.

The seed sown had not all fallen on barren ground, for shortly after his return home to Preston, Mr. Livesey had a letter from Mr. Pascoe, informing him that, as one of the results of his lecture, an ale brewer, who was a partner with Dr. Epps, had given up the use and sale of it from what he had heard at the lecture.

Mr. Couling, in his "History," p. 73, quoting from Freeman's "History of the Pledge Controversy," says: "It is undoubtedly believed that John Giles, of Cambridge Road, Mile End, was the first in the great total abstinence movement in London. I find by a document dated February 7, 1833, that John Giles had adopted and advocated total abstinence previous to that date. He also, at his own expense, got up the first public meeting, and at that meeting read a pledge which he had prepared as follows: "We agree to abstain from ardent spirits, ale, wine, or porter, and all other intoxicating liquors, except for medical purposes or in a religious ordinance.'"

On the 10th of August, 1834, Messrs. James Teare, Edward Grubb, and Thomas Swindlehurst started out on a mission of propagandism, and on the evening of that day held a meeting in Every Street Chapel, Manchester, the Rev. Francis Beardsall in the chair.* On the following day they proceeded direct to Birmingham, where they held four meetings, commencing on Tuesday, August 11, when Messrs. Cadbury, Chapman, and three or four reformed drunkards of Birmingham also took part in the proceedings. On one of the evenings they were opposed by a medical gentleman, who, on the last night (August 14), was answered in a powerful address from James Teare, which included copious extracts from medical writers, and the result was that the doctor expressed his willingness to sign the pledge on the formation of their teetotal society. A committee was appointed on the total abstinence principle, but the old moderation pledge was still used as at Preston, until the 19th of April, 1836, when it was entirely set aside, and teetotalism pure and simple became the only principle of the Birmingham Temperance Society.

At Bolton, in Lancashire, an anti-spirit society had been in operation since 1832, but it made comparatively little progress until the fire was infused by a visit from the Preston men. A meeting was held on Saturday, July 15, 1833, at which Mr. J. Livesey attended. On the day following (Sunday), Mr. Livesey delivered a lecture in the Independent Methodist Chapel (which was filled); on the Wednesday following another meeting was held, and on Monday, July 22, 1833, a meeting was held in the Town Hall, over which Mr. Ormond presided, and addresses were delivered by Messrs. J. Livesey, Thos. Swindlehurst, and W. Howarth. At the close of this meeting fifty-five pledges were taken, and the Bolton New Temperance Society † was established. The principal founders of this society were Messrs. Thomas Ormond, Thomas Entwistle, John Rothwell, John Wright, Hugh Boyle, Joseph Sowden, and Thomas Bramwell. The meeting

* Introduction to "Bacchus Dethroned," p. 6.

† Livesey's "Moral Reformer," p.257.

place of the society was the Primitive Methodist Chapel, Newport Street. When Henry Anderton visited Bolton, in December, 1833, he reported : "There are two Temperance Societies in this place, the one under the patronage of the vicar, and the other commonly known as the 'Operative Temperance Society.' Weekly meetings, abstinence, and plain and homely speaking are working well for the cause."* Although both pledges were used, this society made teetotalism the main object, and, at the annual meeting in 1835, decided action was taken, the moderation pledge totally discarded, the "one year" limit expunged, and the society made a thoroughly teetotal one by the adoption of the following pledge : "I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will neither give nor offer them to others, except as medicines or in a religious ordinance."† The report from Manchester at this period is : "The committee of the Manchester Society are now encouraging the working men to increased zeal and efforts in the promotion of the temperance principles. A number of meetings have been held in the open air, which appear to have been attended with decidedly good results. The propriety of introducing an abstinence pledge has been discussed, and is likely to be introduced."‡

In October of this year (1834) Messrs. Henry Anderton and Richard Broughton visited Manchester, and held two meetings, one in Britain Street schoolroom, addressed by Mr. Broughton; the other in Tib Street, addressed by Mr. Anderton, but for some time prior to this, open air meetings had been held for some weeks in succession by a gentleman in every way qualified to give the cause impetus, character, and position—R. B. Grindrod, M.D. Much as Messrs. Livesey, Teare, Grubb, and others did to further the interests of the temperance movement (first in Preston, and afterwards throughout the country), it is questionable whether any other man at the outset of the work was so indefatigable, able, and powerful as Dr. Grindrod. In 1830 he was resident at Halton Castle, near Runcorn, Cheshire, and as medical officer to some Working Men's Clubs his attention was directed to the disorderly conduct of the members at their monthly and annual meetings through the drink imbibed at these gatherings, and his eyes were opened to the fact that drink was the working man's curse. He designed certain alterations in the rules, &c, of these friendly societies, but removed to Manchester before he had an opportunity to carry out his plans. He became an active member of the Manchester (moderation) Temperance Society's Committee, and, having been all his life a practical abstainer, he soon saw that total abstinence was the only effectual remedy for intemperance, and in 1832 or 1833 he, from conviction, began to advocate that doctrine, and was the first medical man in England to sign the total abstinence pledge. As will afterwards be seen, he laid the foundation for the literature

* "Preston Temperance Advocate," 1834.

† "Star of Temperance," 1836, p. 267.

‡ "Preston Temperance Advocate," 1834, p. 54.

of the movement; he was a scholar, a writer, an able speaker, a good organiser, and withal an earnest-minded, benevolent Christian gentleman, of whom we shall have occasion to speak more fully in the course of this work. In his recent paper on "The Medical History of the Temperance Movement," read at the Temperance Jubilee fête, Crystal Palace, September 2, 1879, Dr. Norman Kerr gives a brief *resumé* of the labours of Dr. Grindrod, and says: "He (Dr. Grindrod) founded the first exclusively teetotal society in England at Manchester on 26th February, 1834," and gives as his authority the "Templar" for April 23, 1874. On referring to the "Templar" for that date,* we find an anonymous article or historical sketch of the life of Dr. Grindrod, in which the writer says:—

"Although a member of the committee of the Manchester Society, he soon saw that the 'moderation' scheme was altogether a failure in its influence on the working classes, and he organised at an early period a series of meetings in one of the densely-populated districts at which total abstinence was urged as the only effectual remedy to arrest or eradicate prevailing intemperance. At one of these meetings, over which Dr. Grindrod presided, the Rev. F. Beardsall† signed the total abstinence pledge, and on February 26, 1834, a purely total abstinence society was formed in Oak Street, Manchester, which, so far as the writer knows, was the first strictly total abstinence society in the United Kingdom. It owed its establishment in large measure to the Rev. F. Beardsall and a band of enthusiastic temperance reformers. In the report of this society for 1836, mention is made of Dr. Grindrod, 'whose praise is in all the societies, and who, by his able lectures, has done much, very much, to further the interests of the cause of temperance.' Dr. Grindrod signed the pledge of total abstinence in 1833, but in 1834 he enrolled himself a member of the Oak Street Association, which soon afterwards became a branch of a still larger organisation, the Manchester and Salford Temperance Society. He was unquestionably the first medical man in England who signed the teetotal pledge and publicly advocated teetotal principles. In 1835 a reorganisation of the Manchester and Salford Temperance Society took place, when Dr. Grindrod was re-elected president; Joseph Brotherton, Esq., M.P. for Salford, vice-president; and the Rev. F. Beardsall, secretary. The number of members enrolled, even at that period, in some thirty-two branches, was 7,040, exhibiting strong proof of a powerful movement."

"These and other details to follow are extracted from various articles in the 'Star of Temperance' for 1836, the organ of the society, which had a weekly circulation of not less than 4,000. ‡"

* Kindly furnished by Dr. Grindrod himself.

† That S. Couling is in error on p. 62 of his "History" is conclusively proved thus: In speaking of the visit of the Preston men to Manchester, on the 10th of August, 1834, he says: "On this latter occasion Messrs. Swindlehurst, Teare, and Grubb held a meeting in Every Street Chapel, which was presided over by the Rev. Francis Beardsall, Baptist minister, who signed the pledge at the close of a meeting," &c. On p. 272 of the same work, Mr. Couling gives a biographical sketch of the Rev. F. Beardsall, and says he signed the teetotal pledge Sept. 6, 1834.—*The Author*.

‡ The "Templar," April 23, 1874, p. 280.

From the statements contained in this extract Dr. N. Kerr founds his assertion, but the writer of the article in the "Templar" was very imperfectly acquainted with the facts, and has unwittingly committed several serious errors.

On the 22nd of November, 1834—nine months after the date given as that on which the Oak Street Society was formed—the Rev. Francis Beardsall wrote at some length to the editor of the "Preston Temperance Advocate," and in the course of his letter says: "After deliberately considering the subject, I have been compelled to adopt the pledge of abstinence from all intoxicating liquors, and I believe I am borne out by the example of Christ and His disciples." Further on he states: "I have begun to hold a weekly temperance meeting on Thursday night in the General Baptist Chapel, Oak Street. The special object of this meeting is to promote the principles you so ably advocate, viz., 'total abstinence from all intoxicating liquors.' We receive signatures to the moderation pledge. You will see that we have reversed the order of the Temperance Society. Our rule is total abstinence; the exception is moderation. The result of five meetings is seventy-six teetotalers and twenty-four moderation. I hope to be able soon to send you some interesting accounts of reformation. We have just now chosen a committee, all teetotalers. We shall arrange for tracts and periodicals immediately."*

Writing again on the 23rd December, 1834, Mr. Beardsall, speaking of the success of the Oak Street Society, again remarks: "We have both pledges, viz., total abstinence and moderation. The former is the rule; the latter the exception. We plead for total abstinence, and the result of our meetings, which have been regularly held for about seven weeks, is: total abstinence, 94 members; moderation, 25." He proceeds to relate the result of other meetings and a debate between himself and Mr. Johnson, a bookseller, when the show of hands was "a forest of hands for teetotalism and only four for moderation."†

On or about the 26th of February, 1835, the moderation pledge was expunged from the rules of the Oak Street Society, and it then became a strictly teetotal society.‡

Mr. Beardsall and some of his friends, and but recently Mr. Edward Riley, of Manchester, one of the survivors of the first committee of the Oak Street Society, had the impression, and proclaimed it as a fact, that in discarding the moderation pledge at the time stated, the Oak Street Society was the first exclusively teetotal society in the country; but that they were in error we shall clearly prove by undeniable facts. In a letter to the Rev. Dawson Burns, Mr. Beardsall's widow remarks: "He always spoke with peculiar pleasure of the Oak Street Society having been the first to abandon the moderation pledge and allow only the teetotal one." On this point Mr. Burns remarks: "That Mr.

* "Preston Temperance Advocate," 1834, p. 87.

† "Preston Temperance Advocate," 1835, p. 11.

‡ *Ibid*, 1835, p. 31.

Beardsall did not follow any known example, but acted spontaneously, is thus quite clear ; but it is certain that the palm of priority must be assigned to the Young Men's Society of Preston, formed in April, 1834, on the entire abstinence plan, and it is equally certain that at Lancaster and other places new societies had been formed on the same principle previous to the end of February, 1835." * Mr. Joseph Dearden some years ago refuted this idea and says : " In the third report of the New British and Foreign Temperance Society, p. 8, it is stated that the first society established exclusively on the abstinence principle was formed in Manchester by the Rev. F. Beardsall early in 1835, which is a very great error. Previous to Mr. Beardsall's moderation pledge being thrown overboard, which, I believe, was on or about the 26th February, 1835, there had been several societies established on the exclusive principle."† Referring to the Lancaster Society, Mr. Dearden states : " In the beginning of November, 1834, a new society, consisting exclusively of abstainers, was formed at Lancaster ; they met every Thursday night, and had overflowing meetings. In less than a month they numbered 150 members, and on the 13th January, 1835, they had on their books 280 teetotalers. The Youths' of Lancaster held their first public meeting on Tuesday the 13th of January, 1835, at which one hundred and ten pledged themselves to abstinence."‡ The last sentence discloses the fact that the Lancaster Society was only for young persons, and that the general public were not admitted to their meetings until the 13th of January, 1835. Mr. Dearden does not give the pledge of the Lancaster Society, nor does he say whether or not it had the Preston limit—"for one year." " On the 17th of January, 1835, a Youths' Total Abstinence Society was formed at Colne, the members of which never had any other pledge but that of entire abstinence." § From these extracts it appears (1) that the Oak Street Temperance Society, Manchester, was established some time in October, 1834 (Mr. Beardsall wrote on Saturday, November 22, and said the result of *five* Thursday meetings was so many pledges, so that the first public meeting would be on Thursday, October 23, 1834) ; (2) that, like the Preston Society, it had both pledges, and was, therefore, *not exclusively teetotal* ; (3) that it discarded the moderation pledge on the 26th February, 1835, and then became a strictly teetotal society ; (4) that the writer of the article in the "Templar" for April 23, 1874, was in error as to the date, and should have said 1835, not 1834, having evidently committed the twofold mistake of going back a year, and of confounding the abandonment of the moderation pledge with the formation of the society. This conclusion is the more evident when we consider the fact that Mr. Beardsall did not become pastor of the Oak Street Church until July 12, 1834, and did not sign the pledge until September 6, 1834. From the annual report of the Oak

* Burns's "Temperance Dictionary," p. 198.

† Dearden's "Brief History," p. 25.

‡ Dearden's "Brief History," p. 26.

§ "Preston Temperance Advocate," 1835, p. 13.

Street Society, presented at the meeting in the General Baptist Chapel, Oak Street, Manchester, on Friday, February 26, 1836, we cull the following extract: "On the 17th of September, 1834, a meeting was held in Oak Street Chapel, when a society was formed adopting the two pledges, *teetotal* and *moderation*. The Rev. F. Beardsall, minister of the place, was chosen president. At first the prospects were not flattering; the meetings were continually annoyed with the jarring advocacy of the two pledges. The Rev. F. Beardsall steadily advocated the teetotal principle, and for three successive meetings maintained in discussion the negative of *good* in home-brewed ale. This discussion excited considerable interest, and gave a decided character to the teetotal question; and although at first strong prejudices existed in favour of home-brewed ale, at the close of the discussion not more than six voted for it, whilst a forest of hands was lifted up in favour of teetotalism. On the 11th December, 1834, was recorded the last name to the *moderation pledge*; and on January 8, 1835, a teetotal committee was formed, Mr. James Crossley being appointed to the office of secretary. On the 12th February, 1835, the abandonment of the *moderation pledge* and the adoption of the *teetotal* one alone was proposed by Mr. N. Sanders; and after a long and warm discussion, on the 26th of the same month the question was decided by a great majority in favour of total abstinence."*

It is thus clearly proved that the Oak Street Society *was not* the first exclusively teetotal society. To which, then, is to be awarded that honour is a question not so easily settled.

In 1872, as agent for the Warrington Total Abstinence Society, the writer of these pages was engaged in a house-to-house canvass for the purpose of making a teetotal census. Whilst thus engaged, he called in due course upon Mr. Richard Mee, of Irlam Street, and in the course of conversation asked how long Mr. Mee had been a teetotaler. "Longer than you," was the curt reply. "Possibly so," said the agent, "but I have my doubts about that." "There need be no doubt about it," said Mr. Mee; "I know it," in a tone that seemed to imply that the matter was settled. Mr. Mee, in his later years, was somewhat churlish to strangers, and appeared to be of a peculiar temper, and of a retiring disposition. Even those who were intimately acquainted with him found him very variable. At one time he would be quite sociable and chatty, and at others quite the reverse. Having had a hint or two from one who knew the old gentleman intimately, the agent, who was anxious to make his acquaintance, and, if possible, secure his confidence, tried to humour him a bit by saying, "Well now, Mr. Mee, just to satisfy ourselves on this point, allow me to ask you the date on which you signed the pledge." Mr. Mee went into the house and brought out a small pledge card, neatly framed, and said: "See here, the date of the society is stated to be December 15, 1834, but that was the day

* "Star of Temperance," March, 1836, p. 90, edited by Rev. F. Beardsall and Rev. Joseph Barker, who were intimately acquainted with the facts, and whose evidence cannot be disputed.—*The Author*.

on which our first public meeting was held and the society publicly inaugurated, but I signed before then, as I was one of the first, nay the very first, reformed drunkard that signed the teetotal pledge in Warrington, and as we could not get the old society to take us in as teetotalers, we held a meeting in the vestry of Friar's Green Chapel on or about the 20th of October, 1834, when we adopted this pledge, and started the Warrington Total Abstinence Society, which was the first of the kind in this country; and I believe the first real teetotal society in the world." "Well," replied the agent, "if this be true it is a fact worth noting, but I should like to have some proofs to satisfy me that the claim you make is a valid one." "You shall have proofs that cannot be disputed," said Mr. Mee. "If you care to go into the subject, call upon me again and see my brother William, and we will make it as clear as noonday." The result of his investigations is to be found in the following facts:—

As shown in a preceding chapter (V.), a society on the principles of abstinence from ardent spirits was established at Warrington, Lancashire, in 1830, and continued to hold periodical meetings up to the autumn of 1834, when Richard Mee and a few other notorious drunkards attended a meeting in the Mechanics' Institute, Academy Street, and desired to sign the teetotal pledge, but were refused. Such was the impression on the minds of the people in those days relative to the virtues of ale, &c. (for which the town of Warrington had long been and still is painfully notorious), that the late Mr. Peter Phillips, one of the fathers and apostles of "Free Gospel, or Independent Methodism"—a man universally beloved and respected—seized Richard Mee by the arm, saying: "Thee mustn't, Richard; thee'll die." But Richard Mee was a man with a resolute will, and those who knew him can testify to his power to say "Yes" or "No" when his mind was made up; so a form of pledge was drawn up, and sign he did, and several others with him, and in a short time they came to the conclusion that teetotalism was the right and only sure means of reclaiming the drunkard. They therefore agitated for the adoption of the new pledge, as an additional pledge of the society, as at Preston and other places in the county, but the committee of the old Temperance Society scouted the idea of teetotalism, and not only declined to listen to the entreaties of the reformed drunkards, but also positively refused to invite or permit teetotal advocates to address their meetings. This led to a dispute, ending in the entire separation of the two parties. In the meantime, imbued with the missionary spirit of the Preston men, the teetotalers of Warrington were not satisfied with being merely personal abstainers themselves, but began to advocate their views publicly also, visiting Lymm, Runcorn, Leigh, and other places in the district. Finding that the new doctrine was taking deep root, and that other reformed drunkards like themselves were improving in health and circumstances (instead of dying off, as predicted), and being unable to get the old society to adopt their views or to meet their requirements, they determined to establish a society of their own on

purely total abstinence or teetotal principles. Accordingly, a meeting was held in the vestry of the old Friar's Green Chapel, Cairo Street, on Tuesday, October 21, 1834, when the Warrington Total Abstinence Society was established, the following being the form of pledge adopted: "I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except as medicines, or in a religious ordinance, and I will endeavour to discountenance the causes and practices of intemperance." This was, in fact, a copy of the Preston Youths' pledge, with the "one year limit" expunged. Amongst the first who signed this pledge were Richard Mee, George Mather, John Monks, Joshua Phillips, James Brimelow, sen., John Crawley, Benjamin Moseley, Joseph Leicester, John Cassidy, John Broadhurst, William Mee, Thomas Gandy, William Hunt, William Moss, John Green, Francis Webster, John Roberts, Peter Phillips, Joseph Carter, William Dutton, Thomas Clough, James Gandy, and others, but all these persons did not sign the first night, nor perhaps during the first stages of the infant society. Between the date of the first meeting and that of the public inaugural meeting held on the 15th of December, 1834, a number of signatures were taken to the pledge, making up to that date a total of forty-nine members, all pledged teetotalers. Although the writer's connection with this society did not commence until February, 1871, yet he has made himself fully acquainted with the facts by personal conversation and consultations with several of the originators of the society, and by careful examination of the various documents available for the purpose. But lest this evidence may be deemed insufficient, the reader is referred to the only official and public record of the period, Livesey's "Preston Temperance Advocate,"* from whence the following conclusive evidence is taken. In a letter from Mr. G. H. Crowther, sec. *pro tem.* of the Warrington Temperance Society, we read thus: "A society, consisting of about 200 members, was in existence in Warrington about three years ago, but for some time no meetings have been held. Intemperance has been greatly abounding, and several respectable persons, with the rector † at their head, have formed an association to check drunkenness and the profanation of the Sabbath. This circumstance has induced some members of the committee of the (old) Temperance Society to attempt the re-establishment of their association, and a meeting was held in the Mechanics' Institution room on the 18th inst. The attendance was numerous, and a very favourable impression was produced. The Rev. Job Wilson, of Northwich, opened the meeting by reading a portion of Scripture. J. Rylands, Esq., occupied the chair, and Mr. S. Cundy gave a very interesting speech. A series of resolutions, including the pledge, was read for the consideration of the meeting; thirty-six signed the pledge, and we hope before your December number is published we shall have to inform you that they

* Now very scarce, but copies may be seen in the Preston Free Library and in the Preston Institution at Avenham.—*The Author.*

† The Hon and Rev. Horace Powys, late Bishop of Sodor and Man.

are confirmed, and the society is re-organised with a prospect of soon realising its former number of members. It may not be amiss to state that several persons of long-continued intemperate habits have declined to enter the society unless they can be admitted as total abstainers; the two pledges will therefore be offered.”*

This appears to be Mr. Crowther's first and last communication on this subject, for (as has been already stated) his anticipations were not realised, the committee refusing to adopt the teetotal pledge. But in February, 1835, the “Advocate” contained a letter from another correspondent, which fully explains the matter. It is as follows:—

“SIR,—I write to inform you that we have commenced a society on the basis of ‘total abstinence’ with very considerable success. Our first (public) meeting was held in Friar’s Green Chapel on the 15th inst. (December, 1834), when Mr. Entwistle, of Bolton, occupied the attention of a very numerous and attentive audience for upwards of an hour and a half, and at the close we received an accession to our list of twenty-one. We can now number seventy. We have commenced a system of visitation; several of the members are appointed to go round every Sunday morning for the purpose of distributing temperance tracts and exhorting the members to adhere firmly to the resolution they have pledged themselves to, and I assure you the most happy results have been produced by this system. We have in our ranks twelve reformed drunkards, and we anticipate a great increase from holding weekly meetings and the visitation system. Several of us attended a temperance tea-party at High Leigh, about seven miles from here, on Christmas Day, and I am happy to say the cause is gaining ground there.

“JOHN MONKS, Secretary.

“Warrington, December 29, 1834.”

On the 11th of April, 1835, Mr. Monks again writes, and in reporting progress, gives an interesting account of their doings: a lecture by Mr. John Wright, of Bolton; meetings addressed by reformed drunkards held in various parts of the town; their first tea-party held in St. James’s schoolroom, followed by a public meeting in Friar’s Green Chapel, when sixty-six persons signed the pledge of the society; and concludes with the following cheering words: “We can now boast of having over 500 members.”†

In the following month (May, 1835) Mr. Livesey received a remarkably characteristic letter, which deserves a place in the annals of the temperance movement, and is confirmatory evidence in favour of the facts adduced, and clearly indicates the true character of the Warrington Total Abstinence Society.

“Warrington, May 20th, 1835.

“SIR,—It is with feelings of pleasure that we inform you that a

* “Preston Temperance Advocate,” 1834, p. 94.

† “Preston Temperance Advocate,” 1835, p. 83.

Youths' Branch Association has been formed in this place. Our first meeting was held in Brick Street schoolroom on Friday the 1st of the present month, and addressed by six youths, who advocated the cause zealously, and this, like its parent, being on the abstinence principle alone—free from the dangerous, inconsistent, and lifeless system of moderation—we anticipate will be a powerful auxiliary to the abstinence reformation. And we hope that it will be the means of preventing thousands from contracting those practices which have proved awfully fatal to numbers of young people. Our number at present is above one hundred, and we expect a mighty increase; and though we are but a few youths, yet we hope in the strength of our God to slay, like David, the lion and the bear, and to rescue the lambs from the lion's mouth.* And though we have but our slings and stones, yet we feel confident that Goliath, the great and daring monster Drunkenness, will verily be slain, who hath put to defiance the armies of the living God.

“J—— G—— and G—— M——, Secretaries.”†

The initials are those of James Gandy (now known as Mr. James Gandy, senior, of Orford, near Warrington), who is still a staunch and true friend of teetotalism; and George Mee (deceased), nephew of Messrs. Richard and William Mee, of the parent society.

These extracts, from the “Preston Temperance Advocate,” prove to a demonstration (1) that a Temperance Society on the moderation principle was in existence at Warrington for three or four years previous to October, 1834; (2) that a number of persons who had been notoriously intemperate were anxious to join the society on the teetotal principle, but were refused; (3) that the Warrington Total Abstinence Society was formally established on the 21st of October, 1834, and publicly inaugurated on the 15th of December, 1834; (4) that at the date of its public inauguration it consisted of forty-nine members, all pledged teetotalers; (5) that, as the secretaries of the Youths' Branch observed, it was “*free from the dangerous, inconsistent, and lifeless system of moderation*;” and (6) that it was unrestricted as to age or sex, and its pledge devoid of the Preston limit, “for one year,” so that to all intents and purposes it was a general public teetotal society, considerably in advance of the Oak Street Society, which, as we have shown, was not a strictly teetotal society until February 26, 1835, but on the same principle as the Bolton Operative Temperance Society, which was established the previous year.

The reformed drunkards of Warrington and their friends (for all the members of the society had not been intemperate persons. Mr. John Monks, the secretary, for example, had never been even a moderate drinker) were satisfied that total abstinence was not only expedient but right; so, in opposition to, and apart from, the old moderation society,

* The principal inns at this time were the Black Lion, Blue Lion, and others of the lion species. —*The Author*.

† “Preston Temperance Advocate,” 1835, p.

they adopted the teetotal pledge pure and simple, expunging the "one year" limit, and gave their society a distinct and definite name, expressive of the principles upon which it was founded, viz., "The Warrington Total Abstinence Society." Owing its origin to, and being nursed and fostered to a considerable extent by, the Preston advocates (and their disciples in Bolton and elsewhere), it nevertheless proved that the child may be "father to the man," by taking a course which the Preston Society took three years to consider and determine upon, viz., the total abandonment of the moderation pledge; for it was not until the 26th of March, 1835, that the Preston Temperance Society took this course and became a purely teetotal society.*

From private correspondence with, and documents supplied by, R. B. Grindrod, Esq. during the last thirty years a resident in Malvern, we learn that in the month of July, 1834, that gentleman held a series of weekly meetings in a square of cottages at Miles Platting, Manchester, and inaugurated the Miles Platting Total Abstinence Society. The meetings were first held in a cottage, but after one or two meetings had been held they were so overcrowded that they were compelled to come out into the open air. Dr. Grindrod had a large table placed in the open square, which he used as a platform, from which he declared, in unqualified terms, his views on the properties of alcoholic liquors. That the doctor was far advanced on this subject is evident from the testimony of Mr. Youil, an ale brewer of Manchester, in his published lecture in reply to Dr. Grindrod and his associates.† The only pledge of the Miles Platting Society was that of total abstinence, and it was at one of these meetings, held on the 6th of September, 1834, that the Rev. Francis Beardsall signed the teetotal pledge.‡ On the 10th of August in that year, Messrs. Teare, Grubb, and Swindlehurst held a meeting in Every Street, Manchester, at which Mr. Beardsall was present, and on the following evening (Tuesday, August 11, 1834) Mr. Beardsall attended the Miles Platting meeting (Dr. Grindrod presiding), and gave the audience "an animated account of the visit of the Preston worthies." These meetings were held regularly every week until the approach of winter, when they were held in schoolrooms in the locality, and eventually the Miles Platting Society was absorbed in the larger organisation, the Manchester and Salford Temperance Society, of which Dr. Grindrod was for some time president.

It seems clear that the Miles Platting Total Abstinence Society was the first general public and exclusively teetotal society in England, and, as its founder remarks, "gave birth to several vigorous children."

Recapitulating the facts contained in the preceding pages, we find (1) that the Preston Youths' Society was for young persons, and had the Preston defect, the "one year" limit. Mr. James Teare said: "We never liked this 'one year' pledge, for it always seemed to us to be

* See Livesey's "Reminiscences," Dearden's "Brief History," p. 26, and James Teare's "Early History," p. 28.

† Youil's Lecture, "Tetotalism Calmly Investigated," p. 11.

‡ Livesey's "Reminiscences," p. 26, and "The Star of Temperance."

connected with doubts and misgivings as to the truth of our principles and the ultimate success of our cause."* (2) The Oak Street Society, although it made "abstinence the rule, moderation the exception," was not a purely teetotal society until February, 1835. Dr. Grindrod writes in Nov., 1879: "The last name on the moderation pledge was recorded in Oak Street, Manchester, on December 11, 1834, and on the 12th February, 1835, the abandonment of the moderation pledge was proposed, and on Thursday, February 26, 1835, it was decided to use only the teetotal one." Bolton, Burnley, Colne, Lancaster, Preston, and other societies took the same course early in 1835. (3) The Miles Platting (Manchester) Temperance Society was, therefore, in point of fact, *the first bonâ fide* general exclusively teetotal society in England; (4) The Warrington Total Abstinence Society was the next in order of succession, but from its name, its uncompromising principles, the date of its establishment and public inauguration, and, more than all, its continued existence as a living, working organisation, it is justly entitled to the honour of being recognised as the oldest *existing* teetotal or general Total Abstinence Society in England. The Miles Platting Society, as such, had a corporate existence only of a few months, but it was the parent of other organisations whose meetings during the winter were held in more commodious buildings. Why these facts have been omitted from previous histories of Temperance Societies is a mystery that requires clearing up, but they are facts that cannot be refuted, and henceforth the truth may be established. It may be observed that in the early days of the movement the postal facilities were vastly different to what they are now, and the press was cramped by Government taxes and restrictions, so that there was not that general diffusion of facts so common in our day; and, in addition to this, Warrington had its own "Temperance Herald," Manchester its "Star," and each town was working altogether independent of other societies, until the formation and development of the British Temperance Association and other large organisations.

* Teare's "Early History," p 27.

CHAPTER IX.

SPREAD OF TEETOTALISM.

The Early Disciples of Teetotalism—The Working Classes, &c.—Increase of Teetotal Societies—First Efforts in Leeds, &c.—Leeds Temperance Festival—Presentation to John Andrew, jun —Debate on Teetotalism—Dr. Williamson *versus* F. R. Lees—Early Life of Dr. Lees: his Leeds Associates—Early Life of Joshua Pollard—Edward Baines, Esq., of Leeds—Henry Anderton and William Haigh, of Huddersfield—Teetotalism in Huddersfield—The Halifax Total Abstinence Society—Great Festival at Wilsden, near Bradford—Mr. Livesey Lecturing in a Church—Bradford Teetotal Society—Thomas Beaumont, Esq., M.D.—Opening of Bradford Temperance Hall—The First Temperance Halls in the Country—The Bradford Long Pledge Teetotal Society, founded by Mr. J. C. Booth—Teetotalism in Barnsley, Sheffield, York, Keighley, Hull, &c.—Yorkshire Pioneers of Teetotalism.

No sooner had the Preston men come to a definite conclusion on the total abstinence question than out they went far and wide teaching and preaching teetotalism only; and, despite the opposition of many of the nobility, clergy, and gentry, who, in connection with the British and Foreign Temperance Society, tried every effort to prop up the old system of moderation, the advocates of teetotalism were abundantly successful. The "common people heard them gladly," and the horny-handed sons of toil banded themselves together under the new standard, which was almost universally raised after the Lancashire societies finally abandoned the moderation system; and when gentlemen of education, social position, or worldly wealth had the courage and moral fortitude to come out and identify themselves with this new and despised doctrine, they were joyfully received and honoured. But because the clergyman, doctor, or squire frowned upon or opposed, did they wring their hands and cry, Gehazi-like, "Alas master, what shall we do?" Not they, but on they went, resolved to succeed, many of them believing that God and truth were on their side, and that He who was for them was more, *much more*, than all that could be against them. Few are able at this day to thoroughly appreciate the value of Mr. Joseph Livesey's malt lecture, but that lecture, as delivered by him, opened the eyes of thousands in this country, whose faith in beer, ale, &c., being shaken, made the effort, and found, to the joy of their hearts, that it *was possible* to free themselves from the slavery of intemperance. With hearts beaming with gratitude, many who had been victims to drink entered heartily into the movement, and became honorary local agents or missionaries, deeming it an honour to be permitted to labour in so grand a work, and, in their own simple but thoroughly earnest and effective manner, they spoke from the heart to the heart, proclaiming the wondrous story of the

new gospel. So the fire spread from town to town until, through the efforts of the Lancashire men, *Teetotal Societies* were established at Bolton, Burnley, Blackburn, Chorley, Todmorden, Manchester, Eccles, Oldham, Bradford, Selby, Huddersfield, Leeds, Lymm, Leigh, Runcorn, Wigan, Chester, &c., &c. The Chester Christian Temperance Society was established January 19, 1835, and many of the others in the course of the same year. In October, 1835, Mr. Livesey published (in the "Advocate") returns of the number of teetotalers in connection with several of the societies, from which we learn that Bolton returned 2,200, Manchester 1,800, Preston 1,800, and Warrington 1,700, but the population of the latter town was not so large at that period as it now is, neither was it so large as any of the other towns named.

In all new movements in this country advances are made slowly and cautiously, especially if long-established usages, deep-rooted prejudices, and the habits of the people are to be combated, but in addition to these the temperance reformers had a vitiated taste and long-confirmed appetite to contend with, so that all these were powerfully opposed to the adoption of the principles of entire or total abstinence from all kinds of intoxicating liquors. The new doctrine was, therefore, comparatively slow in spreading, and was very cautiously adopted by some of the ardent friends of the cause of temperance, who, like some of the Preston men, deemed it advisable to quietly try the experiment upon themselves, and then, being satisfied that the principle was a sound one, and its practice safe and conducive to health—rather than injurious—they began to feel their way to advocate it publicly.

Prominent amongst this class stands John Andrew, jun., who was born at Lydgate, in the parish of Saddleworth, West Riding of Yorkshire. When only five years of age his parents removed to Leeds, and there the family settled. His father, John Andrew, sen., was a corn miller and maltster in Leeds, but, on embracing the temperance cause, he abandoned the most profitable branch of his business—malting. He became an earnest, active friend of the cause, and presided over the great temperance festival in Leeds on Christmas Day, 1835. John Andrew, the younger, became an able and active worker in the early temperance movement, and was for some time minute secretary of the Leeds Temperance Society, and afterwards secretary to the Yorkshire Union of Temperance Societies (*i.e.*, ardent spirit pledge societies). In the beginning of 1834 he determined to try teetotalism, and in April or May of that year he signed the pledge with a few others, on the Preston principle, *viz.*, as an addition to the old pledge. On the 21st of May, 1834, he sent Mr. Livesey a report of the doings of the Leylands branch of the Leeds Temperance Society, in the course of which he speaks thus: "At the latter meeting it was announced that the committee of this branch had determined, in addition to the present pledge, to adopt an abstinence pledge similar to the Preston one. This resolution has not been hastily adopted, but after much deliberation. Convinced that the

great consumption of malt liquors is chiefly to be ascribed to the erroneous opinions entertained respecting its nutritious properties, they think they are called upon to diffuse information on the subject which challenges examination and scrutiny." * In November of the same year he writes again: "One word on the teetotal plan. I hope it will ere long be adopted by all the societies. It does appear to me to be the only plan to reach the masses of society. Whatever may be thought of the propriety of its immediate adoption, where the evil of ale drinking extensively prevails I cannot but regard it as the measure for effecting the most good in the shortest time." †

During the year 1835 vigorous efforts were made by the Leeds Committee, and branch societies were formed in all the surrounding villages, in which the teetotal pledge was introduced as a supplemental pledge. Valuable assistance was rendered by the agent of the Yorkshire Auxiliary Society, Mr. William Pollard, and by Messrs. Joseph Livesey, Henry Anderton, James Teare, and Edward Grubb, the result being the adoption of the teetotal pledge by the Leeds parent society in March, 1835. In August, 1835, Mr. John Andrew, jun., writes: "We do not refuse a signature to the moderation pledge if offered, but all our reformed drunkards and other speakers are determined to advocate the teetotal principle. We impugn no the motives of those who will not sign our pledge, but endeavour to show its absolute necessity to the completion of that reformation so auspiciously commenced." ‡ In March, 1835, Mr. Joseph Livesey delivered his malt lecture in Leeds, when the number of known teetotalers in that town was not more than twenty, but by the following March it was computed that there were at least one thousand teetotalers in Leeds.

On the 23rd of May, 1836, the annual festival of the Leeds Temperance Society was held in Albion Chapel, and on the following day a public demonstration with flags, banners, &c. After tea a public meeting was held in Albion Chapel, over which Mr. E. Johnson presided. Addresses were delivered by Mr. Kenyon, of Yeadon; the Rev. J. Brayshaw, Rector of Addingham; Mr. Swan, of Huddersfield; Mr. Joseph Andrew, and others, when a silver medal was presented to Mr. John Andrew, jun., by the members of the society. The medal bore the following inscription: "Presented at a public meeting on Whit-Tuesday, May 24, 1836, by the teetotalers of Leeds, to John Andrew, jun., as a mark of the high esteem in which they hold his character, and the services which he has rendered to the cause of total abstinence from all intoxicating liquors." § From this time the Leeds Society was virtually a teetotal society, although the total abandonment of the old pledge was not thoroughly accomplished until the 21st of June, 1836, when a public debate was held in the Music Hall for the purpose of deciding the question. The advocates of the modera-

* "Preston Temperance Advocate," 1834, p. 45.

† *Ibid.*, p. 93.

‡ "Preston Temperance Advocate," 1835, p. 69.

§ "Preston Temperance Advocate," 1836, p. 52.

tion pledge were Dr. Williamson (the leading physician of the town, and afterwards Mayor of Leeds) and Mr. Thomas Plint, the notorious free trade agitator. On the side of teetotalism were Mr. John Andrew, jun., the Rev. Francis Beardsall, of Manchester, and Mr. Barnabas Crossley (afterwards editor of the "Leeds Temperance Herald)," and others. Dr. Williamson made a long and very powerful speech, the object of which was to prove that we lived in an artificial state of society and required an artificial stimulus to preserve the equilibrium. This argument was so ingeniously put and so eloquently impressed, that few saw the fallacy lurking beneath, and Mr. Johnson, the person appointed to answer the doctor, declined the task he had undertaken. This was the signal for great applause to the publicans and the consumers of wine and beer, but their triumph was short-lived. At this moment a young man was discovered in the crowded orchestra, who was at once dragged forward by the abstainers to the platform and compelled to combat the arguments of Dr. Williamson. This young man was Frederick Richard Lees (now known the world over as Dr. F. R. Lees, the most able, earnest, and consistent advocate and champion of true temperance principles). With becoming modesty he undertook the task imposed upon him, and fully exposed the fallacy involved in Dr. Williamson's argument, in proposing to cure the disease of excitement by a remedy of additional excitement; in other words, to spur the horse as a remedy for its fatigue. His reply was so powerful and convincing that even the drinksellers themselves confessed that their party was vanquished, and on the motion being put to the meeting, "that the principle of the society should henceforth be that of abstinence from all intoxicating liquors," it was carried by a large majority. This discussion was afterwards published in pamphlet form, with notes, and brought Mr. Lees more prominently before the public.*

Frederick Richard Lees is of Scottish descent, and was born at Meanwood, near Leeds, on the 15th March, 1815. When only a few months old he was left without a mother. He has never been a strong man physically, being from his youth subject to periodical attacks of illness; and although it was intended that he should devote his energies to the legal profession, and actually served out the term of his articles, yet at the expiration of his seven years' apprenticeship he was compelled to abandon it. Providence designed him for a higher and holier work, and right nobly has he fulfilled his mission so far, and undoubtedly will continue so to do to the end of his valuable life. In 1832 Mr. Lees signed the old moderation pledge, and in 1835 he heard Mr. Livesey's malt lecture, and decided to sign the teetotal pledge himself, and try to induce others to do likewise. Associated with Mr. Lees and John Andrew, jun., was Mr. W. A. Pallister, of Leeds, who was an ardent teetotaler and an active worker. In some sense or other he was said to have been Dr. Lees's teetotal father, and that it was with him Mr. Lees signed the pledge in 1835. Messrs. Pallister,

A brief report is to be found in the "Star of Temperance," 1836, pp. 235-7.

Lees, Andrew, and Barnabas Crossley were all members of a debating class in Leeds, and were there trained for the great work in which they became actively engaged, viz., the spread of teetotalism.

Another of the young men who afterwards became the active friends of the cause in Leeds was Mr. Joshua Pollard, who was born in Leeds about midsummer, 1815, or, as he himself said, "a few days after the battle of Waterloo." Early in life he became a factory boy. At the age of twelve years he entered a mercantile warehouse, and availed himself of every opportunity to improve his education and position. When only a youth, he was chosen secretary to the Leylands branch of the Leeds Temperance Society, and is said to have been the second person who signed the teetotal pledge in that town. Whether this was so or not, he must have been one of the earliest, as he signed that pledge in 1834. Mr. Pollard, in his younger days, was not a prominent public speaker, but was nevertheless an earnest active worker, ever ready and willing to promote the interests of the cause he truly loved. In 1836, although only twenty-one years of age, Mr. Pollard was elected a representative of the Leeds Temperance Society to the Conference of the British Temperance Association, held at Preston, and there he, for the first time, entered a theatre, and trod the boards of the stage as a temperance reformer.

In the same year, Messrs. John Andrew, jun., Barnabas Crossley, W. A. Pallister, F. R. Lees, and Joshua Pollard united in issuing a periodical devoted to the exposition of temperance principles, which was entitled "The Leeds Temperance Herald." It was an admirable penny monthly, printed at the *Leeds Mercury* Office, but for lack of support was discontinued in 1838, and was incorporated with the "Temperance Advocate." Mr. Pollard published a "British Temperance Almanack" for the years 1836 and 1837, and rendered valuable service to the Youths' Temperance Societies established in and around Leeds long prior to the Band of Hope movement. In 1837 he removed to Bradford, Yorkshire, and there, with like energy and zeal, devoted himself to the cause to which in early life he had formed a warm attachment. As one of the most prominent officials of the Independent Order of Rechabites, and in other capacities, Mr. Pollard's name will be found in later pages of this work.

Amongst the promoters of the old Temperance Society in Leeds was Mr. Edward Baines, for many years proprietor of the *Leeds Mercury*, and afterwards M.P. for Leeds. He was for some time strongly opposed to the teetotal doctrine, but in 1837 (November 9, 1837) he resolved to associate himself with the teetotalers and to become an abstainer from all kinds of intoxicating liquors. In 1860, as member of Parliament for Leeds, Mr. Baines strongly opposed Mr. Gladstone's Wine Licence Bill, and moved an amendment for limiting its operation to the week days, but it was defeated by a vote of 117 to 82. He warmly supported Sunday-closing and other motions in the House of Commons, and in 1852 published a tract, entitled "Fifteen Years' Experience of Total Abstinence," and in 1857 it was re-issued as "Twenty Years'

Experience ;" both editions had an extensive circulation. Mr. Baines was also an indefatigable worker for the Yorkshire Union of Mechanics' Institutes, of which he was president for upwards of twenty years. He was an able, earnest, and interesting public speaker, and deservedly popular for a number of years.

In 1834, Henry Anderton and John King, of Preston, along with William Haigh, of Huddersfield, were engaged to speak at a temperance festival at Haslingden, in connection with the old moderation society. Mr. Ramsey, Independent minister, was in the chair. Mr. Haigh delivered an address in favour of abstinence from ardent spirits and the moderate use of wine and beer, when the chairman inquired how Mr. Haigh managed to travel on temperance principles. He replied that he did not find it difficult at all, as he took ale and wine instead of spirits, and felt better in health after giving up the latter. Mr. Haigh had not up to this time been at a teetotal meeting or heard any speech in favour of total abstinence, but both Anderton and King were teetotalers, and they pointed out the inconsistency of Mr. Haigh's position as a temperance reformer in drinking and recommending moderation as a cure for intemperance, when it was known that in Lancashire and Yorkshire there was more drunkenness from drinking fermented than distilled liquors. "Henry Anderton," says Mr. Haigh, "with his keen satire, made me writhe under the severity of his castigation, and my face crimsoned with shame as he made the audience laugh at my folly in coming all the way from Yorkshire to teach the Lancashire folks the 'great delusion' that ale and wine drinking in moderation was the best cure for drunkenness. But his racy humour, his soul-stirring poetry, and eloquence soon turned the warm pulses of my youthful mind in his favour. He proceeded to urge total abstinence from all intoxicating drinks as the only cure for intemperance, and concluded with :—

'Let it stick in thy head
What friend Pollard once said
(For a long-headed fellow he's reckoned);
Don't quaff the first pot,
And the devil can not
Compel thee to swallow a second.'

As he closed his eloquent speech I felt that he had spoken the truth, and spoken it in love. At the close of the meeting I shook him by the hand, and said, 'Anderton, I cannot do with you taking the shine out of me in this way.' He said, 'What are you going to do, then?' I replied, 'I have resolved to abstain for six months, and if I find I can do without ale and wine I will sign the pledge?' At the end of my six months' probation I signed the teetotal pledge (the first in Huddersfield)."

Shortly after the meeting at Haslingden, Mr. Henry Anderton paid a visit to Huddersfield, and delivered a course of three lectures with very great success. In February, 1835, Mr. Haigh wrote to Mr.

* Letter in "Temperance Spectator," 1859, p. 47.

Livesey as follows: "Although it is often alleged that the public mind is not prepared for the grand 'cure-all,' the teetotal pledge, we are endeavouring to lead the public mind upon this important subject. On Thursday evening, November 19th (1834), a meeting was held in the Infant schoolroom, Huddersfield, consisting of about 800 persons, Mr. John Haigh, of Quarmby, in the chair. The meeting was addressed by Mr. Reuben Earnshaw, Mr. Richard Roberts, myself, and others. Mr. Thomas Micklethwaite, of Shaw, gave a convincing and an impressive address on the properties of malt liquor. Though I had long been favourable to the abstinence principle, the arguments he used in proving that a gallon of ale does not contain more than a pennyworth of nutriment greatly strengthened my convictions; and I stated at the meeting that having tried abstinence for twelve months I could declare that I was as strong and as healthy as ever. So well received was the malt lecture of Mr. Micklethwaite that by request he redelivered it in the national school on Friday evening. A number of signatures were obtained to both pledges."*

On the 4th of March, 1835, Mr. Livesey and Henry Anderton, of Preston, along with Mr. Thompson, of Halifax, paid a visit to Huddersfield, the result being a strong agitation in favour of teetotalism. The "Advocate" for January, 1836, reports from Huddersfield: "We are all at fours and fives here about teetotalism and moderation. We shall soon, I expect, have got rid of the shackles of the moderation plan. A discussion has been held between a local preacher and one of our reformed drunkards, a young man, who handled the subject to our entire satisfaction. I have been perpetually pestered by the moderation men finding fault with us. We have scarcely had a meeting without some remarks from the moderate people to damp the zeal in favour of teetotalism. The total abstinence system is producing wonders."† Despite the opposition, the teetotalers persevered, and during the year 1836 were actively employed, and in September their number in Huddersfield was reported at 580.

In the year 1835 the Halifax temperance friends took decided action and established the Halifax Total Abstinence Society, the first anniversary of which was celebrated by a three days' festival, commencing June 28, 1836, when there was a tea-party, a procession, and several public meetings. At the first meeting the Rev. J. White presided, and at the next G. B. Brown, Esq. The speakers during the week were Rev. — Saunders, Rev. Theodore Drury, Messrs. Nichols, Astin, Swindlehurst, Howarth, Firth, Johnson, Andrew, Preston, Dennison, Briggs, and Rushforth. The report showed upwards of 100 reformed drunkards, many of whom had identified themselves with the Christian Church, and exhibited in their lives and deportment the validity of the change wrought in them. Not content with the work at home, the operations of the society were extended

* "Preston Temperance Advocate," 1835, p. 13.

† "Preston Temperance Advocate," 1836, p. 32.

from village to village, &c., until eighteen societies in the district of Halifax were worked by a plan after the manner of the Methodist circuit plan, and the results were highly successful. This mode of operation still prevails to a certain extent in Halifax. Of the active friends of the cause here no name is so popular as that of Charles Watson, Esq., of Providence House, an ardent worker, a liberal distributor of temperance literature, and one who may be termed the "Delavan" of Yorkshire.

Early in 1835 W. Pollard visited Wilsden, near Bradford, and introduced the teetotal doctrine, which was taken up with spirit by the brothers Richard and W. S. Nichols (the latter signed the teetotal pledge November 18, 1834). A monster festival was held at Wilsden on Easter Monday and Tuesday, April 20 and 21, 1835, a full report of which was given in the *Bradford Observer*, April 25, 1835. On Monday the proceedings commenced with a grand procession of the following societies, each being headed with a small white banner: Wilsden, Bradford, Keighley, Bingley, Thornton, Baildon, Cullingworth, Northowram, Shipley, Manningham, Hallas Bridge, Denholme, Clayton, Morton, Frizinghall, Cottingley, Allerton, and Harden. Amongst the advocates present were J. S. Buckingham, Esq., M.P., Mr. Edward Parsons, W. Pollard, agent of the Yorkshire Society; Joseph Livesey, Henry Anderton, the poet; Thos. Swindlehurst, king of the Preston drunkards; Broughton, Nichols, and others. In a field adjoining the church a splendid booth had been erected, which was forty-five yards in length, eighteen yards wide, and supported by three rows of pillars, eight in a row, adorned with branches of evergreens, natural and artificial flowers arranged so tastefully as to cheat the beholder into a belief that they were real trees. Along the length of the booths were seven large tables, parallel to each other, for the accommodation of the members of the various societies; an aisle was left across the middle intersecting the long straight aisles between the tables. On each side of this aisle stood a row of pillars decorated as before described, and between every two pillars an immense bouquet of artificial flowers. At the upper end of the booth an elevated table was placed, at which sat the chairman (the Rev. J. Barber, Vicar of Wilsden), the speakers, and other invited guests. The chair was covered with pink, and overhung by a profusion of artificial flowers, shrubs, and trees, arranged with so much skill and elegance as to form a delightful alcove, having all the appearance of a natural bower, which was much assisted by the artifice of placing a number of stuffed birds amongst the branches. The interior of the booth was hung with blue and crimson, decorated with garlands of artificial flowers, imitating nature in every possible variety of form and hue. At the bottom of the booth, opposite to the chair, was an artificial column tastefully painted and decorated, and having on its various compartments the inscriptions "Loyalty," "Philanthropy," "Morality," "Christianity," on each side of which hung hieroglyphic paintings, tending to exhibit the baneful consequences of intemperance. One thousand four hundred cups

and saucers, with all other necessary appendages, were distributed upon the tables. About five o'clock the sober but exhilarating liquor began to circulate; each seat found a ready occupant; every cup was in request; mirth, cheerfulness, and hilarity pervaded the vast assembly, and 1,400 persons might be seen at once revelling in the sweets of temperate pleasure, and enjoying without admixture or alloy "the feast of reason and the flow of soul." No sooner had this goodly company received a sufficiency of the good things of this life for their present satisfaction, than with an orderly and simultaneous movement they made way for 1,400 others, who had been patiently waiting without, after the departure of whom, the conductors, waiters, servants, stragglers, and others numbering about 200, regaled themselves after the fatigues of the day at the principal table. About 1,000 persons took tea in the booth on the second day. Four meetings were held in the church, capable of holding 2,000 persons, at which, by the addresses of the gentlemen named above, a deep impression was produced in favour of temperance. Mr. Livesey tells us in his "Reminiscences" that up to the year 1860 he had only twice had the privilege of speaking in a church on the temperance question, and this occasion was one when on a high platform he was engaged with his scales, weights, blackboard, barley, &c., demonstrating the "great delusion." The other time was at Hayworth church, near Wilsden.

In January, 1836, the committee of the Wilsden Temperance Society decided to sever their connection with the British and Foreign Temperance Society, and took leave of the moderation pledge, as they had become thoroughly convinced that total abstinence was the only effective principle.*

Although Bradford (Yorkshire) was the first town in England to adopt the moderation scheme, the society was slow to adopt the more advanced principle, and teetotalism made little progress in that town until it was thoroughly roused by the labours of the Preston pioneers, Livesey, Anderton, Swindlehurst, and others, assisted by John Andrew, jun., of Leeds, and other friends. In 1835 Mr. Livesey gave his malt lecture to a large audience in the Friends' Meeting House, Bradford, at the close of which John Clegg Booth, then a youth of sixteen years of age, signed the teetotal pledge, and shortly afterwards joined in the formation of a Youths' Temperance Society, and took an active part in its meetings, in some measure preparing himself for the work of his life. Mr. Thomas Beaumont was an active and prominent supporter of the cause, and as a medical man of standing and ability did great service to the movement. He was a native of Castle Donnington, in Leicestershire, being born there while his father was stationed in that circuit. His father was one of the early Methodist preachers who laboured in conjunction with the late Rev. John Wesley. Thomas Beaumont was educated at Kingswood school, near Bristol, and on leaving there devoted his

* "Preston Temperance Advocate," 1836, p. 40

attention to the legal profession ; but finding that it required him to work on Sunday, he abandoned his intention and resolved to give up law for physic. He became a pupil of the celebrated Dr. Larnier, of Birmingham, with whom he studied for several years. He afterwards went to Edinburgh, where he attended the lectures of the eminent men who then adorned the medical school of that university. Mr. Beaumont became very skilful in operative surgery, and his "Essay on the Nature and Properties of Alcoholic Drink" tended to enhance his fame. For a few years he resided at Guiseley, but in 1822 settled down at Bradford. When with his keen perceptive powers he saw the ravages of drink on the one hand and the blessed advantages of abstinence on the other, he gave his whole soul to the work, despite the prejudices and opinions of the circle in which he moved. He was a pious, benevolent, loving man and a sincere and active member of the Wesleyan Methodist Society as long as he lived. Mr. Beaumont was ably supported in his temperance efforts by William Wilson, Esq., and other friends in Bradford, and in 1837 the society reported 1,550 members, all teetotalers. On the 27th February 1838, the Bradford Temperance Hall was opened amid great enthusiasm. At the opening meeting a copy of Dr. Adam Clarke's "Commentary" was presented to Mr. Taylor, one of the secretaries of the society, as "a token of respect for his unwearied temperance exertions." At this meeting the Bishop of Ripon presided, and interesting addresses were delivered by several speakers to a large and enthusiastic audience.

Some writers and speakers have erroneously stated that this was the first Temperance Hall in England, but the first building erected in this country specially for temperance purposes appears to have been at Garstang, in Lancashire, where a wooden structure was raised by voluntary labour. This building was opened on the 24th of November, 1834, and was called by James Teare "The Temperance Lighthouse." A Temperance Hall was opened at Burnley, in Lancashire, on the 24th of December, 1837, and the next was the Bradford Temperance Hall, which, although not exactly the first, was certainly the largest and most valuable building specially erected for temperance purposes. On the 16th October, 1839, the Pocklington (Yorkshire) Temperance Hall was opened, and the Bolton Temperance Hall on the 1st January, 1840, and four days after (January 5, 1840) the Liskeard Temperance Hall was opened to the public.*

Although somewhat premature at this stage, we may state that on the 16th of May, 1843, Mr. John Clegg Booth being the prime mover, a society, entitled the Bradford Long Pledge Teetotal Association, was formed, the special object of which was to promote the disuse of alcohol in disease, and to substitute grape or unfermented wine for the fermented and brandied port then generally in use at the Sacrament of the Lord's Supper. The following was the pledge adopted: "I do voluntarily promise that I will not use intoxicating liquors as a beverage, nor when intermixed with any kind of food, nor as medicine, nor for

* "Temperance Spectator," 1860, p. 172.

sacramental purposes, nor traffic in them ; that I will not give nor offer them to others, and that I will discountenance their use throughout the community." Mr J. C. Booth was the first to sign this pledge, and his name stands first on the roll of the society. Each member was provided with a card of membership on which was printed the pledge and a certificate signed by the secretary. On the cards issued in March, 1856, there was a view of a modest-looking one-storey building, with six arched windows in front, and door in the centre, over which was a tablet bearing the inscription, "Bradford Long-Pledge Teetotal Hall," showing that the society had a distinct and separate position and a home of its own. The secretary in March, 1856, was Mr. Samuel Bottomley.

On the 8th of February, 1836, Mr. Richard Bayldon, secretary of the Barnsley Temperance Society, wrote to Mr. Livesey, reporting progress and said: "Sir,—I am glad to find that Temperance Societies on the total abstinence principle are now establishing all over the kingdom. They will prove a mighty engine in effecting much good in our present unsteady land. Some time ago * we had Teare and Grubb from your place, and latterly we have had Holker and Winter from Manchester, four good men and true. So invincible is truth, that methinks these four men are able to beat any forty men on the opposite side ; indeed, for argument against them I have heard of none here. Your Preston men did so *Grubb up and Teare away* from our eyes the evil of moderation, and so scattered it to the winds, that we have never heard of it since ; indeed, we had almost forgotten that we had anything of the kind. Within the period of the first two weeks of the establishing of our Total Abstinence Society, we did more real good than was effected during two years that the society was established on the moderation principle. We have a goodly number of members of the right sort, and only one or two backsliders ; many reformed drunkards, whose zeal and general good conduct is a credit to the cause ; twenty-six speakers on the plan, and some half-dozen of really able advocates, a few of whom from solicitation have delivered lectures at Wakefield and Dewsbury. We have also our native poet—Thomas Lister—constantly exerting his muse on our behalf. May God bless him, as well as Ander-ton, in this their labour of love. We have also a many of the Friends, commonly called Quakers, with us, one of whom, William Taylor, we reckon our father and president. This man is universally beloved. We are about to establish a Sick and Benefit Society on the teetotal principle."†

Through the efforts of Mr. J. Edgar, who was Mr. Livesey's correspondent for Sheffield district, and one of the first disciples of teetotalism in that town, the principle was introduced and made known. Some time about Midsummer, 1835, the teetotal principle was adopted by the Sheffield Society as the only true and efficient one. As shown in a preceding chapter, Sheffield did itself the honour to elect as its

* August, 1835.

† "Preston Temperance Advocate," 1836, p. 22.

representative to Parliament in 1832 a gentleman devoted to the furtherance of the temperance cause, James Silk Buckingham, Esq., who was returned for that borough without personally soliciting a single vote or being subject to any expense for cabs or conveyances, &c. Mr. Buckingham was not the only teetotaler in Parliament at this time, for the late Joseph Brotherton, Esq., M.P. for Salford, had been a practical abstainer from all kinds of intoxicating liquors for some years prior to the formation of our modern temperance societies, as was also George Williams, Esq., M.P. for Ashton-under-Lyne. In 1834 Mr. Williams wrote to Mr. Livesey, saying: "I have been a water drinker twenty-three years, and am as able as any man to illustrate its advantages."*

On the 30th of June, 1836, operations on behalf of teetotalism were commenced in the ancient city of York, and on the 6th of July following, the first public meeting was held in the Merchants' Hall, Fossgate, when a lecture was delivered by John Andrew, jun., of Leeds, at the close of which fifteen pledges were taken, making a total membership of twenty-two.

For some years a society on the old moderation principle had existed in Hull, but early in 1836 Mr. Pollard introduced teetotalism, when Mr. R. Firth,† the secretary, and others signed the teetotal pledge. They kept adding to their numbers until they had increased the list to fifty, when Messrs. John Andrew, jun., — Embler, and — Atkinson, of Leeds, paid them a visit, the result being the total abandonment of the moderation pledge. Amongst the active and honourable workers in Yorkshire, in addition to those already named, were J. Spence, Esq., of York; Frederick Schwann, of Huddersfield; Rev. J. Bull and Rev. W. Morgan, of Bradford; Rev. T. Drury, of Keighley; Edward Johnson, of Leeds; and John Addleshaw, of Brigg, who each did good service to the cause.

* "Temperance Spectator," 1860, p. 172.

† Mr. Firth was editor of the "Hull Temperance Pioneer," and also the writer of a valuable "Essay on Sacramental Wine, in which is shown the Sinfulness of Using Intoxicating Wine in the Holy Eucharist." Published in pamphlet form in 1841.

CHAPTER X.

INTRODUCTION INTO AND DEVELOPMENT OF TEETOTALISM IN THE NORTH OF ENGLAND.

Mr. Livesey's Visit to Kendal and its Result—Darlington Temperance Society—The Brothers S. & W. Thompson—Mr. J. Fothergill, Surgeon—Teetotal Society formed—Visit of Mr. Livesey—Mr. Livesey's Tactics at Stockton-on-Tees—Visit to Sunderland—Formation of Sunderland Total Abstinence Society—Newcastle-upon-Tyne Teetotal Society—Early Life of Joseph Bormond—Heroic Labours in the Cause—Foundation of the Town of Middlesbrough—Early Temperance Society—Ministerial Opposition—James Maw—Teetotalism Adopted—Early Workers—Great Festival—Mr. Fothergill's Aid—Samuel Fothergill—A Temperance Choir—Settlement and Labours of Joseph Bormond—Middlesbrough Dock Cut by Teetotal Navvies—The Taylor Family—The Teetotalers of Middlesbrough in 1851—Formation of the Young Men's Temperance Association: Its Active Workers and Results—Personal Recollections and Reflections.

ALTHOUGH there were numerous moderation societies in various parts of the North of England, yet up to the year 1834 teetotalism or abstinence from all kinds of intoxicating liquors was comparatively unknown. On the 11th September in that year Mr. Joseph Livesey took a tour north, and to a very large and crowded audience in the Whitehall Lecture Room, Kendal, Westmoreland, he delivered his celebrated malt lecture. The report in the "Advocate" says: "The general opinion expressed through the town was, as it respects the nutritious properties of ale, the lecture was a settler."* From that time the friends in Kendal began to advocate teetotalism with success, and in February, 1835, the secretary writes: "The good effects which have been produced are not confined to Kendal; the country villages round about have been visited, and the success which has attended the efforts of a few working men can only be attributed to the goodness of their cause."†

From Kendal the movement spread throughout the whole of the counties of Westmoreland, Cumberland, &c., and men of wealth, education, and influence—most of them being members of the Society of Friends—became identified with the movement, and spared neither time, labour, nor means, to strengthen and support it, Samuel Rhodes, Esq. (and family), George Gaskell, and the Whitwell family being most prominent.

The little town of Darlington, in the county of Durham, was for some years the seat and centre of operations for the north-eastern part of England, and here, under the auspices of the old Temperance

* "Preston Temperance Advocate," 1834, p. 76.

† *Ibid*, 1835, page—

Society, an attempt was made in 1834 to induce the medical profession to speak out on the nature and properties of alcoholic liquors and the advantages of abstinence therefrom; and to some extent the effort was successful, so far as Darlington itself was concerned. At an early stage of the proceedings in this locality a gentleman of considerable ability, energy, and influence (along with his brother, who had been a victim to drink) gave his attention to the subject, and the two brothers became active members and useful workers in the cause. Mr. Samuel Thompson was an able speaker, a liberal contributor, and an indefatigable worker; he took very great interest in the circulation of the literature of the movement, and sought out ways and means to induce the people to read upon the question. On Tuesday, August 4, 1835, a society on the teetotal principle was formed at Darlington. At a public meeting held on that date Mr. John Fothergill, surgeon, presided, and made an able speech, in which he stated that the vice of drunkenness was introduced into Britain by the Saxons, who were ale drinkers, and that the "Moderation Societies" in his opinion never could effect the reformation of England. The *Sunderland Herald* of August 7, 1835, contained an excellent report of the proceedings, and remarked: "It was a fine sight to behold so many reformed drunkards in the meeting, men to all appearances living in affluence and comfort, who till lately were sunk to the lowest state of degradation, and in their madness casting about them firebrands, arrows, and death. The good effects of total abstinence amongst this class was exemplified in the case of Mr. William Thompson (brother of the active and well-known promoter of Temperance Societies in Darlington, &c.), who gave a brief sketch of what intemperance had done for him: it had brought him to a state so dreadful that he had wandered lost and forlorn throughout the country, and had degraded him to the lowest state of vagrancy. It was pleasing to hear him relate the blessed effects of a contrary course. He stood before the meeting well clothed and in his right mind; and being naturally possessed of an imposing and manly appearance, those who formerly knew him could not but admire the change, and anxiously long that all the drunkards in the country would follow his example, and have recourse to the safe and unerring principle of 'total abstinence.'"

The Darlington Society engaged as its agent Mr. T. K. Greenbank, who had for some time been working in the cause in America, and he was the means of establishing societies in Weardale and the surrounding districts. Several of the Darlington friends were practical total abstiners from 1833, but it was not until August 4, 1835, that decided action was taken and the Darlington Total Abstinence Society established, with Mr. John Fothergill as president. In October, 1835, they were visited by Mr. J. Livesey, who gave his malt lecture in the Primitive Methodist Chapel to a large audience. On the following day Mr. Livesey proceeded to Stockton-on-Tees, and on his arrival he was told that the temperance meetings had been very thinly attended, and there was little chance of a large gathering

at his meeting. Anxious to avoid the unpleasantness of speaking to a long array of empty benches, Mr. Livesey hired a spring cart, and got the town-crier to join him. Driving through the streets, the bellman ringing his bell and Mr. Livesey distributing tracts, and halting at intervals, the latter gave out the following announcement: "This is to give note that Mr. Livesey, from Preston, is going to deliver a lecture this evening in the Friends' Meeting House, on malt liquors, at seven o'clock, in which he engages to prove that there is more food in a pennyworth of bread than there is in a gallon of ale. All the drunkards and tipplers, and those who have their clothes at the popshop, are requested to attend." * The result was a large audience, and a deep impression made in favour of teetotalism. On the next evening Mr. Livesey gave his lecture in the national schoolroom, Sunderland, at the close of which thirty-three persons signed the teetotal pledge. Shortly afterwards the Sunderland Total Abstinence Society was established. Next day (October, 1835) Mr. Livesey proceeded to Newcastle-upon-Tyne, and delivered a lecture in the Music Hall, the result being the formation of the Newcastle-upon-Tyne Temperance Society on the principles of total abstinence alone, on the 3rd December, 1835. Mr. Jonathan Priestman, a member of the Society of Friends, was chosen president (a post which he ably and honourably filled with little or no break up to the day of his death in 1863). Messrs. James Rewcastle and George Hornby were the first secretaries. On the 15th December, 1835, Mr. Rewcastle wrote to the "Advocate" as follows:—

"DEAR SIR,—As the best proof we can offer, and perhaps the most gratifying you can receive, that your lecture in Newcastle has not been without its effects, I am happy to have to communicate that your advice has been promptly followed up, and we have now a Total Abstinence Society, a working committee, and a weekly meeting. The system of tract distributing and visiting, and the establishment of temperance benefit societies, we hope will speedily follow in their course. On December 3rd, we began our weekly meetings, Mr. Jonathan Priestman, president, in the chair. We were favoured with a visit from Mr. Greenbank, Professor of Elocution, from Darlington. By the interest of his details and by his ennobling eloquence he aroused the attention and kindled the sympathies of his auditory, and bore them on to an acquiescence in the views he so ably advocated. The friends of the cause were powerfully invigorated, and when total abstinence has spread afar its healthful influences in Newcastle, the friends of the cause will have to look with feelings of increased interest and gratitude to the united service of Messrs. Livesey and Greenbank.—Yours very truly,

"JAMES REWCASTLE."†

Of the early friends of the cause in Newcastle-upon-Tyne, the names of James Rewcastle, Jonathan Priestman, Daniel Oliver, Joseph Bormond, Thomas Wilkie, Edward Elliott, John Benson, John Mawson,

* "Preston Temperance Advocate," 1835, p. 92.

† "Preston Temperance Advocate," 1836.

George Dodds, George Charlton, John Hopper, John Strachan, and Thomas Carr (familiarily known as the Bishop of Bensham,* and for a number of years chairman of the Quayside meetings) were as familiar as household words throughout the whole of the north of England. Joseph Bormond was one of the very first to go out as a champion of the new doctrine. He was a native of Alnwick, in Northumberland, and was born on the 11th of August, 1806. Joseph was taught to read the Bible, write his own name legibly, and work simple and compound multiplication in the free school of the Duke of Northumberland at Alnwick. At twelve years of age he started the battle of life; the whole of his fortune was a Bible, for which his mother paid four shillings. He was fond of reading, and by industry and perseverance attained considerable knowledge. He attended a lecture on temperance in the Music Hall, Newcastle-upon-Tyne, where the two pledges were offered. He says: "When I paused as I was passing out, the inquiry was put by an earnest-looking Quaker, who had charge of the books, 'Dost thou wish to sign?' 'Yes,' was my reply. 'Which pledge dost thou take?' 'The common-sense one, teetotal.'" And from that night Joseph Bormond devoted his attention to the teetotal movement. He was one of the early agents of the British Temperance Association (now known as the British Temperance League), and of all the devoted men that League has had from first to last, there has been none to surpass Joseph Bormond for zeal, energy, integrity, and usefulness, as the following extract from the "Advocate" will bear witness: "The devotion of Joseph Bormond has been referred to. Suffer one incident, or rather a chain of incidents as illustrations, and this taking is finished for the present. It is now close upon thirty years since a note from the late James Rewcastle reached Mr. Bormond (who was then under a dense dark cloud of sorrow and suffering circumstances), requesting him to proceed to Allendale town to conduct the services of a festival. The cause was then in its poor phase. He was to find his way thither, and no means supplied, nor none possessed by him. The journey was long from Middlesbro,' in Yorkshire, to South Northumberland. He took the road by the end, with all the money he had in the world, and that was *twopence*; he proceeded *viâ* Stockton, Durham, thence to Hexham, and there he found a friend in the person of the late Mr. John Ridley, who was ever ready with a home and a shelter for all who came in the purer faith. Next morning Mr. Bormond resumed his journey to Allendale town, where he met an earnest though poor people ready to receive him. He laboured during a whole week, and addressed large meetings outdoors and in. On one occasion he was addressing a large crowd in front of the shambles, when three or four drunken infuriated men issued from a public-house, threatening to pull down the earnest speaker, on whose lips were hanging hundreds of warm-hearted listeners; but

* A Northern Lunatic Asylum.

the pathos, the clear forcible character of his illustrations held the close-packed crowd, which made it difficult to reach him. The sentiment that came from the teacher plainly said, 'I am doing a great work and cannot come down.' The drunken men paused at the edge of the crowd. In the meantime a reformed pugilist stood in the crowd, wrought up to tears of gratified joy, who quickly saw the intention of the roughs, and instantly made his way to the speaker, and with a calm eye and clenched fists said, 'Let them come; I'll thrash any half dozen of them and the publican into the bargain.' Mr. Bormond urged the man not to use any violence. 'No,' he said, 'I will not, sir, if they do not offer any to you; but if they hurt you, it will be after they have knocked me down, and let them come and try their hand.' They did not come, however. Perhaps they regarded their eyes and limbs more than the behest of the boniface who sent them; or peradventure an unseen hand held them back. Our good friend Bormond continued to storm the strongholds of the drink trade unmolested. He concluded his week's labours, and towards his week's expenses were given him ten shillings. He again proceeded on foot to Hexham, to the friendly shelter of his Christian friend and brother, Mr. John Ridley, thence to Newcastle by rail, where he laboured for ten weeks. On his reaching that town, unknown to many of his old friends, having been many years absent, he was found addressing a large and interested crowd at the top of Grey Street, under the shadow of Grey's monument. He held them till evening dusk, when cabs, carriages, and other vehicles stood encircling the vast crowd. The speaker was a stranger to most of the audience. His old well-tryed friend George Charlton, however, had come up surprised to find Bormond there, and at the close of his address took his place and moved a vote of thanks to the stranger, as he was pleased to call him. This he wisely did to give effect. We need not say that it was carried with acclamation, and the crowd dispersed, conversing on the topics touched by the speaker. But for the hearty kindness of his dear old friends Wilckie and Charlton, our friend might have been left to seek a bed with little to pay for it, for he had sent the precious ten shillings home to his wife, who at that time was very ill among her six children. He has been heard to say, 'These are the things that make us men' Yes, and on the platform thus laid by such labours, the temperance cause now stands firm, and towers high, reaching even to the Senate house, perplexing blundering senators, setting them on to tinker new Licensing Bills, &c."

This somewhat lengthy extract will give the reader a clear insight into the character of Mr. Joseph Bormond, who may be taken as a fair example (not an exceptional one) of the kind of men whose names are given as the pioneers of the temperance movement in the north of England. In successive chapters we shall have occasion to say more of most of these workers in connection with the various movements in which they have been engaged.

On the Yorkshire side, and within a few miles of the mouth of the

river Tees, there now stands a large and very important manufacturing town—known as Middlesbrough, the metropolis of the iron trade in Cleveland—where within the memory of living men there stood but one solitary farmhouse. In or about the year 1830, a few enterprising gentlemen, most of whom were members of the Society of Friends, laid out and founded the town of Middlesbrough, and on the establishment of the Iron Works of Messrs. Bolckow and Vaughan, a wonderful impetus was given to the growth of the new town—a growth so rapid as to make it known to the world as one of the marvels of the nineteenth century.

Very early in its history Middlesbrough had its Temperance Society on the ardent spirit pledge system, introduced by the members of the Stockton-on-Tees Temperance Society, which, like all others at this period, knew little or nothing of teetotalism. Even the moderation principle was strongly opposed, and that, too, by clergymen and ministers of the Gospel. In 1835 a pitched battle was fought on a plot of ground now forming part of the market-place, and near to where stands the Centenary Wesleyan Chapel. The advocates for grog were two ministers of religion,* and their opponents working men, our old friend the late James Maw, being chief spokesman. With his spring rattle through the streets James went and announced that he would reply to the clerical statements against the temperance cause; a large number gathered together, and James Maw and others did their part manfully and well. After the mission tour of Mr. Livesey and his introduction of teetotalism into the northern counties, the two pledges were used, but by the close of the year 1836 the most of the societies discarded the moderation pledge. The first teetotal lecture delivered in Middlesbrough was given by Mr. Thomas Whittaker, when he visited Stockton, Redcar, Guisborough, Ayton, Yarm, Stokesley, &c., making Darlington his head-quarters. Amongst the most prominent members of the Middlesbrough Temperance Society during its early stages were Thomas Bucham, Nicholas Wayman, John Copeland, James Maw, David Jackson, Thomas Marley, John Holmes, Joseph Longstaff, Robert Jackson, William Tolboys, and Mr. Foster, master of the British School. The first public festival of the society was held in the year 1837, in a tent erected in the market-place, the timber being kindly lent by John Holmes, Esq., ship-builder, and the cover made of ships' sails, &c. On the Saturday and Sunday evenings James Maw and a sailor named Thomas Sanderson acted as watchmen, but their work was not dangerous, as no attempt was made to interfere with them. The ladies did their part well, but on Saturday intelligence arrived that the chief speaker, Mr. Thomas Wilkie, of Newcastle-upon-Tyne, had met with a great trouble, and would not be able to attend. He generously sent a sovereign

* One of whom afterwards became a victim to drink, and was expelled from the Church, but in later years saw his error, and after his reformation became a teetotal advocate.—*The Author*.

to help to find another man. An engineman secured a substitute to attend his engine, and made a journey to Darlington to lay the case before Mr. Fothergill, who was one of the truest and best friends of the cause in the district. To the joy of the friends in Middlesbrough, the doctor consented to attend and fill up the gap himself. The committee paraded the town with banners, and each of them wore a white rosette. After tea, a short report was read, and short addresses were delivered by some of the local speakers, followed by an hour's speech from Mr. Fothergill. He refused to accept anything towards paying his expenses, but gave them half-a-sovereign for his tea, so that after all expenses were paid there was a balance of £7 13s. 6d. towards the funds of the society. On this occasion Mr. Fothergill was accompanied by his son Samuel, a youth of fifteen years just fresh from school. He was here learning a lesson that would help in some measure to fit him for the position he now sustains as a temperance advocate. He early learned to walk in his father's footsteps, and when but young in years became a public exponent of temperance principles. He was at one time agent for the British Temperance League, then for the Plymouth Temperance Society, and for some years he has been an active and useful agent for the United Kingdom Alliance. Mr. Samuel Fothergill has written a number of valuable papers, &c., on various aspects of the temperance question.

By the aid of what might aptly be termed the Parent Society—the Stockton-on-Tees Temperance Society—the little band at Middlesbrough kept at work, and were very successful, but in 1837 a great impetus was given to the Middlesbrough Temperance Society, by the valuable aid afforded by numbers of able and earnest men who had come to the town from other parts of the country. One of these was Mr. William Wright, who with his wife and ten children came from the Staffordshire potteries. Mr. Wright became an abstainer in 1835, and came to Middlesbrough with a reputation as an able and useful advocate of considerable experience. In 1837 he was engaged as an engraver at the Middlesbrough pottery, and in 1838 his whole family removed to join him. As the whole of this family were singers, they were a fortunate addition to the society, and soon a splendid temperance choir was formed, which proved of immense service to the cause. After a residence of about seven years in Middlesbrough, Mr. Wright and his family returned to the Staffordshire potteries, receiving as a parting memento of esteem and regard his portrait from the members of the Temperance Society, which was presented to him at a tea-party got up for the occasion. Mr. Wright remained a staunch teetotaler unto the day of his death, which occurred in the year 1863. Amongst those who were active and useful during this period in the history of the Middlesbrough Society were John Sutherland and family, James Hollingshead and daughter, John Harrison, and Samuel Cooper and his family.

In or about the year 1839 another grand festival was held at Middlesbrough, on a piece of ground in Commercial Street, near to

the London and Middlesbro' Steam Shipping Company's offices. Thomas Wilkie, George Charlton, and Joseph Bormond, all of Newcastle-upon-Tyne, were the principal speakers, and Mr. Fothergill, of Darlington, chairman. About 400 persons sat down to tea, and the sum of £19 was added to the funds of the society, in addition to which a large number of pledges were taken. Shortly after this Mr. Joseph Bormond was induced to settle down at Middlesbrough as a provision dealer, and with all the energy of which he was capable in those days, he gave the Temperance Society his earnest sympathy and support. He took his stand week day and Sunday on the temperance platform, his meeting-places being Spark's Buildings, the Unitarian Chapel, and the market-place.

At this time a large number of excavators were engaged in cutting the Middlesbrough Dock ; and it is an interesting and important fact that the first dock at Middlesbrough was cut by teetotal navvies, who signed the pledge under Joseph Bormond and his co-workers. In 1841 (or 2) Dr. F. R. Lees paid his first visit to Middlesbrough, and delivered a lecture on "The Moral, Biblical, and Physiological Aspects of Teetotalism" to a large and intelligent audience, in a tent erected for the occasion. The lecture was illustrated by large diagrams, and lasted nearly four hours, to the delight and instruction of the audience. The Middlesbrough Society was now so strong and vigorous as to be able to repay the Stockton Society for its kindly help in former times by visiting and helping them.

Another active, earnest, but somewhat peculiar man in connection with the Middlesbrough Society was Mr. George Sunter, familiarly termed "the George Fox of the Cleveland district." He was an able writer, an indefatigable worker, and, so far as an impediment of speech would allow, a fair speaker ; his ideas and principles were clear and unmistakable. In 1846 there was a lull, the excitement had to some extent subsided, but in 1847 there was another revival.

At this time, Mr. Thomas R. Taylor, who had been trained in the work at Guisborough, was elected to the office of secretary to the Middlesbrough Temperance Society, and he and John Fowler, Esq., succeeded in re-organising and building up the society. The whole of Mr. Taylor's family were active friends and supporters of the temperance cause. Up to this point the writer has been indebted for the facts given relative to the Middlesbrough Temperance Society to a series of articles in the "Middlesbrough Temperance Visitor" for 1872, from the pen of his esteemed friend Mr. Charles Bell (for many years one of the secretaries of the Middlesbrough Temperance Society), who was to the writer and other young men an unpaid but able, earnest, and affectionate temperance tutor, in what might very aptly be termed the Middlesbrough Temperance Academy.

In the year of the first Great Exhibition (1851) the writer, then an almost heart-broken spiritless youth of seventeen years of age, went from force of circumstances to Middlesbrough to endeavour to earn for himself a livelihood, and the very first meetings he attended, or even

desired to be present at, were those of the Temperance Society. Here he made the acquaintance of the late Mr. Johnson Worthy, a long-headed, shrewd, and practical man; Robert Cowley, whose witty sayings and apt illustrations are often called to remembrance; Ralph Punshon, the unpretentious, intelligent, and philosophical friend of the cause; James Maw, the ardent friend of the working man, who, previous to his becoming a temperance man, was passionately fond of gin and treacle, and who, even when a teetotaler, was as ardently fond of his pipe, and could not succeed in conquering the habit of tobacco smoking; Thomas Cook, who was for many years treasurer of the Temperance Society, and proprietor of the leading Temperance Hotel in the town; Thomas Seymour, and his sons Richard and William; John Jordison, printer and postmaster; William Laws builder, &c.; William Banks, registrar of births and deaths; John Atkinson, ex ship carpenter, a blunt, honest, uncompromising teetotaler, who could say "No" and mean it; Captain William Hasteed, the first teetotal captain that sailed out of the port of Middlesbrough; Captains John Smith and George Lennard; John Dunning, the successful millers' cartman; the Taylor family, James Lythgoe, Thomas Spence, John Calvert, Thomas Marley, and numerous others who were actively connected with the society. Here also he made the acquaintance of many of the popular advocates of temperance whose names are found in these pages, and with whom it has been his privilege and pleasure to labour in various parts of the country.

In the spring of 1852 a Young Men's Auxiliary Temperance Association was formed to provide recreation, instruction, and amusement for the youths connected with the Middlesbrough Temperance Society. Its founder was Mr. Johnson Worthy, who looked upon its members with special favour, and for whom he always had a quiet word of encouragement. During the first year or two all the working expenses were paid by the Parent Society, and one of the rules provided that the president should be a member of the committee of the old society, or rather that he should be chosen from that committee. The meetings of the society were held in the Graham Street schoolroom (then used by the Parent Society), and after the first season, one meeting in the month was thrown open to the general public, when the members of the society gave short addresses, read essays, sang melodies, or recited pieces, most of them having some reference to the temperance question, and in a short time these meetings became very popular. As president (after the society had become consolidated), Mr. Charles Bell had a rather serious task, viz., to carefully read over and correct the various papers written by the members before they were read to the public. Of its early members and most active workers, the greater majority have been true to their principles, the most prominent being John S. Calvert (one of the first essayists, and for some years secretary of the association), who contributed a number of interesting essays, as also did Edward Hanson, Charles Bowes, John R. Taylor, Thomas Outhwaite, Walton Hodgshon, William Lennard, and P. T.

Winskill. The chief speakers were Walton Hodgshon, Charles Bell, John S. Calvert, William Douglas Thompson, William Seymour, and some of those who began as reciters, essayists, &c. Messrs. Harrison Ord, Thomas Hesp, Joseph and Walton Hodgshon, W. D. Thompson, Timothy Henderson, and others were stock reciters, whilst George McNaughton, William Gunson, and others were vocalists, John McKendrick and others, musicians, &c. At its commencement the roll only contained about twelve names, but at the close of the first year it had increased to over a hundred. The good effected by this teetotal college cannot be estimated. In various parts of the country are active, earnest, and able men, some engaged as temperance advocates, &c., others as preachers of the Gospel, and not a few engaged in commercial positions and places of trust, who to a considerable extent owe all they have and are to the lessons they learned whilst members of the Middlesbrough Young Men's Temperance Association.

The writer could fill a goodly number of pages with interesting episodes and events connected with the Middlesbrough Temperance Society, as it is much easier to write from personal knowledge than to collate, condense, and record facts and incidents from books, &c. But this is not the time or place for such, interesting and agreeable as it would be to him to recall and chronicle events that will ever live in his memory as the happiest and best of a somewhat chequered life, made more bitter in childhood and youth by the sufferings and trials he, in common with thousands of other innocent and helpless victims of strong drink, had had to endure.

Of the Stockton-on-Tees pioneers of temperance, Messrs. Dodgshon, Bennington, Thomas Robinson, S. Davis, and John Alderson have been faithful and earnest workers.

In the city of Durham there was a gallant little band of zealous workers, of whom we have pleasing recollections, Messrs. Wright and Thomas Siddle being the most earnest and laborious. Mr. Wright was a boot and shoe maker, and remained faithful to the cause to the last. Thomas Siddle, although over seventy years of age, is still an earnest and devoted temperance worker.

CHAPTER XI.

THE LANCASHIRE TEETOTAL SOCIETIES.

Labours of Dr. Grindrod in Manchester : Founds two Church of England Temperance Societies : Lectures in large Public Rooms, Open Air, &c. : Discussion, with Mr. Youil, a Manchester Brewer : Terrible Accident in the Tabernacle : Generous Efforts of Dr. Grindrod—Oak Street Society's Festival : Visit of Preston Worthies—John Cassell Signs the Pledge : Subsequent Career : Some of his Illustrious Converts : Death, &c.—Wm. Pollard, of Manchester—Rev. Francis Beardsall : Labours, &c.—Warrington Festival, 1835—Henry Anderton Surprised and Charmed—An Advocate's Difficulties and Hindrances—Reports of Progress—Formation of a Loyal Abstinence Society at Warrington : Personal and Delegated Efforts : Debt and Difficulties—Selfish Teetotalers—True Principles of Teetotalism—Life of Richard Mee, William Mee, Francis Webster and Others—Joseph Leicester, the Warrington Lad who dared to be a Teetotaler—George F. Podmore—Liverpool Temperance Society : Great Festival : Adoption of Teetotalism : First Officers and Committee : Monster Festival : Public Discussion—Presentation to E. Grubb—Formation of Blackburn Teetotal Society, &c.

RESUMING the history of the teetotal cause in the Lancashire districts, we have to revert to the labours of Dr. R. B. Grindrod, of Manchester, and find that, in addition to his Miles Platting Society, he founded two Church of England Temperance Societies in the schools of and in connection with St. Paul's Church, Manchester (of which he was a member), during the course of the year 1835. During this year he also commenced a series of meetings in the Exchange Rooms, Manchester, where he delivered lectures on the nature and properties of alcohol, and strongly advocated “(a) classes and lectures for the instruction of reformed inebriates and others ; (b) the establishment of coffee taverns ; (c) the Sunday closing of public-houses, and (d) Temperance Societies and Juvenile Societies or Bands of Hope in connection with places of worship.” He also as strongly denounced alcohol “as a poison, and condemned its improper use as a medicine in our public hospitals.”* Dr. Grindrod was also the editor of a series of tracts issued by the Manchester and Salford Temperance Society in 1835.

The lectures in the Exchange Rooms were followed by weekly medical lectures in Stephenson Square, which were attended by from two thousand to three thousand persons. After one of these lectures John Cassell, then a carpenter (and one who had been employed in the erection of the building where the lectures were delivered), is said to have signed the pledge, “and began that career of moral and intellectual effort with which his name is so widely associated. Mr. Cassell often

* “Youil Discussion,” pp. 8—11.

publicly and gratefully acknowledged the debt he owed to Dr. Grindrod."* In consequence of these lectures the discussion between Dr. Grindrod and Mr. Youil, a celebrated Manchester brewer, took place in 1835. Mr. Youil's lecture was delivered to a meeting of about 10,000 persons in Stephenson Square, and was replied to in the course of several addresses by Dr. Grindrod in the Tabernacle, Stephenson Square, but unfortunately the extra exertion brought on a serious illness which laid the doctor aside for some time. Shortly after this, viz., January 26, 1836, a serious accident, by which two persons were killed and sixty or seventy injured, took place at a crowded temperance meeting in a building only recently erected in Oldham Road, Manchester, by the flooring giving way. Dr. Grindrod, in his medical capacity, without fee or reward, attended the whole of the sufferers, supplying them with medicines and other aid, and also obtained liberal subscriptions on behalf of the distressed. Among others attracted by the sad event to witness the scene of the catastrophe was Dr. Stanley (then Rector of Alderley), afterwards Bishop of Norwich. He was much affected by the interview he had with the sufferers, many of them reformed drunkards, and not long afterwards became an abstainer, until advised to relinquish the principle under medical prescription.

In June, 1835, the Oak Street Society held high festival, commencing with a lecture in the Tabernacle, on the Tuesday evening, by Dr. Grindrod. On Wednesday and Thursday mornings open-air meetings were held and a public meeting each evening. On Friday a tea-party was held, when about 300 partook of tea in the Tabernacle, after which a public meeting was held. On Saturday there was a public procession, when about 1,000 persons paraded the streets, headed by a brass band and two splendid banners, one belonging to the Oak Street Temperance Society, and the other to the Oak Street Temperance Sick and Burial Society. In the procession were a number of flags and banners belonging to the friends at Bolton. Mr. Ralph Holker occupied a rather prominent position by riding in a cart exhibiting some of the fruits of teetotalism, viz., a sack of flour, a ham weighing 65 lbs., a cheese 85 lbs., and a loaf weighing 60 lbs. About 800 persons afterwards partook of tea in the Tabernacle, after which a public meeting was held, addressed by several popular advocates, the Rev. F. Beardsall acting as a substitute for Mr. Livesey and giving the malt lecture.† On the 15th and 16th of July, 1835, two most extraordinary meetings were held in Manchester—one in the Tabernacle and the other in the open air, addressed by Mr. Thomas Swindlehurst and Mr. William Howard (*alias* Slender Billy), of Preston, when "above a thousand persons signed the pledge of total abstinence that week."‡

In the month of September of the same year fourteen meetings were held in connection with the Conference of the British Temperance Association.

* The "Templar," April 23, 1874, p. 287.

† "Preston Temperance Advocate," 1836, p. 52.

‡ *Ibid*, 1835, p. 62.

In visiting the Oak Street Society at this period Mr. Livesey first met the "Manchester carpenter," Mr. John Cassell. "I remember quite well," says Mr. Livesey, "his standing on the right just below, or on the steps of the platform, in his working attire, with a fustian jacket and a white apron on."* John Cassell was originally of a Kentish stock, and was born in Manchester on the 23rd of January, 1817. He had but a very simple and rudimentary education, but by dint of industry and close study he "carried his own self-culture to a degree not often surpassed among the non-professional classes, including an extensive acquaintance with English literature, great general information, and a fair mastery of the French language, which he had occasion to use." His friend and co-worker, Mr. T. B. Smithies, editor, &c., of the "British Workman," gave a brief sketch of his life in that excellent publication, which, however, requires some corrections. Since the author commenced collecting the details of the earlier workers in the cause, a letter appeared in the "British Temperance Advocate" from the son of Mr. Thomas Swindlehurst, containing a note from Mr. Cassell, in which he stated that he signed the pledge after an address delivered by his father in the Tabernacle, Stevenson's Square. This meeting, however, was one of a series arranged by Dr. Grindrod, the Tabernacle having been placed at his disposal, and the meetings held under his direction. Mr. Swindlehurst and others were co-workers with the doctor, who secured the assistance of the Preston advocates to follow up and by their eloquence and practical addresses enforce and carry home the more grave and scientific details of medical exposition and experience. Mr. Cassell, in a speech delivered in the City Hall, Norwich, in November, 1840 (Dr. Stanley, the Bishop, in the chair), acknowledged that he owed his adhesion to teetotalism to the medical lectures of Dr. Grindrod. We have recently received a letter from Mr. James Nott, of Malvern (dated August, 1881), in which he says: "Many years ago I had almost daily interviews with Mr. John Cassell, and long conversations with him on the subject of temperance. He repeatedly spoke of Dr. Grindrod in terms of gratitude, and said that his conversion to the principles of teetotalism was entirely owing to the medical lectures delivered by the doctor." †

Mr. T. B. Smithies, in his biographical sketch, states: "Fired with zeal in a cause which he believed would prove a blessing to his fellow working men, he shortly afterwards left the joiner's bench, and became a voluntary *home missionary*. Furnished with a watchman's rattle, he went forth, visiting village after village, and by the noise of his rattle he called forth the people and invited them to his meetings. At times he suffered great privations, but having *faith in God*, he persevered."

This latter statement is confirmed by a paragraph in the "Advocate" for 1837, running thus: "John Cassell, the Manchester carpenter, has

* Livesey's "Reminiscences," p. 27.

† We have been thus minute on the principle of giving "honour to whom honour is due."—*The Author*.

been labouring, amidst many privations, with great success in the county of Norfolk. He is passing through Essex on his way to London. He carries his watchman's rattle—an excellent accompaniment of temperance labour."

In October, 1836, he arrived in London, where he at once sought out the friends of temperance. He delivered several addresses in his own plain, straightforward manner, and despite his broad provincialisms was well received, and through Messrs. John Meredith and William Janson was engaged to labour as one of the agents of the New British and Foreign Temperance Society. In this capacity he worked "with characteristic energy and success," and made rapid strides in the walks of self-cultivation. In November, 1840, he lectured in the City Hall, Norwich, and amongst those who signed the pledge at the close were the Rev. Thomas Evans, Congregational minister; John Rutter, Esq., solicitor, of Shaftesbury, and a youth now known far and wide as the Rev. Charles Garrett, the popular Wesleyan minister and temperance advocate. Mr. Thomas H. Barker, the well-known and devoted secretary of the United Kingdom Alliance for the Suppression of the Liquor Traffic, was also a convert of John Cassell's, and always speaks of him in terms of affection and reverence.

Mr. Cassell "now got what he was worthy of—a *good wife*. After his marriage, he was placed in command of a sum of money, which enabled him to grasp a machine more powerful than his rattle—the *printing machine*. He first issued some temperance tracts, then a monthly periodical, and at last brought out a weekly paper. The name of John Cassell, as editor of the "*Working Man's Friend*," became a household word in this and other lands. His publications now became too gigantic for one man to manage, and he wisely entered into partnership with the eminent printers, Messrs. Petter and Galpin. The publications of Cassell, Petter, and Galpin are world-wide in their reputation and need no record from our pen."*

Mr. Cassell never forgot that he had been a *working man*. He wrote, spoke, and printed with the hope of improving the condition of the working classes. Up to the end of his remarkable career he was truly the *working man's friend*. He continued to the last a faithful friend of the cause of temperance, and lived to prove that even a poor hard-working journeyman carpenter may, by industry and energy, combined with teetotalism and religion, become "the friend of peers and the associate of the greatest intellects of the age in which he lived." He died on the 2nd April, 1865, and was interred in the Kensal Green Cemetery.

Mention has been made in these pages of Mr. William Pollard, agent to the Yorkshire Temperance Union (*i.e.*, Moderation Societies). He was a tailor and draper in Oldham Street, Manchester, and became paid agent of the above-named Union. In the course of his duties as a regular agent he visited Preston in 1832, and not long after the

* "*British Workman*."

promulgation of teetotalism signed the total abstinence pledge. He was a facetious speaker, and never failed to interest his hearers and to make converts. It was he who first promulgated that truism which is seldom repeated without effect, "If you don't take the first glass, the devil himself cannot make you take the second." In a long letter written in 1833, he refers to John Wesley's opinions, and concludes with these words: "I profess to be an admirer of Wesley * as well as a temperance advocate, and this is my principle: Drink not, buy not, sell not, make not; and in the language of the British army of India, I hope I shall never relax in my feeble exertions so long as a distillery dram-shop tippler or moderate drinker remains among us."

In giving Mr. Livesey an account of a tour in the North of England in 1834, Mr. Pollard concludes by saying: "This journey has proved one of your Preston principles to be correct—that stimulants are not necessary for persons in health. I have only had two rest days in fifty-six and a deal of travelling, besides being engaged two or three times on the Sabbath, and good *unadulterated water* has been my only beverage; yet I have never been weary or exhausted, and am returned home better than when I left, that is, rather heavier and fresher. Indeed, whatever others may do, I could not plead the cause against a weak gin and water drinker if I took ale, porter, or wine."†

Next to Dr. R. B. Grindrod amongst the Manchester teetotalers stands the name of the Rev. Francis Beardsall. Mr. Beardsall was born in the Tontine Inn, Sheffield, on the 6th September, 1799, which was then kept by his grandfather. Of his ancestry he said: "I am a regular descendant from the drinking trade on both sides of parents. My father wasted his father's large estate, and fell a victim to intemperance." Mr. Beardsall became attached to the General Baptists, and after studying in the Baptist Theological Academy, he accepted a charge at Oak Street, Manchester, July 12, 1834. On his thirty-fifth birthday (Sept. 6, 1834)‡ he signed the teetotal pledge, and, as already stated, was the mainspring of the Oak Street Temperance Society. Mr. Beardsall became a most devoted disciple of teetotalism, and having his attention drawn to the Sacramental Wine question, he saw the desirability of providing an unfermented substitute for the wine in common use, and succeeded in manufacturing an unfermented wine, of which 5,000 bottles were sold between 1837 and 1841. In 1840 he published a treatise on the wine question. In 1837 Mr. Beardsall published an admirable Temperance Hymn Book, containing 200 hymns and songs. In conjunction with the Rev. Joseph Barker, of Chester, he edited and published the "Star of Temperance" at Manchester, and in 1841 became founder and president of the Manchester and Salford Institution for Propagating Teetotalism on Christian Principles." He also took an active part in the formation and

* Mr. Pollard was a Wesleyan local preacher.

† Livesey's "Reminiscences," p. 24.

‡ This fact is further proof that Mr. Beardsall did not commence the Oak Street Society in April, 1834, as he had no connection therewith at that date.

workings of the British Temperance Association. (See Chapter XII.)

On the 14th December, 1835, the first anniversary of the Warrington Total Abstinence Society was commenced by Mr. Joseph Livesey, of Preston, delivering his malt lecture to a crowded audience. On the following day there was a procession through the streets, and then a crowded public meeting, addressed by Mr. Thomas Swindlehurst, the meeting on Wednesday being addressed by Mr. Henry Anderton, temperance poet. The report of the proceedings given in the "Advocate" concludes with the following statement: "The society here is exceedingly prosperous, and the proceedings of the week have operated much to promote its advancement."* On the 10th of June, 1836 the Warrington teetotalers deemed it advisable to hold a demonstration as a counter-attraction to the Newton Races, and had a procession through the streets, headed by their own splendid brass band, after which a public tea meeting was held, at which about 400 persons sat down. After tea a public meeting was held, presided over by Robert Guest White, Esq., of Dublin, President of the British Temperance Association, and addressed by Henry Anderton, the poet (who was a special favourite of the Warrington teetotalers), Mr. J. Holt, and Mr. William Pollard, of Manchester.

By this time Mr. Peter Phillips, of Warrington—the apostle of the Independent Methodists—had been fully convinced that his fears about men being able to survive the shock to the system by total abstinence from beer, &c., were altogether groundless, and had with the whole of his amiable and gifted family joined the society, and warmly devoted themselves to the furtherance of the cause. They were skilful musicians, and on one occasion they electrified their friend Henry Anderton by unexpectedly treating him to his own "Pins a Piece" set to music. "Till this time," said Mr. Anderton, "I had no idea or ever fully comprehended that humour and pathos belonged to musical sounds." We find that his relatives were opposed to his going out so much from home, and tried all they could to prevent him, even going so far as to hide his clothes, and upon this occasion Anderton had to leave home in a pair of boots not at all suitable for travelling from Preston to Warrington; but he was determined to keep his appointment, and on arriving at Warrington his shoes had given way and he presented a somewhat dilapidated appearance. But as Messrs. Thomas Gandy, Richard and William Mee, and others, were practical shoemakers and warm friends of the poet's, there was little difficulty in remedying this defect, and their esteemed friend was made all right in this respect before the meeting commenced. "Next to the cockpit at Preston, the old Friar's Green Chapel in Warrington deserves to be associated with his (Henry Anderton's) name, as one of the places where he displayed that mighty eloquence that touched all hearts and filled every eye."†

* Preston Temperance Advocate," 1836.

† Memoir by E. Grubb, Anderton's Poems, p. 23. See also Naylor's edition of Anderton's Poems.

To friends in Warrington many of Anderton's poetic effusions were addressed, and although there were two separate and distinct editions of his poems published, neither are complete, as some of his unpublished pieces were recently in the possession of Mr. Mee and others.

On the 5th of July, 1836, Mr. Monks, secretary of the Warrington Total Abstinence Society, wrote to the "Advocate" as follows: "We are constantly receiving accessions to our numbers. We have lately had several of the most notorious drunken characters added to our list, and they are to this hour consistent abstainers, and likely to remain so. One of them (Francis Webster) is an indefatigable, zealous, and really clever advocate; he is to be crowned king of the reformed drunkards, an honour to which he is eminently entitled. Outdoor meetings are held every Sunday, sometimes so many as three at a time in different parts of the town. We thus 'compel them to come in.' After making comments upon this kind of work Mr. Monks concludes thus: "The members of this society have entered into a subscription to employ an agent (Mr. J. Holt) to visit the various societies we have been instrumental in forming in Lancashire and Cheshire particularly, and to advocate teetotalism and establish societies where practicable. On the whole, our society never was so prosperous as at present."* On the 19th of April, 1837, Mr. Monks again writes, and from his letter we quote two extracts: "This society, although it has not of late made much noise, is progressing rapidly and steadily; it is by no means unusual for twenty to thirty to sign weekly." "One or two of our reformed drunkards have within the last four or five months returned to their old habits."† Here we perceive a slight lowering of the tone of the secretary's letters, and indications may be seen of slackness on the part of the members as compared with former times; but in the course of a few months serious changes took place. In the November number of the "Advocate" is a letter from Mr. James Gandy (formerly one of the secretaries of the Young Men's Society), now the secretary of the Parent Society. In this letter Mr. Gandy says: "The Warrington Total Abstinence Society is at present divided, and the party which have separated themselves from the society have commenced another society calling themselves "The Loyal Abstinence Association." The division, it is thought, will produce much good, as it has raised the members from their lethargy. The original society has made, and is making, several useful and important regulations as respects pecuniary and other concerns for the better conducting of the society. They are beginning to revisit and to go round for weekly contributions, and to appeal to the public for assistance, by which means the society has been able to redeem itself.—JAMES GANDY, jun., Secretary of the original Abstinence Society."‡

Of the Loyal Abstinence Society there is very little information beyond the fact that its existence was but brief, and the chief cause of

* "Preston Temperance Advocate," 1836. p. 62.

† *Ibid*, 1837. p. 46.

‡ Preston Temperance Advocate," 1837.

the division was one peculiar to Warrington, which, like most other Lancashire towns, has long had special political proclivities, made more complicated still by alliance with the liquor traffic. In these extracts from the letters of the secretaries there is food for serious reflection. In the last letter but one of the *old* secretary (Mr. Monks), we are told that "the members have entered into a subscription to employ an agent." So far so good, but it is just possible that this had something to do with the lethargy spoken of by Mr. Gandy. No matter how good a man the agent may be; he may love the cause with all the ardour of his soul; may be a man of tact, experience, and ability; may have no other subject or business to occupy his mind—and yet, despite all his efforts, the society goes down. If societies or individuals delegate their duties to another, and think that because they pay a given sum towards the agent's salary, &c., they have done their part, then they must not be surprised to find the work go wrong, and it is to be feared that this is too often the case. Too much is expected from the agent, who often has to be chairman and speaker, committee and agent, till the regular attendants at the meetings become alike apathetic and indifferent, and step by step the cause droops and dies. If the success of any society depends too much upon the agent, sooner or later it will collapse. Mr. Gandy's letter suggests this as one of the causes of a disorganisation of the society. "The division, it is thought, will do good, as it has raised the members from their lethargy." So that it is clear they had become dull and apathetic. "They are beginning to revisit." They should not have left off, for "as iron sharpeneth iron, so doth the countenance of a man his friend." Regular visitation amongst the members keeps up the interest in one another and in the success of the society. He goes on to say, "and to go round for regular weekly contributions, and to appeal to the public for assistance, by which means the society has been able to redeem itself." There it is, in unmistakable characters—ceasing to work and running into debt. Some people entertain the opinion that societies are better worked when they are in debt: we incline to the contrary opinion. As a rule, men work better and accomplish more when heart and mind are unoppressed by pecuniary difficulties, rather than when borne down by care and anxiety, and many a good man has had all spirit and energy driven out of him in the struggle to free himself from the incubus debt. There are some few who, by putting forth herculean efforts, succeed in achieving great results, in spite of apparently insurmountable difficulties, but these are the exception, not the rule. And as with individuals so with societies—debt overwhelms and ruins them, as is proved by the history of many once promising Temperance Societies. The good horse Warrington was too heavily handicapped and almost broke down in the race, but on the weights being removed, on he went again bravely and boldly. Give the committee of management (of any society) sufficient means, and if they are true friends of the cause and have its interests at heart, the work will

prosper in their hands; if it does not, then a change of officers and committee is imperatively necessary at the earliest opportunity. And to provide the necessary funds, let all the members in proportion to their means and the requirements of the case, contribute their share, and take an interest in the workings of the society, and then there will be little need to appeal to the general public for pecuniary aid. Sympathizers are ever ready to help those who help themselves, but when they as outsiders see professed friends of the cause, or those who have been specially benefited by it, excessively sparing in their contributions towards the funds, they are apt to turn round and say that "teetotalism has a tendency to make men selfish and niggardly." But such an assumption is a libel upon the principles of teetotalism, which are love, brotherly kindness, charity, and self denial.

The selfishness of some teetotalers is not the fruit or natural effect of teetotalism, but, on the contrary, is a manifestation of the characteristic inbred weakness of a class of men who when they were drinkers—or if ever they should become such—would prefer a quiet corner and a full jug to themselves, or a real guzzle, if it was at some one else's expense. God help the poor wives and children of such heartless wretches as these under any circumstances whatever. Such men are teetotalers because *it pays them to be such*, not for any love they have to the cause, nor for any service they can render to it or to the world. We are obliged to acknowledge them as personal abstainers only, not as sterling guinea-gold teetotalers, of the type of the Lancashire pioneers, and the other active promoters of the temperance cause named in these pages. As we cannot possibly follow up the history of any individual society, we conclude our notice of the Warrington Total Abstinence Society by giving a brief sketch of some of its first workers and most famous members:—

Richard Mee was born at Warrington on the 8th of December, 18 04. At an early age he was put to the trade of a cordwainer, and served his apprenticeship with his father. He was of a roving nature, and passionately fond of theatrical amusements, athletic sports, &c., which led him into company of a dissipated character. After his father's death he took to travel and visited various parts of the country, settling down for a time—some three years—at Bolton, Lancashire. He also became a member of the 1st Lancashire Militia, and, whether it was natural or acquired, always walked and bore with him a semi-military appearance. About the year 1827 he returned to his native place, and being a superior workman—despite his dissipated habits—could always secure employment. As already stated, he was the leader and spokesman of the band of men who, although intemperate previously, were anxious to try the new principles of total and entire abstinence from all intoxicating liquors, and after he *had* signed the pledge, Mr. Mee became a staunch, uncompromising, and heroic advocate of teetotalism. He became a warm friend and admirer of Henry Anderton, then the poet of the movement, and until the day of his death is said to have carefully preserved as treasures some of the poet's effusions. During

the latter period of his life Mr. Mee was best known amongst the Rechabites, being a district officer; and was often at the annual meetings of the Order, as representative for Warrington. He was thrice married, and at his death, which took place at Warrington on the 1st July, 1877, he left four daughters, all married, and in moderate positions.

William Mee, brother to the last named, was also born at Warrington (viz., on the 4th August, 1806). He also learnt the trade of a cordwainer with his father and brother. William, being more of a sedate and reflective turn of mind, never went to the same length as his more excitable brother, but under similar influences he also became an ardent drinker. As an active member of the Cordwainers' Union, he was surrounded by enticements and incentives to drink, &c., but shortly after Richard adopted the teetotal principle William also signed the pledge, viz., on the 30th of November, 1834, after hearing a lecture by Mr. Joseph Livesey, of Preston. William Mee also became an active, earnest worker, although not a public speaker in the same sense as his brother Richard, but in any way that he could possibly render service or promote the interests of the cause he was ready and willing to do his part, even to old age and growing infirmity. At threescore years and ten there were few members of the committee more regular in their attendance at the meetings of the society than the old veteran, William Mee. In 1878 he was unanimously elected president of the Warrington Total Abstinence Society, and in 1879 he removed to Grappenhall, Cheshire. To William Mee, sen., the writer is deeply indebted for the loan of old temperance publications and documents, from whence much of the information contained in these pages has been derived.

John Cassidy, in old age and ever-increasing infirmities, continues a staunch adherent of the cause. Francis Webster, the king of the reformed drunkards of Warrington, also remained faithful unto death, as also did George Mather, whose last days were spent at Widnes, near Runcorn where he died honoured and respected by a large circle of acquaintances. John Monks, the first secretary of the Warrington Total Abstinence Society, still lives at Latchford, near Warrington, a ripe, vigorous, social, and happy old gentleman—"a real staunch, teetotaler."

Amongst the early adherents of the cause in Warrington was a youth, named Joseph Leicester, a glassblower, who knew by bitter experience the blighting and blasting influences of intemperance upon the hapless offspring of its victims. Joseph was an earnest, attentive, and appreciative listener to the addresses of the early advocates—Livesey, Anderton, Swindlehurst, Teare, Grubb, and others, and shortly after the public inauguration of the Warrington Total Abstinence Society, he went modestly forward and asked to be allowed to add his name to the roll. That Joseph Leicester was in earnest his whole subsequent life has proved. A few extracts from his own speeches will amply prove this fact. On one occasion he observed: "Never

shall I forget the first time I refused to pay a footing. The men all gathered round me, some in furious rage, others trying to persuade me. One took up a bar of iron and swore he would kill me if I did not pay; but I stood my ground alone and without a friend. After being out of work three years, and having tramped the country round to get a situation, I still found it was in vain. I reasoned, but reason found no place in minds so embruted. I wended my way along the country, weary and footsore, and almost penniless, only to meet new troubles and new difficulties. At the next place I got they excluded me from the society, threw stones when I entered the door, and annoyed me in the most offensive manner possible. But I still held on, and soon found myself respected for my consistency and persistency. Nor did I stop here. I was elected a member of the Trades Conference of Glassmakers, held in Manchester in 1859, and brought forward a proposition which was carried—‘That any member asking another member for a footale should be fined 2s. 6d. and be suspended from all benefits until such fine be paid.’ This rule has from that time to this been endorsed by every conference, so that the curse of footales, with all their concomitant evils, has been for ever banished from the Flint Glass Trade.” About the year 1850, Mr. Leicester removed to Tutbury, where he laboured assiduously for the cause, his mother’s house being invariably the home of the temperance advocates. In 1853 he removed to London, where he threw himself heartily into the Band of Hope movement, and became one of the committee of the Band of Hope in Holland Street, Blackfriars, which was composed principally of glassblowers, who did a good mission work, and proved to a demonstration that men who worked in hot factories or at hot furnaces could not only do their work without any intoxicating liquors, but were better for total abstinence. Mr. J. Leicester has long been an active, able, and popular advocate of teetotalism, and that as an honorary, or unpaid, but earnest and devoted disciple of true temperance. On the 29th of June, 1870, he was presented with a testimonial and a purse containing £100 from the very trade—“the Flint Glass Makers’ Society of Great Britain and Ireland”—which had so much opposed him in former times, and the address spoke in glowing terms of his sacrifices and labours in the various moral, social, and political spheres in which he had moved. As one of the most honoured and truly indefatigable friends of the working classes, and the mouthpiece of his own trade, no name is more familiar in the metropolis of England than that of Joseph Leicester, the Warrington lad who dared to be a teetotaler in days of trial and persecution.

George Frederick Podmore was born at Warrington in 1806. His father was a cordwainer and a freeman of the city of Chester previous to his removal to Warrington in 1804. At an early age George was put to learn his father’s trade, in which he continued up to the time of his death. Whilst quite young he became addicted to habits of intemperance, and for several years was an habitual drunkard. By this course of life he was brought to the very verge of the grave, and

during his illness his medical attendant (the late Dr. Davies, who was not an abstainer) showed him the danger of his vicious career, and warned him that unless he reformed and became a total abstainer he could not live. This was the turning point in his history. He made a vow that if God would spare his life, the remainder of his days should be devoted to His service. On his recovery, about the latter end of the year 1840, he signed the teetotal pledge and became a staunch adherent. He now began to think and act. In him the temperance cause found a warm and willing supporter, and no sacrifice was too great, and no work too much for George Podmore. Realising the danger from which he had escaped, he worked with a desire full of love to reclaim the drunkard. Gifted with great fluency of speech, Mr. Podmore not only gave his money to help on the cause of temperance, but publicly advocated the principles with earnest and eloquent power. And yet he was not a man of one idea, for anything having for its object the amelioration of the condition of the working classes found in him an active supporter. Whether they were Sick and Burial Societies, Funds for the Widow and Orphans, Life Assurance or Building Societies, let G. F. Podmore have an idea of their utility and as far as possible he would encourage and support them. He was for thirty-three years an active member of the Order of Druids, and for the long period of twenty-five years held the responsible office of treasurer with honour to himself and credit to the Order. As a token of esteem and respect for the manner in which he discharged this duty, the members of the Druids' Hope Lodge presented him with a silver watch and gold albert guard. As a consistent Rechabite of twenty-eight years' standing, Mr. Podmore denounced the policy of holding the meetings of Friendly Societies at public-houses. By his exertions a Druids' Lodge was held in a private room, and a by-law passed (which is read over to every new member previous to his initiation to this day) by which members are forbidden under penalty of expulsion and loss of all claim on the funds, to propose that the Lodge meetings should be held in any place where intoxicating drinks are sold. In George F. Podmore the poor widow always found a friend, and persons in difficulty found him ever ready to help—he gave, as only a large-hearted loving Christian soul could do, all he had. If he had not gold or silver in abundance, he always had a kind word and a sympathetic tear. He was an ardent politician, and for the first time in his life exercised the franchise in the general election of 1868, in favour of Mr. Peter Rylands, whom he warmly supported, and on whose behalf he addressed the working classes who knew him and loved him, although some of them were opposed to his political views. In the month of January, 1870, he became unwell, and after recovering a little died somewhat suddenly during the night of the 20th January, 1870. His remains were interred at the Warrington Cemetery on the Sunday following, and were followed by an immense concourse of sincere mourners, including P. Rylands, Esq., M.P., J. G. McMinnies, Esq.,*

* Now M.P. for Warrington.

several members of the Town Council, Alderman William Nield, president of the Total Abstinence Society, the Rechabites, Druids, &c., the whole making one of the largest funeral processions ever seen in Warrington. On the evening of Sunday, January 30, 1870, the Rev. G. S. Reaney preached a special sermon in the Wycliffe Chapel, Bewsey Street, to a crowded congregation on "Lessons from the Life of a Working Man," having special reference to the late Mr. G. F. Podmore. The rev. gentleman took for his text the words, "The memory of the just is blessed."—Proverbs x. 7. The *Warrington Examiner** of the following week said, "It was an eloquent, earnest, and affectionate tribute to the memory of a man whose life was one of loving faithful devotion to what he believed to be his duty." Mr. Podmore left a family of five to mourn his loss. His only son, Joseph Podmore, follows in the footsteps of his father. He is an earnest, amiable, large-hearted, and genial friend of the cause, but, unlike his father, he works quietly and unostentatiously; not being gifted as an orator, he sweetly sings the songs of temperance.

As stated in a previous chapter, the Liverpool Temperance Society was established July 22, 1830, on the moderation principle, and it certainly does seem strange—more than singular—that upon the Committee of management there should be spirit merchants and others trafficking in the very liquors that produced the mischief complained of. It is no wonder, therefore, that the new doctrine of teetotalism should be coldly received and bitterly opposed.

Whilst Messrs. Livesey and Anderton were in the district, and inspired by the successful anniversary of the Warrington Total Abstinence Society, they paid a visit to Liverpool in December, 1835, and sounded their first notes of teetotalism in what has been aptly termed "the dark spot on the Mersey." The seed thus sown by these two brave pioneers fell upon good ground, for a few persons determined to adopt "the new doctrine of the Preston fanatics."

Reverting to the Liverpool Temperance Society, we find that on the 4th July, 1835, a great festival was held in the Music Hall, Bold Street, when upwards of 800 persons partook of tea. After tea a public meeting was held, presided over by Mr. John Cropper, and addressed by several reformed drunkards. The *Liverpool Mercury* gave an interesting report of the proceedings, concluding with the following paragraph: "A member of the Temperance Society in Preston, who, with some of his associates, came expressly to Liverpool to participate in the pleasures of this "mildly festive season" was extremely happy in his description of the advantages that he and several of his friends had derived from those institutions, and heartily rejoiced in the progress the society was making here. We were very much pleased in seeing several very respected inhabitants of the town at the meeting, who appeared heartily to enjoy this highly moral and intellectual treat."

At the Conference of Delegates from Temperance Societies held in

* From whence the substance of this sketch is taken.

Oak street Chapel, Manchester, in September, 1835, when teetotalism was adopted as the basis of the British Temperance Association, and "that all the branches be recommended to adopt the same as soon as prudent," Liverpool was represented by Messrs. John Cropper and John Finch, the former being elected a vice-president and the latter a member of the committee.

Mr. John Finch was an iron merchant, and in the pursuit of his business he had occasion to travel from town to town in various parts of the three kingdoms, and whilst doing so voluntarily laboured in the temperance cause, and did much valuable service.

Amongst the early and most consistent workers in the teetotal cause in Liverpool were also Messrs. David and Henry Jones, J. Spence, Carter, Mossman, and Joseph Thomas, then an active, earnest youth and one of the chief promoters and supporters of Youths' Temperance Societies. (No man now living is so well able to give a truthful and full account of the early history of the cause in Liverpool as our amiable, earnest, and esteemed friend Mr. Thomas, had he time and opportunity so to do.)

Early in 1836 the societies in Liverpool shook off the incubus and became active supporters of the teetotal pledge.* What was deemed the parent or Liverpool Society was formed by the amalgamation of the society established and upheld by Mr. David Jones (which was the first teetotal Society in Liverpool) and the society meeting in the Music Hall, Bold Street.

On the 8th April, 1836, a meeting was held in the Music Hall; Mr. George Hesketh, of Manchester, in the chair. After addresses from Messrs. Brownhill (of Manchester) John Finch, Gleave, Carter, Kelly, and others (of Liverpool), a series of resolutions were passed, the society formed, and 113 members enrolled. The following was the pledge adopted: "I do hereby voluntarily promise to abstain from all wine, intoxicating drinks, such as rum, brandy, gin, whisky, ale, porter, cider, and spirit cordials, except used medicinally, or in religious ordinances, and discountenance the causes and practices of intemperance." At a meeting held in the Primitive Methodist preaching room, on Monday, April 11, 1836, the officers, &c., were elected, and forty-four additional members entered on the books. The officers and committee elected were: President, Dennis Sullivan; vice-president, W. Lockhart; treasurer, W. Carter; Secretary, J. C. Robinson. Committee: John Carter, John Holden, James Law, Michael Sullivan, John Harrison, William Turton, John Jones, Wm. Tomlinson, D. Roberts, John Glennings, Richard Garner, Henry Graham, and Thomas Parkes.†

In July, 1836, a great festival was held, of which a lengthy report, with full page woodcut representing the procession, appeared in the "Preston Temperance Advocate" of September, 1836. "It is truly gratifying to find that the teetotal cause in Liverpool is now making rapid

* "Star of Temperance, April, 1836, p. 142."

† *Ibid.*

progress. A six days' festival was held, commencing on Tuesday, July 18th, during which no less than 500 members were added. On the Wednesday a tea party was held upon a scale exceeding in magnitude all that has ever been attempted in this department. The great room where tea was provided was fitted up in a style of elegance surpassing anything we could have imagined. The platform and the orchestra for the band were most tastefully decorated, and did great credit to the conception of Mr. Metcalf, upholsterer, London Road. The beams and walls of the building were richly ornamented with evergreens and appropriate mottoes. The tables were laid out with tea equipages, interspersed with flower pots, filled with roses, &c. These, with the evergreens, were given by our highly-esteemed friends John Cropper, jun., Esq., and James Spence, Esq. The tables were arranged by Mesdames Jones, Stanley, Booth, and fifty other ladies, who presided at the tea tables in a most praiseworthy manner. When the parties sat down, in number about 2,500, a most imposing sight presented itself. Wealth, beauty, and intelligence were present; and a great number of reformed characters, respectably clad with their smiling partners, added no little interest to the scene, which was beyond the power of language to describe. Previous to the tea-party was the procession. At one o'clock it moved from Queen's Square in the following order: The Youths' Society with various banners; the Warrington Teetotal Band, which, from the number of the tunes played and the superiority of the music, did very great credit to teetotalism; then followed the gentlemen of the town and neighbourhood, among whom were John Cropper, jun., Esq., W. Kay, Esq., T. Sands, Esq., J. S. Spence, Esq., George Miller, Esq., and Mr. T. B. Hayward, Rev. F. Beardsall, of Manchester; — Hawkes, of Nantwich, — Aikens, of Prescot; Messrs. W. Pollard, R. Holker, &c., &c. These were followed by the committee of management, then the members, three abreast. After these another branch of the society, preceded by a band, and headed by John Finch, Esq., Messrs. Cowper, Mutchel, Cole, and other gentlemen, afterwards the members. Then followed the club of Rechabites in uniform, with badges and wands. A great variety of banners, bearing various devices and mottoes, waved in the air, and the whole procession assumed one of the most interesting and imposing sights which the inhabitants of Liverpool ever witnessed. On Monday and Tuesday evenings, meetings were held in the Music Hall; Mr. T. B. Hayward and J. Spence, Esq. severally occupying the chair. In addition to the interesting addresses of the Rev. Joseph Barker* and Mr. R. Holker, many reformed characters delivered most impressive statements. On the Wednesday, J. Cropper, jun., Esq., being called to the chair, it was suggested by Mr. T. B. Hayward to the chairman that it would be impossible to the friends at either end of the room to hear the speakers from the platform. After a little consultation arrangements were made for the assembly to divide itself into three parts. Two vice-chairmen were then appointed, with suitable speakers

* of Chester.

to address the audience at each end of the room. The public may form some idea of the size of the room, which was sufficiently large to accommodate 3,000 persons, and for three distinct meetings to be held without interruption at the same time. It was observed at one time that an Englishman, a Welshman, and a Scotchman were addressing the meetings at the same moment. Once or twice a little interruption took place, but it was merely the effect of sympathy and good feeling. The cheering in one part of the room was extraordinary; it seemed to electrify the assembly, and, as if all had received the shock, they united in giving utterance to their unbounded joy. Such a delightful meeting perhaps never was convened before, and we believe the remembrance of it will be one of the lasting impressions made on the minds of many present. The Thursday and Friday nights' meetings were held in the Music Hall, addressed by the Rev. F. Beardsall, Mr. Pollard, and others, W. Kay., Esq., in the chair; and on Saturday evening the meeting was held in a large room in Lime Street, kindly granted by the directors of the railway. This week's festival has brought the cause of teetotalism before the public in such a manner as to produce a strong impression in its favour. Few places possess the means of forwarding the good cause like Liverpool, and it is hoped the impetus now given will be beneficially felt all around."

In March 1837, it is reported of Liverpool:* "The cause has been very prosperous for some time in Liverpool, and although there are two societies, both defend nothing else but the abstinence system."

The annual festival of 1837 was again a grand success, and good work was done by John Hockings, the Birmingham blacksmith; T. K. Greenbank, Robert Guest White, Esq., of Dublin, president of the British Temperance Association; and Mr. Edward Grubb, the Preston philosopher. About 600 pledges were taken during the week.

On the 14th and 15th of August, 1838, a public discussion took place in the Amphitheatre, Liverpool, between Mr. Edward Grubb and Mr. James Ackland, at the close of which Mr. Ackland acknowledged himself a convert to teetotalism, and upon this victory the Liverpool friends presented Mr. Grubb with a handsome gold watch, as a mark of their appreciation of his valuable services.

When the Preston Society took decided action in 1835, and resolved to abandon the moderation pledge altogether, they also determined to extend their operations and take steps to induce the societies in the neighbouring towns to follow their example. With this object in view they engaged the Blackburn theatre for six successive nights, and placarded the town with announcements of the arrangements for each evening. On Monday, April 13, 1835, the proceedings commenced by addresses from Thomas Swindlehurst (chairman), Messrs. Broughton, Stagg, Speakman, Spencer, and H. Clitheroc, from Preston. On Tuesday evening, the Rev. J. Cheadle, of Colne, presided, and Messrs. J. Livesey, Osbaldston, and Richardson, from Preston; Mr. Gardiner, of Blackburn; and R. Threlfall, of Moon's Hill, were the

* "Preston Temperance Advocate," 1837, p. 22.

speakers. Mr. Livesey delivered his malt lecture on this occasion, and was opposed by a person in the auditory, who when called to the stage was heard with great attention, and ably replied to by Mr. Livesey. On Wednesday evening, one of the Blackburn ministers presided, and addresses were delivered by Messrs. James Teare, Henry Bradley,—Jolley, Bimson, Caton, and Johnson, of Preston. On Thursday, the Rev. J. Fielding, of Preston, occupied the chair, and Messrs. Henry Anderton, J. Johnson, G. Gregson, D. Crossthwaite, and Greers, from Preston, were the speakers. On Friday evening, Mr. Baxendale presided, and Messrs. Broughton, Swindlehurst, Brode, Moon, Howarth, and Mrs. M. Grime addressed the meeting. On Saturday evening, Mr. John Finch, of Liverpool, took the chair, and addresses were delivered by Messrs. Cartwright, Walmsley, J. Whitehead, Randal Swindlehurst, J. Livesey (a youth of thirteen years of age), J. Whatmough, and H. Bradley, from Preston, and J. Margerison, of Blackburn. On the Thursday evening, the Blackburn Total Abstinence Society was formed, and a committee selected from those who had signed at the previous meetings.

CHAPTER XII.

THE BRITISH TEMPERANCE ASSOCIATION THE FIRST NATIONAL TEETOTAL ORGANISATION IN THE WORLD.

Conference of Delegates from Lancashire and Cheshire Temperance Societies: Resolutions adopted—A Second Conference and Formation of British Temperance Association—Teetotalism Indicated—Officers, Agents, &c.—Second Conference: Teetotalism to be the Rule of the Societies—Third Annual Conference—The Extreme Necessity Pledge: Protests against it, &c.—Fourth Annual Conference—Resolutions on the Liquor Traffic—Fifth Annual Conference—Death of R. G. White, President—Life, &c., of John Addleshaw, Agent—Sixth Conference—British Temperance Advocate—Seventh Conference: John Bright in Office—Eighth and Ninth Conferences: Visit of Father Mathew—Tenth, Eleventh, and Twelfth Conferences—Prize Essays on Sunday Closing—Thirteenth Annual Conference—Ministerial Conferences—Fourteenth and Fifteenth Conferences—Life of T.B. Thompson, Agent—Sixteenth and Seventeenth Conferences—Eighteenth, Nineteenth, and Twentieth Annual Conferences—Alteration of Name, &c.—Life of J. C. Booth, Agent.

On the 24th of September, 1834, a Conference of delegates from the various societies in Lancashire, Cheshire, &c., was held in the Exchange Dining Rooms, Manchester, over which Dr. Hull, of Manchester, presided, when six resolutions were unanimously adopted. 1st. "It is expedient in the present circumstances of this country, for the purpose of united and efficient exertions, that in addition to the present temperance pledge, the societies in this and adjoining counties be recommended to adopt a pledge of total abstinence from all intoxicating liquors." 2nd. "That it is desirable that the societies adopt a more careful system of admitting members, and that an efficient system of visitation be adopted." 3rd. "That the manufacturing and vending of ardent spirits as a common beverage are auxiliaries to intemperance and that the societies endeavour to influence public opinion to the discouragement of the trade in all its branches, and especially on the Sabbath day." The fourth resolution recommended an appeal to all ministers of the Gospel in favour of the temperance cause; the fifth provided for the raising of a fund for an efficient agency; and the sixth appointed a committee, with Mr. George Danson as treasurer and Mr. Galloway as secretary.

On the 15th and 16th of September, 1835, a second Conference was held, when delegates from the following Temperance Societies, &c., were present: Ashton, Bradford, Blackburn, Bolton, Chester, Colne, Horwich, High Leigh, Halifax, Huddersfield, Heywood, Halshaw Moor, Leigh, Lees, Leeds, Lymm, Liverpool, Manchester, Macclesfield, Middle Hulton, Nantwich, Oldham, Preston, Rochdale, Stockport, Stockton

Heath, Salford, Todmorden, Upper Mills, Warrington, Wigan, and Wilsden, near Bradford

The Conference met in the Oak Street Chapel, Manchester, and the Rev. Joseph Barker, of Chester (then a popular Methodist minister, afterwards a Chartist lecturer, an anti-theological controversialist and writer, and in his latter days an ardent preacher and lecturer for the Christianity he had for some years denounced), was in the chair. The Rev. F. Beardsall and Mr. Joseph Martin were appointed secretaries. Amongst the resolutions the following was unanimously adopted: 1, "That the dreadful effects of intemperance throughout the kingdom are such as to render it incumbent upon all classes to unite in promoting a temperance reformation; and for effecting this object this Conference recommends that in future all Temperance Societies should be formed on the principle of abstinence from all intoxicating liquors." It was at first proposed to form a county or provincial association, but Dr. R. B. Grindrod advocated the formation of a national society, and, after much discussion, carried his resolution.* In a series of papers written by the doctor, and published in the "British Temperance Advocate," he gives some details on this event of no slight interest. It would appear that Dr. Grindrod for some time previously had in mind a national organisation, and previous to the Conference secured the promise of the Rev. F. Beardsall and others to support him in any proposition he might make to that end. Mr. Joseph Livesey, withnot a few other friends, in a spirit of prudence thought it might be more advisable to commence operations on a more limited scale. Dr. Grindrod warmly canvassed the delegates in favour of more widely extended organisation, and won the day, Mr. Livesey, in a loving spirit, giving in not merely his adhesion to the plan, but consenting to become the general secretary. The proposition for the national Association was carried at the morning sitting, and it was pleasantly said that the doctor, having gained his point, was bound to supply the meeting with the scheme of its proposed operations for the consideration of the Conference. This, however, he had already done, and a sub-committee, consisting of Mr. Livesey, Revs. F. Beardsall and Joseph Barker, was appointed to examine, approve, or alter the basis plan which had been prepared. The meeting of the sub-committee was held at Dr. Grindrod's house, and the result of their deliberations was presented and adopted at the afternoon meeting of the Conference, when the British Temperance Association (now League) was duly established. The second resolution of the Conference was as follows: 2, "That a national society be now established under the designation of 'The British Association for the Promotion of Temperance on the above Principle' (see Resolution); that the object of this Association shall be to extend the operations of existing societies, and to promote the formation of new ones throughout the United Kingdom; to be carried into effect by the employment of an

* "The Templar," April 23, 1874.

efficient personal agency, and by diffusing temperance information through the medium of the press."* At a meeting of the members of the newly-formed Association, held in Oldham Street Temperance Hotel, Manchester, October 6, 1835, rules and regulations were adopted, and the following officers elected: President, Robert Guest White, Esq., Dublin; vice-presidents, James Silk Buckingham, Esq., M.P., Sheffield; Joseph Brotherton, Esq., M.P., Salford; Rev. J. Cheadle, A.M., Colne; John Cropper, Esq., Liverpool; R. B. Grindrod, Esq., M.D., Manchester; Samuel Thompson, Esq., Darlington. Treasurers, Thomas Harbottle, Esq., and Mr. William Ellerby, Manchester. Secretaries, Rev. F. Beardsall, Manchester; Rev. Richard Fenney, Macclesfield; and Mr. J. Livesey, Preston. Committee, Rev. Joseph Barker, Chester; Rev. James Hawkes, Nantwich; Rev. J. B. Sheppard, Salford; Rev. Alex. Mackay, Antrim; Mr. Joseph Stutterd, Huddersfield; Mr. Joseph Andrew, Leeds; Mr. Edward Sayce, Stockport; Mr. John Thompson, Halifax; Rev.—Stott, Donegal; R. S. Nicholas, Esq., London; John Finch, Esq., Liverpool; W. C. Chapman, Esq., Birmingham; C. H. Clark, Esq., Nottingham; Mr. Henry Jones, Liverpool; Mr. Isaac Grundy, Preston; Mr. W. C. Beardsall, Sheffield; Joseph Eaton, Esq., Bristol; Mr. Thomas Ormerod, Bolton; W. S. Nichols, Esq., Wilsden; Mr. John Dean, Macclesfield; Mr. Peter Philips, Warrington; Mr. A. B. Salmon, Ulverston; Mr. James Fielden, Todmorden; Mr. J. Nield, Oldham. Executive Committee, Rev. J. B. Sheppard, R. B. Grindrod, Esq., Mr. W. Ellerby, Mr. Joseph Thompson, Mr. W. Kennedy, Mr. John Sparrow, Mr. Israel Levers, Mr. Joseph Martin, Mr. Edward Sayce, Mr. George Hesketh, Mr. Thomas Dewsnup, Mr. William Morris.

The first agent of this association was Mr. Ralph Holker, who signed the teetotal pledge in 1834, and was an earnest, faithful friend of the cause. His first colleague was Mr. Robert Winter, and the next agent was Mr. Thomas Whittaker, now known by almost every active friend of teetotalism. Thomas Whittaker was born on the 22nd of August, 1813, but whether in Lancashire or Yorkshire it would be unwise to say positively. The probabilities are in favour of Yorkshire; certainly the house wherein he was born was built upon the junction of two or more counties, for we have more than once heard him declare, with all the gravity peculiar to Thomas Whittaker, that "he might have been born in Lancashire if he liked, but he wasn't." His early days were spent mostly in Lancashire, and he worked for some time in a cotton mill at Blackburn. On the 13th of April, 1835, during the excitement attending the formation of the Blackburn Society on teetotal principles, he and his brother William attended the first meeting in the theatre, when the stirring addresses of the Preston advocates led the brothers Whittaker to join those who signed the pledge at the close of the meeting, Thomas Whittaker being at this time in his twenty-second year. Shortly afterwards he was induced to mount the platform, and he became a local temperance advocate, speaking

* Preston Temperance Advocate, "1835, p. 75.

at Blackburn and in the adjoining towns and villages. On this account he became somewhat obnoxious to some of the men of his own town, and being made uncomfortable and unhappy amongst them, he determined to leave Blackburn and try his fortunes elsewhere. He walked from Blackburn to Preston with the intention of trying to get work in one of the cotton factories there. Whilst at breakfast in the Temperance Hotel, Mr. Joseph Livesey came into the room, and, having some acquaintance with Whittaker, he entered into conversation with him and learnt the object of his visit to Preston. It occurred to Mr. Livesey that here was a suitable man for the post of temperance missionary, and he put the question to Mr. Whittaker as to whether he would like to engage in such work. To use Mr. Whittaker's own words, he replied, "The moment you mentioned it the finger of Providence pointed out to my mind most clearly and distinctly, 'this is the way; walk in it.' I had not then a doubt, I have not a doubt of it now; I never had a doubt of it. It is the glory of my life, and my only regret is that I cannot more fully magnify my calling."* The result of this conversation was that he never asked for another situation, but went back to Blackburn full of pleasing anticipations. By the advice of Mr. Livesey, he attended the Conference of the British Temperance Association in September, 1835, and spoke at several meetings in connection therewith. From this time until May, 1836, he visited many of the Lancashire Societies, under the direction of Mr. Livesey, and on the 9th of May, 1836, commenced his labours as agent for the British Temperance Association. He devoted his attention to the four northern counties, Westmoreland, Cumberland, Northumberland, and Durham. The first letter he ever wrote in his life was to Mr. Livesey, and is as follows:—

"DEAR SIR,—I am now in Maryport. I have never gone to bed but one night since I left Preston without having a meeting. I have to be bellman, chairman, speaker, and everything. I have been at Lancaster, Halton, Kendal, Staveley, Ambleside, Penrith, Cockermouth, Whitehaven, Workington, Ulverston, and Maryport. These are all new places, and I generally get from ten to forty names each night. Though I am in a poor country, I have set the fire of teetotalism a burning, and I have no doubt you will shortly have very good news. I travel from seven to twenty-two miles a day, and get up a meeting in the evening. Please to let my wife know where I am the first opportunity, and that I am in good health.—Yours truly,

"Maryport, June 4th, 1836." †

"THOMAS WHITTAKER."

In speaking of the labours of the agents of the society, the "Advocate" says: "The most satisfactory reports continue to be received respecting the labours of the society's agents. Many new societies

* Livesey's "Staunch Teetotaler." In November, 1880, Mr. Whittaker was elected (with only one dissentient) Mayor of the queen of watering-places—Scarborough.

† "Preston Temperance Advocate," 1836. Postage was a serious item in those days, hence the last clause of the letter.

have been formed, and wherever they have gone they appear to have left a deep impression in favour of teetotalism."*

The next Annual Conference was held in the Temperance Hall, Preston, commencing in the afternoon of Tuesday, July 5, 1836, when the church bells rang many merry peals in honour of the occasion. Twenty-seven societies sent delegates to this Conference, over which Dr. Grindrod, of Manchester, presided. At an early stage of the proceedings the Conference resolved: "That no society be considered a branch of the British Association which, after three months from this date, shall retain the moderation pledge in its constitution." From henceforth it was to be teetotalism, and that alone. A form of pledge was also agreed upon, and a further resolution adopted: "That no society be considered a branch of this association which does not, in the course of six months, adopt such pledge." The form of pledge adopted was as follows: "I do voluntarily declare that I will abstain from wine, ale, porter, cider, ardent spirits, or any other intoxicating liquors, and that I will not give nor offer them to others, except as medicine or in a religious ordinance; and that I will discountenance all the causes and practices of intemperance." The Conference sat again on Wednesday, and on Thursday morning, at the early hour of six, the members of the British Association met in the Temperance Hall; R. G. White, Esq., president, in the chair. At this meeting it was decided that the Conference and the Association should be united together, instead of being separated and distinct, as they had hitherto been, and that all the societies should be on the principle of total abstinence only. The representation was limited to two members for each society, or not more than two. At this time the agents employed were Ralph Holker, Thomas Whittaker, J. Conder, and W. Biscombe, who continued to labour for the Association with success to the close of the year, when, for want of funds, the committee were obliged to discontinue their services, and they went out on their own account as temperance advocates. In the meantime overtures were made to the New British and Foreign Temperance Society, with a view to the amalgamation of the two societies. When the third Annual Conference of the British Temperance Association assembled at Leeds, on the 4th, 5th, and 6th of July, 1837, there were twenty-two delegates present, and during the course of the sittings considerable discussion took place on the subject of the form of pledge used, as this seemed to be the chief difficulty in the way of the proposed union. The Rev. F. Beardsall moved a resolution recommending the societies to adopt the following form of pledge: "I promise to abstain from all intoxicating drinks, except in cases of extreme necessity, and to discountenance the causes and practices of intemperance." This resolution was carried, and gave rise to a considerable amount of angry controversy and contention, for it was then as easy as now to abstain, but not quite so easy to refuse giving and offering drink to others. Those who defended the new pledge contended that the medicinal and sacramental exceptions led to abuse of the privilege,

* "Preston Temperance Advocate," 1836.

whilst, on the other hand, it was contended that the omission of the clause—not to give or offer intoxicating drinks to others—was nothing more nor less than a desire to open the door to temporising and inconsistent abstainers. The *Isle of Man Temperance Guardian* attacked the new pledge, whilst the motives of the proposers were defended by the *Leeds Temperance Herald*, Rev. F. Beardsall, and Mr. James Stubbin. This was known as the “long and short pledge controversy.” The societies at Preston, Chester, Warrington, Liverpool, &c., protested against the new pledge and threatened secession. At Chester the “extreme necessity pledge,” as a writer sarcastically termed it, was entirely scouted, but some of the members desired to have a second pledge leaving out the words “I will not give,” &c. A society meeting was called, and the subject laid fully before it, when it was found that there was only one person, besides the mover and seconder, in favour of the proposed amended pledge. At Liverpool a meeting was held at which the following protest was ordered to be made:—

“We, the president, vice-president, and members of the Liverpool Total Abstinence Society, assembled this 12th day of September, 1837, in our assembly room, Rose Street, do hereby enter our solemn and unanimous *protest* against the adoption of a pledge purporting to be one recommended by the British Association at their late meeting at Leeds; and being convinced that if that vague and ill-advised pledge were to become general, it would prove destructive to the true spirit of total abstinence, we call upon all Total Abstinence Societies throughout the world to join us in rejecting it; and we hereby declare our unanimous resolve to adopt no pledge *less binding* than that agreed upon at the Preston Conference of 1836.

“PATRICK FEARNON, President.”

A similar protest was sent in from Preston and most of the Lancashire and Cheshire Societies, as also from many in Yorkshire, &c. It seemed almost as though this would be a deathblow to the association, but by the perseverance and tact of its best friends the difficulty was overcome, and the association eventually survived the shock.

The Rev. F. Beardsall having resigned the secretaryship at the Leeds Conference, Messrs. Joseph Livesey and F. R. Lees were appointed; but as the executive committee and acting officers were fixed at Leeds, most of the work fell into the hands of Joseph and John Andrew, of Leeds, until the conference of 1838, which was held at Birmingham on the 3rd, 4th, and 5th of July, 1838. At this conference a series of resolutions were passed, some of considerable value and importance, one being “that a monthly organ—the ‘British Temperance Advocate’—be commenced;” another, to facilitate a union with the New British and Foreign Temperance Society, and the thirteenth was as follows: “That this association, being fully persuaded of the great immorality of the traffic in intoxicating liquors, and consequently of the laws which license such traffic, earnestly

urges on all the friends of temperance to employ their utmost exertions in their individual and relative capacity to destroy the respectability which the sanction of the law now throws around a traffic so inimical to the welfare of the community." This resolution was moved by Mr. John Andrew, jun., of Leeds, and seconded by the Rev. F. Beardsall, of Manchester. The fourteenth resolution was moved by the Rev. F. Beardsall, and seconded by Mr. John Andrew, jun., and ran thus: "That it be urged, as the duty of every friend of temperance, to promote petitions to the Legislature, embodying our views on the immorality of the liquor traffic, and urging respectfully but earnestly the consideration of this subject and the enactment of such laws as will speedily terminate the traffic in all intoxicating liquors."* A great meeting in connection with this conference was held in the Birmingham Town Hall, at which the late Rev. John Angell James delivered a powerful address. At this period Mr. Thomas Whittaker, late agent for the association, was serving the New British and Foreign Temperance Society in the capacity of agent.

The next, or fifth Annual Conference of the British Temperance Association was held at Liverpool, commencing July 16, 1839, over which a gloom was cast by the fact that on the 18th of April of that year, their esteemed president, Robert Guest White, Esq., had been stricken down by death. Joseph Sturge, Esq., was elected to fill the vacancy, but declined the honour, when it was offered to and accepted by Lawrence Heyworth, Esq., of Liverpool. At this time George Grey, of Leeds, was secretary, and Edward Grubb, travelling agent. The committee consisted of ten members, seven residing in Leeds and three in Manchester. At this conference it was decided to abandon the effort to effect a union with the New British and Foreign Temperance Society of London.

The sixth Annual Conference of the British Temperance Association met at Bolton on June 30th and July 1st and 2nd, 1840, and was well attended, earnest, and stirring. The post of secretary was now filled by Mr. F. R. Lees, and Mr. James Millington was the agent. From the report it appears that the funds were much below the average income of many of our local Temperance Societies, viz., £116 7s. 1½d., so that it was impossible for the committee to undertake any very serious engagements involving the expenditure of money, but in subsequent years very much more was accomplished.

On the 15th January, 1839, the first number of the "British Temperance Advocate and Journal" was issued and published at Douglas, Isle of Man, which at this time enjoyed the privilege of a free newspaper post to the United Kingdom. The price of the "Advocate" was 1½d. for 12 pages, or with a supplement 2½d. per copy. It was supported by subscriptions, each subscriber having a certain number of copies, proportionate to the amount of his subscription, and the papers were sent to such persons as the sub-

* "Temperance Spectator," 1859, p. 173.

scriber chose to name. In 1840 the average circulation was about 13,000 copies. In 1842 the name was changed to the "Temperance Advocate and Herald," and in June, 1844, to the "National Temperance Advocate," when Dr. F. R. Lees became both proprietor and editor. In 1848 it again became the property of the British Temperance Association, and from January, 1850, to June, 1861, it was published monthly, under the title of the "British Temperance Advocate," 16pp. octavo. In January, 1854, the price was reduced to one penny. After a protracted discussion it was decided to make it a weekly publication, the first number appearing on the 6th of July, 1861, the editor being the Rev. Dawson Burns, of London, assisted by Mr. W. Robinson, of Bolton. But the times were unpropitious, for the cotton famine in Lancashire and other counties made against its circulation, and after struggling against a host of difficulties, it was deemed advisable to revert once more to the monthly issue, and under the editorship of the late Rev. E. F. Quant, secretary to the British Temperance League (late Association), it appeared as a monthly journal in January, 1863, and from that time to the present, with slight alterations, it has continued to be the monthly organ of the League.

The seventh Annual Conference of the British Temperance Association was held at Huddersfield, commencing July 20, 1841, when a successful bazaar was held, and ably conducted by the committee of the Huddersfield Temperance Society, the result being a large accession to the funds of the association. John Bright, Esq., of Rochdale (now M.P. for Birmingham), and John Wade, Esq., of Hull, were elected vice-presidents of the association. Some of our readers will be surprised to learn that "the great tribune of the people," John Bright, made his first efforts on the public platform in connection with, and as a local advocate of, the temperance cause, and as such held offices of trust and honour in the British Temperance Association. Although still a personal abstainer, some of his most recent utterances have not been altogether acceptable to the true friends of temperance and prohibition, but on this point we shall have to speak in another connection.

Mr. John Andrew, jun., of Leeds, who from 1837 had done much of the secretary's work, was at this conference chosen for that office, and the executive, consisting of nine members, was fixed at Huddersfield. The agents during this year were Mr. James Millington and Mr. John Addleshaw.

The late John Addleshaw was born at Brigg, near Hull, on the 22nd of November, 1801. When a boy he became connected with the Wesleyan Sunday school of his native town, and when quite a youth was remarkable for his ability and talent, and was therefore accepted and employed as a local preacher at the early age of sixteen years. In the following year he passed his examination for the regular ministry of the Wesleyan Church, and preached his trial sermon in Waltham Street Chapel (then the largest Wesleyan chapel in Hull). He declined to bind himself not to marry during the usual period of probation, and was therefore never appointed to a circuit; but he became a very

popular local preacher in his native county, and was a zealous and disinterested worker, often walking from ten to fourteen miles on a Sunday in addition to preaching twice. At the age of nineteen he married Maria, the daughter of Mr. Mundy, coachbuilder, of Brigg. In 1836 the late Dr. Firth, of Hull, held three temperance meetings in the Town Hall, Brigg, and at the close of the second John Addleshaw signed the teetotal pledge. After being pressed to address the next meeting he consented to do so, and his adhesion created quite a sensation. Mr. John Addleshaw "was of a winning and transparent character. Pure, yet social, prudent, yet courageous; possessed of considerable culture and information, combined with a copious and easy flow of words, and a distinct and effective rhetoric, no wonder his services were soon desiderated as an advocate of the principles he had espoused."* (This the writer knew, from years of personal acquaintance, to be a truthful estimate of his character and abilities as a temperance advocate.) From week to week John Addleshaw was called upon to defend and advocate the infant cause, and he would often walk long distances to fulfil these duties. His character and abilities recommended him wherever he went. His addresses were characterised by broad common sense, clear and definite statements, backed by sound arguments; whilst his lively anecdotes, his unaffected pathos, and truly earnest manner, gave him a peculiar power over his audiences. Strange as it may seem, he, like a number of other useful advocates, had a weakness for tobacco smoking. John dearly loved his pipe. Having acquired the habit in early life, men find it difficult to leave off, and some temperaments are more addicted to this vice than others, whilst some have been led into it by the advice of their physician; and let a man have such an authority for a practice he has a strong liking for, and he is almost impregnable. Mr. Addleshaw's first engagement as a temperance agent was for a Yorkshire Union of Temperance Societies, under whose auspices he visited and lectured at Scarborough, Bridlington, Whitby, Guisborough, and other towns in that locality. In 1839 he became agent for the British Temperance Association, and in 1841 we find him and Mr. Millington working together.

The eighth Annual Conference of this association was held at Rochdale on the 5th, 6th, and 7th July, 1842, when it was shown that the annual income had risen to a little over £600. At this conference John Bright, Esq., was elected to the office of president. During the year the Rev. F. Beardsall, of Manchester, who had taken a prominent part in the affairs of the association from the very commencement, decided to go to America, and embarked for New York on the 13th of May, 1842. He suffered much on the voyage—which was a very protracted one—and before the vessel reached the American shores his spirit had passed away. His death took place on the 25th of June, 1842, and his body was cast into the deep Atlantic "amidst the tears that Christians shed." One who knew him intimately speaks of him

* "Temperance Spectator," 1859, p. 184.

as "ardent and sanguine, influenced by no self-seeking, but by love to Christ and his fellow-men, he spared not himself, nor counted his own life dear unto him, if only he could be instrumental in saving others." Mr. Beardsall compiled a very valuable Temperance Hymn Book, which has had a large circulation, and been of great service to the movement.

The ancient city of York was the meeting-place of the ninth Annual Conference, which was held on the 4th, 5th, and 6th of July, 1843, when, in order to increase the funds of the association, another successful bazaar was held in the De Gray Rooms, and the conference was graced with the presence of the "great Irish Apostle of Temperance," the illustrious Father Mathew. A deputation from the committee met their distinguished visitor at Liverpool and escorted him to York, where (as in other parts of England) his appearance excited the greatest enthusiasm. During the conference he attended a public meeting in the Concert Room, the meeting being convened by the committee specially to do him honour. The executive committee of the association was still stationed at Huddersfield, but its members were reduced to six.

The tenth Annual Conference was held at Manchester on the 9th, 10th, and 11th July, 1844, when John Bright, Esq., resigned the presidency, and John Wade, Esq., of Hull, was appointed his successor. At this meeting it was resolved that York should be the seat of the executive, and that it should consist of six members resident in the city of York, and five others residing elsewhere. During portions of this year there were five agents employed, and Mr. Frederick Hopwood filled the office of honorary secretary of the association.

The next, or eleventh Annual Conference met at Hull on the 8th July, 1845, when it was resolved that the executive should in future consist of twelve members, one-half residing in the head-quarter towns and half in other towns. This seems to have been an important item in every conference. Early in this year (1845) the committee had entered upon a vigorous movement for getting the restrictions on the Sunday sale of drink—then confined to London, Liverpool, and a few other towns—extended to the whole kingdom, and for further curtailing or abolishing the traffic on the whole of Sunday. In the Session of 1845 numerous petitions were presented on this subject, and in the following year a still more determined effort was made.

The twelfth Annual Conference met at Bradford, in Yorkshire, on the 14th of July, 1846, when William Morris, Esq., of Manchester, was appointed president and Mr. Frederick Hopwood, secretary. The accounts for the year showed a total income of £670. Towards the close of the year 1846 the committee of the association offered two prizes of three guineas each for the two best essays of eight pages on the subject of the Sunday-closing of Public Houses. One of these essays was published early in 1847. At this period (1846) the British Temperance Association had six agents on its staff, all of whom were constantly employed. About 2,000 copies of the "National Temperance

Advocate " were circulated gratuitously amongst magistrates, ministers of the Gospel, and medical men every month. The number of auxiliary societies at this time was about forty-six.

The thirteenth Annual Conference of the British Temperance Association was held at Bolton on the 13th, 14th, and 15th July, 1847, at which it was resolved to hold a conference of temperance ministers in Manchester in April, 1848, and also to commence a "Sunday School Temperance Journal." During the winter of 1847 and the beginning of 1848, active preparation for these two objects was made, and a zealous agitation was carried on in favour of Sunday-closing. The ministerial conference was a great success, and gave an impetus to the work which had its effect on the next (the fourteenth) Annual Conference, which was held in the Music Hall, Leeds, on the 26th, 27th, and 28th July, 1848. At this meeting it was decided to remove the head-quarters of the association to Bolton on the 1st January, 1849, the executive to consist of six members resident in Bolton and six in other towns. By this decision it became necessary to appoint another secretary, and Mr. John Cunliffe, of Bolton, was chosen to fill the office, which had now become laborious and responsible. From the report of that year we learn that the agents of the association had travelled during the year not less than 21,000 miles (chiefly on foot), delivered 1,900 lectures on week days, distributed many thousands of tracts, visited numerous families, and addressed 450 religious meetings and Sabbath school meetings on Sundays. About 7,000 signatures had been taken to the pledge, and over 400 drunkards reclaimed.

The fifteenth Annual Conference was held at Lincoln on the 3rd, 4th, and 5th of July, 1849, when the report showed that six agents were employed, viz., Rev. Robert Gray Mason, John Addleshaw, T. B. Thompson, Joseph Bormond, W. Crawford, and Benjamin Glover. They had travelled 20,000 miles, and obtained 10,758 signatures to the pledge.

Our readers have been made acquainted with several of the agents of the Association, and now we present a brief sketch of the life of Mr. T. B. Thompson.

Mr. Thompson was born at Leeds on the 16th of March, 1818. Whilst following his employment as a shoemaker, he began, at the early age of seventeen years, to preach for the Wesleyan Methodist Association with such acceptance that ere his eighteenth year was passed he was called to a place among the regular preachers of that body. His health failing him, he was obliged to retire from this field of labour, and he resumed his trade as a shoemaker. He devoted his attention to the temperance question when quite young, and after his retirement from the ministry laboured acceptably as a local advocate. In 1842 he accepted an engagement with the Yorkshire Union of Temperance Societies for the East and North Ridings. In 1843 he visited various parts of the North of England under the auspices of the British Temperance Association, and became one of their regular

agents in 1844, from which time to the day of his death (January 20, 1859) he continued on the permanent staff of the association. The "British Temperance Advocate," speaking of Mr. Thompson, says: "He became connected with the association in the earlier years of its operations, and its success had become identified with his very being. For its usefulness and advancement he was ready to make any sacrifice within his power, and the confidence which the temperance public reposed in it, coupled with the rapid extension of its operations, were to him sources of the highest pleasure. He was justly proud of his position as a temperance lecturer, and he knew that he laboured zealously and disinterestedly. We have before alluded to his high sense of duty, and this impelled him sometimes to labour when he ought to have rested. He could not endure the thought of giving the people the pain of disappointment. He had the confidence of the committee and the affection and esteem of his brother agents." The writer of these pages had the privilege of being personally acquainted with Mr. Thompson, and for amiability of character, earnest zeal and devotion to the cause, for true Christian sympathy with, and affection for, the suffering victims of strong drink, no agent of this or any other association could be more deservedly loved and esteemed than the late Mr. T. B. Thompson. He had a most winning and earnestly affectionate style of advocacy that made even the ignorant and besotted devotees of Bacchus patiently and respectfully listen to him when speaking in the open air. We remember on one occasion (whilst at work in the foundry at Middlesbrough) several workmen asking who and what the teetotal lecturer was that had been speaking in the marketplace on the previous evening—meaning Mr. Thompson. Said one poor victim with emotion: "Yon man has a heart. I could have stood and listened to him all night; if he cannot do good you need bring nobody else." Another said: "He's the best man aw iver heard in aw maw life; aw warrant yon man's a good Christian; aw wad gie awl aw heve i' the world to be as good a man as he is." Indoors Mr. Thompson appeared to strangers to be somewhat fastidious and easily disturbed, for he would stop if any person was coming in or going out whilst he was speaking; and yet he was not querulous or snappish, as some men are at these times; his desire was to have the undivided attention of his hearers, so that the full force of his argument might be seen and appreciated. He was a man who looked upon the work in which he was engaged as too serious and important to be trifled with, and his constant aim was to instruct, improve, and save the people, not simply to tickle their fancy or amuse them with vain and foolish anecdotes or absurd sensational narratives and vulgar witticisms. Not that his speeches were dry or devoid of anecdote. He knew how to use a good story with effect, but it was always such as aptly illustrated his point and kept his audience to the subject matter of his lecture. Mr. Thompson was a true friend of the cause, and a worker of the sort much needed in these days of frivolity and vanity; he was worth a hundred converted clowns and

teetotal mountebanks, whose absurdities tickle the ignorant for a moment or two, but whose work is no longer seen than a snowstorm in June or July. He died in the vigour of life and usefulness at the early age of forty-one years, but his memory is enshrined in the hearts of all who had the pleasure of his acquaintance.

At the Lincoln Conference of the British Temperance Association, a resolution was adopted, urging the formation of Ladies' Associations as important auxiliaries to the temperance cause. It was also resolved that the local societies should be recommended to present every Christian minister and medical man in their district with a copy of Dr. Carpenter's tract on "Temperance and Teetotalism," and also of the Rev. Dr. Jabez Burns's "Address to Ministers of the Gospel."

The next, or sixteenth Annual Conference was held at Halifax on the 16th, 17th, and 18th July, 1850, when Joseph Thorpe, Esq., of that town, was elected president in the room of Mr. Morris, who retired. Here also a bazaar was held, which realised the sum of £278 2s. 6d. Two large public meetings were held, one presided over by John Crossley, Esq., Mayor of Halifax, and the other by his brother, the late Sir Francis Crossley, M.P. The agents employed at this period were Rev. R. G. Mason, John Addleshaw, T. B. Thompson, Joseph Bormond, W. Crawford. — Lowery, and — Narracott.

The seventeenth Annual Conference was held at Huddersfield on the 16th and 17th July, 1851, at which twenty-eight societies were represented. The receipts, including the net proceeds of the Halifax bazaar, were £1,046 11s. 4d. It will thus be seen that steady progress was being made. During the year 40,000 copies of the "Advocate" and 74,000 copies of the "Band of Hope Journal" were put into circulation.

Sheffield was the meeting-place of the eighteenth Annual Conference, which met on the 14th and 15th July, 1852, when twenty-eight societies were again represented, and the same agents were employed, with the exception of Mr. Crawford. The monthly publications had reached a joint circulation of 108,000 copies, while the receipts for the year were £793 14s. 5½d.

The nineteenth Annual Conference was held in the city of York on the 20th and 21st July, 1853, when Dr. F. R. Lees was appointed a delegate to the World's Temperance Convention in New York, and a resolution of sympathy with the aim and object of the United Kingdom Alliance, which had been formed the previous month, was adopted.

The twentieth Annual Conference was held at Hull on the 19th and 20th July, 1854, and was the last of the association, as at this conference it was decided to alter the name to that of the "British Temperance League." The terms of individual membership were reduced to two shillings and sixpence per annum, and a pledge of total abstinence. It was also resolved to publish a "Register and Year Book," the first of which appeared in January, 1855, and contained the names of 195 members. During the year 1853 Mr. J. C. Booth became one of the agents of the League.

John Clegg Booth was born at Adwalton, near Bradford, Yorkshire, on the 28th of March, 1819. His parents, who had a large family, lived upon a small farm, which was so heavily rented as to cause them to live very economically and to put their children to work at a very early age. John had to toil in the field and mine up to the time of his being apprenticed. The family with whom he went to reside held at one time a very respectable position in society, but the master had given way to drinking habits, which led to neglect of business, a spare table, and domestic misery. John had to accompany his master on many of his business journeys, and he soon became as well known to publicans as to customers, for sometimes even the apprentice would become intoxicated. Happily for him, he was removed from this place of danger, and was placed in a good Methodist family in Bradford, with whom he stayed until the expiration of his term of apprenticeship. When about eighteen years of age he signed the pledge, and was for some years an active member of the Youths' Temperance Society in Bradford. In 1843 he took an active part in forming an organisation in Bradford to promote the disuse of alcohol in disease, and the substitution of *grape wine* for the fermented and brandied port then generally in use at the Sacrament of the Lord's Supper. He signed the first pledge, and his name stands first on the roll of the Long-pledged Teetotal Association of Bradford, formed in 1843.* Mr. Booth felt so strongly on this point that he visited a number of towns and villages in the North of England to promote his views. In 1846 he was engaged as a temperance missionary by the Parent Society of Bradford, and in 1847 went out on a nine months' mission in the counties of Suffolk and Essex. He afterwards laboured acceptably at Ipswich, Keighley, Huddersfield, Hull, and Rotherham. As agent for the British Temperance League he visited almost every county in England, but most of his time was devoted to the Midland and Northern Counties. As a speaker Mr. Booth was earnest and popular in his style, and well posted on all the various phases of the movement. He was a man rather above the average height, and appeared to have a strong, robust constitution; he had a good voice, a pleasant and agreeable manner, and soon made himself friends who loved him to the last. His labours and advocacy are thus spoken of by the press: "His lectures abound with high moral principles and well-selected anecdotes illustrative of the arguments advanced. He is unquestionably one of our best advocates." "With the enumeration of the principles he advocates, he continually mixes up telling and amusing anecdotal illustrations, which have the effect of fixing the subject on the memory and renders it amusing and interesting." Mr. Booth opened out a temperance book depôt at York, and commenced a series of useful tracts under the title of the "York Series of Tracts, &c." He did much to circulate the last edition of Dr. F. R. Lees's "Temperance Textbook," and was very anxious to see a new, complete, and popular edition of the doctor's works, and to

* See Chapter IX. p. 80.

this end wrote specially to the "Alliance News" and some of the temperance papers suggesting means by which he thought the object might be attained, but as yet nothing practicable has been done towards the accomplishment of this desirable object. Some of the most important of the works of Dr. Lees are now out of print, and if a complete and uniform popular edition, revised and arranged by the author himself, could be issued, they would most assuredly be the means of doing immense service to the cause, and would of themselves form a comprehensive and almost exhaustive temperance library.

CHAPTER XIII.

TEETOTALISM IN AND AROUND LONDON.

First Teetotal Committee: Visit of Preston Men—Mr. Livesey and Friends as Public Officers—Letter from W. Inwards—British Teetotal Society Established: Riotous Meetings—J. S. Buckingham, Esq., and Thos. A. Smith—Mr. Smith's Experiment and its Results—New British and Foreign Temperance Society—Rev. Jabez Burns, D.D.—Dawson Burns—Prize Essays, "Bacchus" and "Anti-Bacchus"—The Long and Short Pledge Controversy—British and Foreign Society for the Suppression of Intemperance: Officers, Meetings, &c.—The National Temperance Society: Retirement of Earl Stanhope and others—Life, &c., of John Meredith—World's Temperance Convention: Papers read, Resolutions, &c.—Elihu Burritt, the Learned Blacksmith—London Temperance League: Visit and Labours of F. W. Kellogg, of America—John B. Gough's Labours, &c.—National Temperance League: its Active Officials, Agents, &c.—Sketch of Life of S. Bowly, Esq.—W. Tweedie.—Rev. T. J. Messer—Miss Robinson, the Soldier's Friend, &c.

On the 10th of August, 1835, a number of practical total abstiners consisting of Messrs. Grosgean, Nichols, Perkins, Pascoe, Giles, Corley, Busil, Yerbury, Boyd, Young, and Boatswain Smith, of Wellclose Square, met at the house of Mr. Grosgean, 99, Quadrant, Regent Street, London, and formed themselves into a committee, adding the name of Mr. William Morris, a journeyman type founder, in Lambeth. Mr. R. S. Nichols (brother of W. Nichols, of Wilsden, near Bradford) was appointed secretary *pro tem.*, and requested to draw up a form of pledge, which he did, and this pledge expressly stated that they were "neither to take nor give to others any intoxicating drinks." At their next meeting this committee agreed to invite Messrs. Livesey, Swindlehurst, and Howarth to London, and accordingly they arrived on Monday, August 31, 1835. The first meeting was held in Theobald's Road, Red Lion Square, on Tuesday, September 1, when from three hundred to four hundred persons assembled. At first the appearances were very discouraging, and Mr. Livesey, having had some little experience of London meetings, was somewhat cast down by the very slender attendance, so he determined to make an effort to attract the attention of the people, and if possible draw them in to the meeting. "We must try to get more people to hear us," he said to his companions, and went out and borrowed a bell, and through the streets they went, one ringing the bell, the other announcing the meeting, until they were stopped by a policeman, who gave them to understand that this kind of thing was not allowed in London. The result, however, was a large accession to the numbers of the audience, including Mr. William Inwards and a companion. Speaking of this meeting, Mr. Livesey says: "Being

* Livesey's "Reminiscences," pp. 16, 17.

told that Mr. Inwards, who kept a shop in the neighbourhood, dated his teetotalism from this meeting, I wrote to inquire if this was so, and which of the Inwards it was. The following was the reply :—

“ ‘Houghton Cottage, Leamington,

“ ‘May 2, 1867.

“ ‘MY DEAR SIR,—Your first meeting, announced by yourself and the two other noble pioneers in the temperance cause, with the bell in Theobald’s Road, I so well remember that I can never forget it. Both myself and neighbours made sport of the whole affair, and thought the men were mad. I and my next door neighbour (a poor dissipated drunkard) went. The meeting commenced, and I was offered a seat, but would not take it. I began to feel interested; we both remained standing until the meeting was over, when you made an appeal to all to try the system, if only for a month. My neighbour said to me: “Inwards, what do *you* think of it?” I replied, “Well, what do you think of it?” “Why,” says he, “*we are beat*; I will have a month if you will.” I at once saw the good of it, if it would only keep him sober a month, and I replied, “I will.” That night we both signed and commenced; the man was completely changed; his wife rejoiced, and his family were blessed. From that moment I saw and felt the *glory* and the *greatness of this holy cause*. Some of the worst drunkards in the neighbourhood were reclaimed, and brought under the sound of the Word of Life. They gladly received it, and of those who were added to the churches in the vicinity, many are now living ornaments to the cause, or added to “the just men made perfect.” Eternity alone can reveal the importance of the early operations of this movement. I soon after went into Bedfordshire, and pressed the subject on all my family. My brothers and sisters heard with attention, were amazed, but having reflected, *pronounced it right*. They adopted it, and commenced advocating it faithfully. I wish to be very modest in this statement, but cannot help referring with pleasure to the long, faithful, and useful advocacy of my dear brother Jabez, as one of the results of your first meeting. I am happy to inform you that myself and all my family have been true to the cause ever since, and I have reasons for stating that my journeyings through the country as an ardent teetotaler, defending and advocating it in almost all the *commercial rooms* in the *North and Midland Counties*, have been attended with the most cheering results. Rejoicing to know that you are still labouring in the great work—may the remaining journey of your pathway through life be illumined by the sun of righteousness, and its healing beams enjoyed until all your labours shall end in the paradise of God—I am, yours very sincerely,

“ ‘W. INWARDS.’ ”

The second meeting of the series was held in the national school-room, Quaker Street, Spitalfields, on the Wednesday evening, and was attended by a goodly number of the working classes. Mr. John

Andrew, jun., of Leeds, was one of the speakers, and Mr. Livesey gave his malt lecture, which was repeated the following evening at Humphrey's Riding School, Waterloo Road, when three brewers and a number of publicans attended. A working man came forward and declared to the meeting the benefits which he had derived from five years of total abstinence from all intoxicating liquors. The last meeting was held on Friday evening in the Mariners' Church, Wellclose Square, the result of these meetings being sixty-one signatures to the teetotal pledge, and the formation of the British Teetotal Temperance Society.

The first regular meeting of the society was held at the house of Mr. Grosgean, on the 11th September, 1835, when J. S. Buckingham, Esq., M.P., was elected president; Mr. Basil Montague, Q.C., vice-president; Mr. Ashley, of Regent Street, treasurer and banker; Mr. Grosgean, sub-treasurer; Mr. R. S. Nichols, secretary; and Mr. Pascoe, depositor.

In October a weekly meeting was commenced in Harper Alley, and another in Honduras Street, but such was the opposition and annoyance they met with, that the friends were obliged to remove from Harper Alley to Trinity Chapel, Leather Lane, Holborn. Mr. William Smart was appointed honorary secretary on Mr. R. S. Nichols's removal to Wilsden, near Bradford. One of these scenes of confusion and uproar is reported by Mr. Smart thus: "On Tuesday, 22nd March (1836), we held a meeting at Tottenham, which ended in an uproar and confusion that is indescribable. While the first speaker was addressing the meeting the brewers' advocate was borne into the room upon the brewers' men's shoulders, they being armed with sticks, stones, and pots of beer. He, in passing over the desks to reach the platform, through the poison that he had taken, fell and cut his forehead, and after making numerous and senseless observations couched in language unfit to be used by the lowest of the low, he said: 'Now, lads, who has the best of the argument? Hold up your hands.' Having obtained the majority, he was borne in triumph to the George, amidst reiterated shouts and uproar. Then commenced the work of destruction; the candles were extinguished and thrown at us; stones and other things followed. Desks, forms, windows, and lesson boards were broken to a considerable amount. They have been summoned before a magistrate for the assault, but through there not being sufficient evidence to prove it, they were discharged, the magistrate promising them three months at the treadmill if they did so again. The friends of the cause will at once see how we are placed, liable at any time to these outrages, and they will also see the necessity of giving us their support as far as lies in their power."*

In addition to the weekly meetings, the committee published a series of tracts, including some portions of Mr. Livesey's tract, "The Great Delusion" and the "Ox Discourse," &c., &c. At one of the meetings held in the Mariners' Church, Wellclose Square, London, in August,

*"Preston Temperance Advocate," 1836, p. 36.

1835, there was a person present for the express purpose of attempting to show the impracticability of total abstinence. This person was none other than the late Thomas Albert Smith, afterwards known as the eminent chemical and experimental lecturer, for the very cause he went to this meeting to oppose. Mr. Smith was already a member of the British and Foreign Temperance Society, but, like many others, was up to this time unable to see the evils of ale and wine drinking. J. S. Buckingham, Esq., M.P., was chairman, and gave an able exposition of the advantages of total abstinence from all kinds of intoxicating liquors, and was followed by other speakers, when Mr. Smith asked permission to address the meeting. He proceeded to dissect the speeches, and attempted to refute the arguments advanced, contending that teetotalism might do for members of Parliament, clergymen, or ladies and gentlemen, but was altogether unsuitable for those who had to work hard, and affirmed that beer was really required by men who had to work at the forge, the lathe, the anvil, or other callings requiring much physical exertion. He was loudly applauded by many of those present who held the same views, but Mr. Buckingham inquired if Mr. Smith would answer a question. "Certainly," he replied. "Then," asked Mr. Buckingham, "have you ever tried to work without beer?" Mr. Smith was obliged to confess that he had not. "Then," said the chairman, "you know nothing about the matter; there are two sides to the question—you have only examined one. Sign the pledge; try teetotalism, and after you have fairly tried it you will be able to form a correct opinion on the subject." Mr. Smith was a practical man, and saw the force of the chairman's remarks, and at once gave his adhesion to the pledge for one month's experiment, and at the close of his term of probation he found that his health and strength were improved by teetotalism, and that the principle was right and true, so he determined to abide by it for the remainder of his life. He became a diligent student, and gave his special attention to the chemical and physiological aspect of the temperance question, and few men have contributed more towards the removal of the foolish and ignorant prejudices of the people of this country in favour of alcoholic liquors—distilled or fermented, either as a beverage or as medicine—than did the late Thomas Albert Smith.

Early in 1836 Mr. W. Janson, jun., and other gentlemen of influence joined the British Teetotal Temperance Society, and it was soon afterwards deemed advisable to reorganise it, under the title of the "New British and Foreign Temperance Society for the Suppression of Intemperance." The first step was taken at a meeting held in the Friends' Meeting House, Bishopsgate, on the 17th of August, 1836. The actual establishment of the society is placed as August 29, 1836, when public meetings were held in various parts of London, addressed by R. S. Nichols, Esq. (who had come to London expressly), Mr. John Andrew, jun., of Leeds; Mr. J. Livesey, and others. The first minister of the Gospel who identified himself with the teetotal movement in London was the late Rev. Jabez Burns, D.D. Mr. Burns was born at Oldham, Lancashire,

on the 18th December, 1805. He became a minister of the Methodist New Connexion, but in 1829 joined the General Baptists, and took charge of a Baptist Church at Perth, in Scotland. Here he became a member of the Temperance (*i.e.*, Moderation) Society, and at once began to advocate the principles he had espoused. In 1835 he accepted the pastorate of the General Baptist Church in New Church Street, Marylebone, London, and in May, 1836, signed the total abstinence pledge. It was not long before he became a popular and efficient advocate of the cause. When the division took place in 1839, through the adoption of the Long or American Pledge, by the New British and Foreign Temperance Society, Mr. Burns took the side of the Long Pledge, and at the annual meeting held in Exeter Hall, on the 21st of May, 1839, he moved a resolution in favour of this pledge, which resulted in the secession of the Short Pledge party. Mr. Burns was elected a member of the executive of the New British and Foreign Temperance Society, and before the close of the year was appointed editor of its weekly organ, the "New British and Foreign Temperance Society's Journal." During the summer of 1839 a number of important meetings were held in his chapel, and weekly meetings were held in the schoolroom beneath. He was elected president of the St. Marylebone and St. James's Auxiliary to the New British and Foreign Temperance Society. On Monday evening, December 16, 1839, Mr. Burns commenced an annual series of sermons to teetotalers, which he continued without interruption until his death. On the 22nd December, 1840, a crowded temperance meeting was held in the chapel, when a gold medal was presented to him, bearing the following inscription: "Presented to the Rev. Jabez Burns, as a token of respect and esteem, by a few members of the Lisson Grove, Paddington, and Chelsea branches of the New British and Foreign Temperance Society. 'He reasoned of righteousness, temperance, and judgment to come.'—Acts xxv. 25."

His son, the Rev. Dawson Burns, was born in Southwark, London, in 1828, and in his eleventh year (1839) followed his father's example and signed the total abstinence pledge, and from that time devoted his energies to the temperance cause. He became a zealous worker and a public speaker as early as October 13, 1840, in connection with the Youths' Temperance Society, New Church Street chapel schools. As public advocates of temperance and prohibition, both father and son occupy a prominent position in the history of the movement in London, &c.; and as a contributor to the literature of the cause the Rev. Dawson Burns is deservedly popular.

In the year 1838 the New British and Foreign Temperance Society offered a premium of £100 for the best essay on "The Benefits of Total Abstinence from all Intoxicating Drinks." The adjudicators were Rev. Theodore Drury, M.A., Rector of Keighley; Rev. J. H. Hinton, M.A., and J. E. Howard, Esq. They were not unanimous in their decision, as Mr. Drury and Mr. Howard decided in favour of "Bacchus" and Mr. Hinton in favour of "Anti-Bacchus." The

writer of the first prize essay, "Bacchus," was found to be R. B. Grindrod, Esq., M.D., of Manchester, the able and popular exponent of total abstinence principles. The essay was published immediately, and had a ready sale. A publisher from London purchased the whole of the first edition, and others followed in quick succession. It was very favourably reviewed by the magazines and newspapers, and was also published in America. The American edition was edited by Dr. Charles A. Lee, Professor of Medicine, New York, who added to it numerous valuable medical notes. Dr. Grindrod received no pecuniary compensation for this edition, but Union College, State of New York, conferred upon him the degree of LL.D., which was forwarded to him with a complimentary note, through Mr. Everett, then Ambassador in London, the statement being made at the time that this college never conferred degrees of honour except under very rare circumstances and as a mark of distinguished merit. The third edition, published in 1851, contained an introduction by the author, in which he stated that "the entire proceeds of its past sale, including the premium awarded by the adjudicators, have been devoted to the extension of the principles which it (the essay) seeks to inculcate." "Anti-Bacchus" was written by the Rev. Benjamin Parsons, Vicar of Ebley, and was also published and had a large sale, being a work in many respects equally as valuable as "Bacchus" itself. He is a fortunate man who at this day possesses a good copy of each of these works. These two essays were for some years the temperance advocates' textbooks, and were the foundation of the literature of the movement. For this prize there were twenty competitors, so that the adjudicators had no simple task assigned them, and the prize was gained by merit. "Bacchus" was issued in 1839, "Anti-Bacchus" in 1840.

Reverting to the "Long and Short Pledge" controversy, we find that at the annual meeting of the New British and Foreign Temperance Society, held in Exeter Hall on the 21st of May, 1839, it was (some affirm irregularly) decided that the only pledge receiving the society's sanction should be the Long or American Pledge. Earl Stanhope, who was at this time president of the society, at once resigned his office, as (although he had become an abstainer in 1831 *) he could hardly see his way to refuse to give or offer to his friends and guests, &c., as the long pledge required. At a special meeting, held in the Friends' Meeting House, Bishopsgate, London, on the 10th of June, 1839, over which Earl Stanhope presided, it was resolved to form another society, bearing the name of the "British and Foreign Society for the Suppression of Intemperance on the Principle of Abstinence from all Intoxicating Liquors, except Medicinally or in a Religious Ordinance." The following officers were elected: President, Right Honourable Earl Stanhope; treasurer, W. Oxley, Esq.; secretaries, Revs. William Ball and John Burt; committee, W. Best, R. Clark, J. P. Dodd, D. Doeg, T. Dnnn, H. Freeman, S. M. Gilbert, J. W.

* "Bacchus," 1st edition, p. 510.

Green, Rev. Mr. Grundy, J. Hale, C. T. Harry, T. Hockings, Rev. J. Moyll, J. Perkins, T. Raine, H. N. Rickman, C. Taylor, R. Whitehouse, and Rev. J. Woodward. The offices of the society were at 90, Bartholomew Close, and afterwards at 12, Paternoster Row.

During the course of the first year Messrs. J. H. Leighs, T. Dalton, W. Hunt, J. McCarthy, and W. Biscoombe were employed as agents. The society had fifty-six auxiliaries, with a reputed membership of 20,000, of whom 2,000 were reported to be reformed drunkards. On the 14th of May, 1840, the annual meeting of delegates from the auxiliaries was held at Anderton's Hotel, Fleet Street, which was followed by a crowded public meeting in Exeter Hall, presided over by Earl Stanhope, and addressed by the Revs. J. F. Witty, Ebenezer Prout, C. Stowell, Dr. E. Andrews, George Evans, Mr. James Spence, and W. Biscoombe. The list of vice-presidents was increased, and the new committee, composed of most of the former members, included the Rev. G. Freeman, Messrs. J. Giles, W. Gould, S. Gray, and R. McCurdy. During the course of the following year, Messrs. Henry Freeman, W. Biscoombe, W. Hunt, Thomas Dalton, James Bowman, Rev. J. R. Balme, J. Colbert, Mr. W. Crawford,* J. Kemp, and John McCarthy were wholly or partially employed as agents of the society. Mr. Burt, who held the office of corresponding secretary, resigned at the end of July, when Mr. Henry Freeman became travelling and financial secretary and Mr. W. Green assistant secretary. In the beginning of 1841 the "British and Foreign Temperance Intelligencer" became the property of the committee, and was issued by them.

The next annual meeting was held in Exeter Hall, on the 5th of May, 1841, Earl Stanhope, president, in the chair, when it was reported that "the number of auxiliaries and of reformed drunkards had been doubled." The balance sheet, however, showed a deficiency of £346 3s. 5d. in the income during the year, which is hardly compatible with so great a show of success. Either the auxiliaries had been very small or poor, for they had contributed very little towards the funds of the society. The public meeting was addressed by the Rev. G. B. McDonald, Rev. James Sherman, Rev. C. Stowell, J. S. Buckingham, Esq., M.P., and Mr. R. Walkden. It was proposed that a union with the New British and Foreign Temperance Society be effected, but the proposal was rejected. In 1842 the annual meeting of delegates was of a discouraging character, for it was then reported that although the number of auxiliaries was 100, some of them only existed in name, and the income of the society had dwindled down to £381 4s., whereas the expenditure for the year had been £592 8s., making the total liabilities about £600. The annual public meeting in Exeter Hall was held on the 18th of May, when Earl Stanhope again presided, and addresses were delivered by J. S. Buckingham, Esq., M.P., Rev. C. Stowell, Mr. G. S. Kenrick, Richard Allen, of Dublin; R. Walkden, the Bishop of Norwich (Rev. Dr. Stanley), and others. Efforts were

* Mr. Crawford, a reformed drunkard, remained true to the last, and was an able, ardent worker. He died in 1852.

again made to effect an amalgamation of the two societies, but there appears to have been some insurmountable obstacle in the way. However, at a meeting held in Anderton's Hotel, on the 17th of May, 1842, a provisional committee was appointed, consisting of Messrs. Samuel Bowly, Joseph Eaton, and Robert Warner, to draw up a prospectus of a new society, which on the dissolution of the two others should make provision for the payment of the debts of both societies as far as it was practicable. This was agreed to by both committees, and a special meeting of delegates and members of the British and Foreign Society was held in Aldersgate Chapel on the 23rd of November, 1842, over which Dr. Oxley, the treasurer, presided, and the dissolution of the society was agreed upon. At this time the secretaries were Rev. W. Ball and Mr. Hale, and the committee were Messrs. D. Doeg, W. Gould, C. T. Harry, R. G. Le Maire, J. Matthew, — Maides, Rev. G. Moyll, Rev. G. Poile, J. Pocknell, J. Spear, C. Taylor, — Towler, and J. Watson. By this arrangement, the society named the National Temperance Society (now League) was organised and established in January, 1843. It is somewhat singular that Earl Stanhope and several members of the committee of the British and Foreign Temperance Society held aloof from the new society, and even ceased from that time to take any public interest in the temperance question.

On the formation of the National Temperance Society Mr. John Meredith, who had been one of the secretaries of the British and Foreign Temperance Society, undertook the arduous office of honorary superintendent of the mission, an office requiring considerable time and attention. "He took great pains in directing the movements of the missionaries, and in collecting and arranging the facts and statistics brought in by them. He watched the mission with a fatherly eye. He was inflexibly systematic in all things, but patient, persevering, and laborious. He never repined at slow progress, nor desponded at the sight of difficulties. He was always full of hope, and ready with a word of encouragement. Although most of his time was devoted to the temperance cause, he took great interest in several of the religious and moral efforts of the day. He was a member of the Anti-Capital Punishment Society, and was much interested in that movement. It is worthy of remark that Mr. Meredith felt strongly on the subject of the traffic, even when legislative interference was not recognised as the duty of the State by his colleagues. He viewed everything through the medium of Christian duty, and it would be well if many of higher profession and pretensions would endeavour to imitate the simple life and emulate the steady virtues of John Meredith." * Mr. Meredith laboured in the cause until old age and increasing infirmity compelled him to relax his energies, and died on the 22nd January, 1859, in the seventy-fifth year of his age.

The most important event in the history of the National Temperance Society was the holding of "A World's Temperance Convention," which was held in the Literary Institute, Aldersgate Street, London,

* "Temperance Spectator" 1859, p. 24.

on the 4th, 5th, 6th, and 7th of August, 1846. The chair was occupied during the sittings by Samuel Bowly, Esq., and Mr. William Cash. Delegates from various parts of the world attended, or were accredited to the Convention, to the number of nearly 300, the greater portion of them being from the United Kingdom and the United States of America. Mr. Thomas Beggs, secretary of the National Temperance Society, read an appropriate introductory paper, and submitted a valuable statement on the statistics of temperance and intemperance. Papers were read and submitted by the Rev. Benjamin Parsons, Vicar of Ebbley, and author of "Anti-Bacchus," &c., on "The Evils of Moderate Drinking;" by Mrs. Clara Lucas Balfour, on "The Duty of Mothers;" by Mr. William Logan, of Glasgow, on "Intemperance the Cause of Crime;" by Mr. John Fothergill, surgeon, of Darlington, on "The Duty of Nursing Mothers;" by Mr. John Dunlop, of Greenock, on "The Artificial and Compulsory Drinking Usages of the British;" and on "Certain Medical Certificates." Able addresses were delivered by the Rev. Dr. Lyman Beecher, the Rev. Dr. Marsh, and the Rev. E. N. Kirk, of America; the Rev. Dr. Patten, Dr. Mussey, Dr. John Campbell, Dr. R. B. Grindrod, Henry Mudge, Esq., and others, in support of the various resolutions. Amongst the different resolutions adopted were the following: "That alcohol, the intoxicating principle, is a subtle poison, at war with the physical, social, and religious interests of men;" "that it is generated by the process of fermentation, and is the same, though existing in different degrees in cider, wines, and malt liquors, as in distilled spirits;" "that it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health, in any climate or employment;" "that total abstinence from its use as a beverage is the only true principle of the temperance reformation, the only hope for the drunkard and security for others;" "that the whole manufacture and sale of intoxicating drink as a beverage, though a source of revenue to Government, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed any more than other moral evils by human governments;" "that the Word of God often prescribes total abstinence to avoid existing evils, and that the spirit of Christian love directs us to shun wine, or anything whereby our brother stumbleth, or is offended, or is made weak;" "that a voice comes up from every part of the globe calling upon kings and all who are in authority, upon reflecting and influential men of all classes, upon parents, teachers of youth, medical men, ministers of religion, and all who love their race, to put forth their hand and stay the plague which is filling the world with woe, and unless checked, will continue to sweep down thousands of succeeding generations prematurely and wretchedly to eternity."

The Convention adopted and forwarded an address to the president and members of the Wesleyan Conference, then sitting at Bristol, which was read to the Conference and ordered to be respectfully acknowledged by the secretary, the Rev. Robert Newton, D.D. In connection with

this Convention a great public meeting was held in the Covent Garden Theatre, over which G. W. Alexander, Esq., presided. The whole of the proceedings were published in a small volume prefaced by an eloquent essay on the Convention, from the pen of Elihu Burritt, the learned blacksmith of America, author of "Sparks from the Anvil," &c., &c. Amongst the prominent public men of our own country who were present at this Convention (in addition to those already named) were the Rev. Thomas Spencer, Joseph Sturge, Esq., Joseph Eaton, Esq., Richard Barrett, Edward Neave, Dr. Thos. Beaumont, G. S. Kenrick, H. F. Cotterill, James Silk Buckingham, Esq., M.P., and Richard Turner, the famous Dickey Turner of Preston. One of the most notable visitors was Mr. Elihu Burritt, of America. He was born in New Britain, in the State of Connecticut, on the 8th December, 1810. In his early days he was a tireless student, and even while working in the forge (or smithy) his spare moments were employed in some study, and before he had attained his thirtieth year he was famous for his knowledge of a variety of languages. In the preface to his "Sparks from the Anvil" we have a brief account of his labours to acquire the knowledge for which he has become so famous. He signed the temperance pledge in 1837, and lectured extensively in America on the temperance question between the years 1840 and 1844. His principal contributions on this subject are "The Drunkard's Wife" and "Lead us not into Temptation." After visiting the World's Temperance Convention in 1846, he visited Worcestershire, and at Pershore, in that county, he organised the "League of Universal Brotherhood." He was an ardent friend of juvenile temperance societies, and as the advocate of a system of ocean penny postage (now all but realised), and of numerous other reforms, he has long been widely known, and few men of any age have been able to rejoice in a larger and more enthusiastic circle of friends and admirers. He was a man of profound knowledge, of a warm heart, and pure character. Mr. Burritt was for a number of years editor of an American publication, entitled the "Christian Citizen," and along with Mr. Edmund Fry conducted an English monthly periodical, "The Bond of Brotherhood."

In August, 1851, the London Temperance League was established for the purpose of organising and assisting the various societies in and around the metropolis, to some extent taking up the ground of the so-called National Temperance Society, which as yet had not done very much to entitle it to the term "national." Amongst the most prominent supporters of the London League were Mr. William Tweedie, the temperance publisher; and Mr. Stephen Shirley, the active friend and supporter of the Band of Hope movement, and others.

In the year 1852 Mr. F. W. Kellogg, of America, visited England, and laboured in various parts of the country for about twelve months under the auspices of the London Temperance League, and whilst in the North of England accompanied the late George Cruickshanks, the venerable and accomplished artist, and several others, to a monster

tea party and public meeting in an old cotton factory (since pulled down and the site covered with dwelling-houses) at Middlesbrough-on-Tees, where so large a number of persons applied for tea as to completely bewilder the friends in charge of the arrangements, and compel them to send out in all directions for provisions to supply the clamorous ticketholders. The committee had quite expected a large gathering, and made provision for about 500 guests, but to their surprise the numbers that came were about 1,500, or three times the number prepared for. They did the best they could under the circumstances, and after tea there was a magnificent meeting, the veteran artist speaking with wonderful vivacity and power, and his efforts were admirably supported by Samuel Bowly, Esq., F. W. Kellogg, and others, the meeting altogether being one long to be remembered. On his return home, in 1853, Mr. Kellogg waited upon Mr. John B. Gough, the great temperance orator, and, after overcoming some little difficulties, eventually succeeded in inducing Mr. Gough to consent to visit Great Britain under an engagement with the London Temperance League. On the 2nd of August, 1853, Mr. Gough commenced his labours in England, and for a period covering about two years laboured in a remarkably successful manner in various parts of the United Kingdom. He returned home for a few months, and on the 27th of July, 1856, entered upon a second engagement for a term of three years, under the auspices of the "National Temperance League" and the "Scottish Temperance League," giving eight months in the year to the former and the other four months to the latter association.

On the 1st of June, 1856, the amalgamation of the National Temperance Society with the London Temperance League was effected, and the name of the joint society was agreed upon, and it has since been known as the "National Temperance League." It was with this new or amalgamated society that Mr. Gough was engaged during his second visit to this country. During his first visit Mr. Gough delivered 438 lectures and travelled 23,224 miles, and during the three years of his second mission he delivered 605 lectures, and travelled 40,217 miles, making in all 1,043 public addresses and 63,441 miles of travel. In 1878-9 Mr. Gough again visited Great Britain, and lectured in many of the large towns of the United Kingdom with considerable success under the auspices of some of the temperance organisations. Full particulars of the life and labours of this remarkable man are given in his book, which may be obtained from any bookseller for a small sum. His first visits created quite a *furore* in favour of temperance, and large numbers went to hear him who had never attended a temperance meeting before. His power on the platform is something wonderful. Some of his admirers, however, give him credit for much more than is his due, and affix his name as author to pieces which he certainly uses, but which are the production of others. For example, that magnificent description of water, called now "Gough's Peroration on Water," is the production of Paul Denton, a Methodist preacher in Texas, America, and had its origin thus: "Mr. Denton

advertised a barbacue, with better liquor than is usually furnished. When the people were assembled a desperado in the crowd cried out, 'Mr. Paul Denton, your riveranco has lied. You promised us not only good barbacue, but better liquor. Where is the liquor?' 'There,' answered the missionary in tones of thunder, and pointing his motionless finger at the matchless double spring, gushing up in two strong columns with a sound like a shout of joy from the bosom of the earth. 'There,' he repeated, with a look terrible as the lightning, while his enemies actually trembled on their feet; "there is the liquor which God the Eternal brews for all His children. Not in the simmering still, over smoky fires choked with poisonous gases, and surrounded with the stench of sickening odours and rank corruptions, doth your Father in heaven prepare the precious essence of life, the pure cold water. But in the green glade and glassy dell, where the red deer wanders, and the child loves to play, there God brews it; and down in the deepest valleys where the fountains murmur and the rills sing, and high up on the tall mountain tops, where the stormcloud broods, and the thunderstorms crash; and away far out on the wild, wild sea, where the hurricane howls music, and the big waves roar the chorus sweeping the march of God—there He brews it, that beverage of life, health-giving water. And everywhere it is a thing of beauty; gleaming in the dewdrop; singing in the summer rain; shining in the ice gem, till the trees all seem turned to living jewels—spreading a golden veil over the setting sun, or a white gauze around the midnight moon, sporting in the cataract, sleeping in the glacier, dancing in the hail-shower, folding its bright curtains softly about the winter world, and weaving the many-coloured iris, that scraph's zone of the sky, whose warp is the raindrop of earth, whose woof is the sunbeam of heaven, all checked over with celestial flowers by the mystic hand of refraction. Still always it is beautiful—that blessed life water. No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears in its depths; no drunkard's shrieking ghost from the grave curses it in words of despair. Speak out, my friends; would you exchange it for demon's drink, alcohol?' A shout like the roar of the tempest answered 'No!' ”*

This splendid description Mr. Gough renders with marvellously dramatic force and power, rousing his audiences to the highest pitch of enthusiasm, and sits down amidst an almost overwhelming burst of applause. He has a perfect right to use this or any other production, but because he does so, it does not follow that he is the author thereof, but for years past this piece and the beautiful temperance song entitled "Long, Long Ago," have been widely circulated in this country as the original productions of Mr. John B. Gough, to the detriment of their original authors; and yet Mr. Gough himself may not be so much to blame, although he cannot fail to have seen that false impressions were being made by the publishers of these pieces.

* "Central Temperance Gazette," August, 1850, pp. 222-3.

It would be more compatible with the writer's own feelings if he could blot out of the history of this period the unhappy differences that took place between some of the officials and members of the National Temperance League, and some of the ablest and best of the temperance reformers in the North of England. But differences did take place that for a time seemed to damp the ardour of many true friends of the cause. Samuel Bowly, Esq., president of the National Temperance League, had been a vice-president of the United Kingdom Alliance for the Suppression of the Liquor Traffic, and took an active interest in its workings; but by some means he was induced to withdraw, and for some three or four years the National League was open to the charge of being somewhat heterodox, and advocating what James Teare bitterly decried as "a doctrine of expediency."

The "Weekly Record" (ostensibly a private venture) spoke in the name of the National League, and—sometimes in terms to provoke resentful feelings—maligned and misrepresented the men of the north. Most unhappily, at this period Dr. F. R. Lees was led into a grave error respecting the private habits of Mr. John B. Gough, and under great provocation wrote a letter to a friend of Mr. Gough's containing threats of exposure, which led to a civil action in the Court of Exchequer, known as the "*Gough versus Lees libel case.*" The action, however, never came to a trial, as a compromise was effected by the counsel on both sides, and the question at issue never was thoroughly explained,* the only persons benefited being the members of the legal profession. This unpleasant affair, however, had a very damaging effect upon the movement, and it took years to subdue the angry feelings of the opposing parties. Time has proved that both Mr. Gough and Dr. Lees are men who are much to be prized, and both have rendered invaluable service to the cause. As an orator, possessed of wonderfully dramatic power and ability, Mr. Gough is believed to have no equal, and as a logician, a scholar, a writer, and a public speaker, Dr. F. R. Lees is deservedly held in high esteem, and acknowledged as the champion of temperance and prohibition.

Of late years the National Temperance League has done great service to the temperance movement by the holding of drawing-room meetings of the educated classes, meetings in the Lambeth Baths, conferences of clergymen, ministers, medical men, &c., &c. By the exertions of the League, branch temperance societies and Bands of Hope have been formed in the army and navy. Sermons have been preached by able and popular divines in St. Paul's, Westminster Abbey, the Metropolitan Tabernacle, and several of the principal cathedrals, churches, and chapels in the country. Several valuable temperance publications have been distributed gratis, and most successful efforts made to induce the medical profession to speak out, and to investigate the physiological aspect of temperance, the result being the adhesion to the ranks of the temperance reformers of some of the foremost men of the age.

* "History of the Temperance Movement in Scotland," pp. 281—3.

The president of the society, Samuel Bowly, Esq., is a gentleman widely known as a minister of the Society of Friends, an old temperance reformer, and a philanthropist. Mr. Samuel Bowly was born at Cirencester on the 22nd of March, 1802, and removed to Gloucester in 1829. When about thirty years of age he was presented with a piece of plate by the ladies of that city, for his valuable services in the cause of negro emancipation, and had become popular through a public discussion he held with Mr. Peter Borthwick on the anti-slavery question. He became chairman of the Birmingham and Gloucester Banking Company, and a trustee and director of the United Kingdom Temperance and General Provident Institution. Mr. Bowly's connection with the temperance movement commenced about the year 1834. He took the total abstinence pledge at a public meeting held in the Shire Hall, Gloucester, after he had made an energetic appeal to the working men around him to do the same. As chairman of the League meetings his voice has often been heard in Exeter Hall, and in most of the chief towns of the country. "His style of advocacy is adapted in a high degree for telling upon the common sense and conscience of his hearers. Its affectionate and Christian tone renders it peculiarly impressive. His wish to conciliate opponents sometimes leads him to take what is called 'low ground' and to make gratuitous concessions. To volunteer the belief that 'there is no sin in drinking a glass of wine' is language out of place when the object of address is to convince men of the duty of abstinence, and when, should conviction be produced, the continued use of wine would be sin to the user, on the Apostolic principle that to know to do good and not to do it is sin."* Mr. Bowly was chairman of the World's Temperance Convention in 1846, and of the Exhibition Conference in 1851. He has also contributed to the press, and written several vigorous poetic effusions, one entitled "The Onward Movements," in which pointed allusion is made to the "demon drink" and the cause of temperance, its advocates being named the "Coldstream Guards."

The late William Tweedie, Esq. (head of the firm of W. Tweedie and Co., temperance publishers), was from the first an ardent friend of the National Temperance League, and was one of the honorary secretaries, then became and continued a member of the executive until his death. Mr. Tweedie was a native of Haddingtonshire, Scotland, and was born on the 19th July, 1821. In 1840 he signed the temperance pledge, and in 1848 acted for a few months as agent of the Central Temperance Association. In the same year he went to London and opened a temperance dépôt in Falcon Street, Falcon Square, City. After a time he removed to Wellington Street, Strand, and in 1850 to 337, Strand, opposite Somerset House, where he finally established his business, and made temperance truths familiar to the frequenters of the busiest of thoroughfares. In 1855 he began the issue of the "Weekly Record," and in 1863 handed it over to the League, by whom it has since been issued as the "Temperance

* Rev. Dawson Burns's "Temperance Dictionary," p. 359.

Record," and is a valuable and interesting publication. As an advocate, a writer in the "Templar" says: "Directly he mounted the platform his bright intelligent eyes and cheerful face gained the attention of an audience. His words never removed the good impression. Clearly enunciated, with an entire absence of ambiguity, they were always to the point, giving his hearers the idea that they came not only freighted with the work of a mind well stored, but softened by the influence of a heart overflowing with earnest sympathy, and sensible of the great responsibilities which rested upon him. It is almost needless to say that he loved not sensationalism, neither did he believe in claptrap. He had a firm faith in the efficacy and power of teetotalism, and, though he rested on the ground of Christian expediency, no man could more clearly show the dangers of tipping and the manifold advantages of true sobriety." * Mr. Tweedie departed this life in the year 1874, at the age of 53 years and 2 months.

Robert Rac, the able and energetic secretary of the League, is an earnest, true friend of temperance, whilst of the agents of the League the late Rev. T. J. Messer, Thomas Albert Smith, Francis Mollinson, and Thomas Irving White are names of men long to be remembered as earnest, active, useful, and honoured workers in the cause.

The late Rev. T. J. Messer was a native of Brentford, Middlesex, and was born on the 14th November, 1803. He became a preacher of the Gospel at the early age of fourteen years, and when little more than seventeen years of age devoted himself to the work of the ministry. In the year 1828 he resolved to abstain altogether from the use of ardent liquors, believing that the usual glass of spirits after preaching bewildered the brain and unfitted him for the proper discharge of his duties. After hearing a lecture on teetotalism by the late Joseph Andrew, Esq., in 1837, he signed the pledge of entire abstinence, and became an ardent disciple of the new doctrine. In 1839 Mr. Messer spent six months in Lincolnshire in furthering the interests of the cause, and at the close of that year he formed a church in Hull, every member of which was a teetotaler. With that church Mr. Messer continued from 1839 to 1848, and afterwards became pastor of a similar church at Hayle, in Cornwall. In the year 1851 Mr. Messer removed to London as pastor of a church, which position he retained until the building fell into the hands of the Ecclesiastical Commissioners. Shortly after the formation of the London Temperance League, Mr. Messer was chosen a member of the committee, and remained in office until the formation of the National Temperance League, when he became a travelling agent, and laboured with success for nearly three years. On retiring from the League agency Mr. Messer joined the talented and accomplished Powell Thomas, musician, reader, &c., with whom he travelled for about seven years. On the invitation of David P. Macfie, Esq., J.P., of Kilmalie, Mr. Messer visited Greenock, in Scotland, and held a series of brilliant meetings, when several hundreds of persons signed

* The "Templar," Nov. 5, 1874, p. 735.

the pledge. In 1867 Mr. Messer accepted an invitation from the directors of the Scottish Temperance League, and became one of their agents, which position he held for several years. Mr. Messer had more gifts than that of speech, and wielded an able and vigorous pen. In 1842, 3, 4 he edited the "Christian Temperance Magazine," and afterwards filled many columns of the "Scottish League Journal," besides publishing "Temperance Sermons," a "History of Monastic Institutions," a "Sketch of the Remarkable Welsh Preacher, Christmas Evans," "Life of John Calvin," &c., &c. In all these publications the cause of temperance was ably advocated and enforced. In the early days of teetotalism, and indeed directly after his adhesion in 1839, Mr. Messer closely studied the question as to the propriety of using alcoholic wine in the sacrament, and came to the conclusion that it was not a true symbol of the blood of the Redeemer, and resolved never again to place in the hands of any of God's people a cup containing that deleterious poison. This resolution, which he faithfully kept, subjected him to much persecution and pecuniary loss; but his was not a spirit to be broken by persecution for righteousness sake. Concerning Mr Messer, the "British Temperance Advocate" says: "He has moved with quiet power through many parts of these kingdoms, scattering liberally and broadcast temperance thought, symbolised in 'words that burn,' and oftentimes that sound has gone forth in districts distant and neglected; and though the seed thus sown may now and then have been deposited in earth cold and damp, vitality possessing it, the blade has put forth, and the ear is now in many parts of the kingdom casting an hundredfold. His name is fondly cherished in very many homes; his temperance teaching ever sounding from the Cross, proclaiming aloud that true teetotalism was the only remedy—the cure and prevention of national drunkenness. At the same time this was accompanied with the greater truth, the vital thought, the Cross only can meet and settle the great perplexity of sin. Not only have the use and labours of our friend's life been manifested in public teaching, but as a framer of laws for associations, conferences, and leagues, his influence has been felt and acknowledged. In the first conference held in the northern towns his voice was that of a leader who seldom gave an uncertain sound, while his devotion to the cause ever tended to inspire others in distant districts which he never reached in his direct personal labours; and thus, though his travels have been long and toilsome, yet has the saving influence of his ardent devotion out-travelled him in arousing the faithful cry against the national evil, the drinks of commerce, as also establishing as well as spreading the cause of true temperance."

The Rev. Dawson Burns, as London correspondent of the "Alliance News," says: "The late Rev. T. J. Messer was one of the oldest advocates—one of the oldest of the grand race, and one of the most uncompromising and energetic that ever lived. He was free, too, from that narrowness of view which has attached to some excellent men, who

can only see one way of reforming the world and getting it out of its drunken ways. Mr. Messer had a good word and a helping hand for every means of separating man from strong drink. As recently as the 14th of October (1878) he took part in an Alliance meeting in Wandsworth, and moved a resolution in support of the devotion of electoral influence against the liquor traffic, and in favour of the Permissive Bill. He was then cheerful and apparently in fair health, rejoicing over great successes, and anticipating greater ones to come. In part he had a reward here for his self-denying labours, and a richer reward awaited him where he has now gone to enjoy it.* Mr. Messer died on the 13th January, 1879, in his 76th year.

Although not strictly speaking an official agent of the National Temperance League, yet in some sense Miss Robinson, "the Soldier's friend," seems to labour amongst our soldiers, &c., under the auspices of the League, and reports progress from time to time in the official organ, "The Temperance Record." For particulars of this noble lady's work we commend to the notice of our readers a most interesting little volume, entitled "Active Service; or, Work among our Soldiers," the perusal of which will prove to a demonstration—

"How sublime a thing it is
To suffer and be strong."

The labours of Grace Darling, Florence Nightingale, Elizabeth Fry, and other illustrious heroines are eclipsed by this lady, who labours in constant pain and depression from a confirmed spinal complaint. With her body encased in steel, she toils on with peculiar spirit and energy, addressing meetings, reading aloud, writing letters, &c., for the soldiers, and other work in the camp and in barracks. In one year (1875) she addressed 175 meetings, the aggregate attendance at which was 27,290; she obtained 1,265 signatures to the pledge, distributed to soldiers 19,300 books, papers, or cards, and wrote 1,300 letters, besides sending out 570 parcels. Miss Robinson is a thorough teetotaler, and sees the absolute necessity for temperance work in all efforts to raise the people from the thralldom of sin and drunkenness into which such large masses have fallen. Hers is indeed a life of truly Christian devotion and self-sacrificing labour, an example to all who would be true disciples of Him who "went about doing good." Further particulars of the work of the National Temperance League will be found in succeeding chapters of this work.

* "Alliance News," February 1, 1879.

CHAPTER XIV.

SPREAD OF TEETOTALISM IN THE MIDLAND AND WESTERN COUNTIES, WALES, ISLE OF MAN, &c.

Nottingham Teetotal Society—Belper, Derby, &c., visited by John Hockings, the Birmingham Blacksmith—Chesterfield Total Abstinence Society—Holker and Teare's Labour in Staffordshire, Leicestershire, &c.—Southampton Street, Bristol, &c.—Joseph Eaton, Esq.—James Teare starts on his Life Work: First Year's Labours—Rev. Benjamin Parsons and Rev. W. R. Baker—Bodmin and other Parts of Cornwall—Riotous Proceedings at Street, Taunton, Bridgewater, &c.—Past and Present Temperance Advocates—Ipswich—Wrexham—Birmingham Female Temperance Society—Woman's Influence before and after Marriage—A Great Temperance Revolution in Wales—Farmers on Strike against Teetotalism—Petition to the Queen—Characteristic Letter from Rhyl, Wales.—Mr. Teare's Labours in the Isle of Man—Visit of W. Pollard—Remarks, &c.

EARLY in the year 1835 an agitation in favour of teetotalism was commenced in the town of Nottingham by the visit of two teetotalers from Birmingham. No less than four medical men attended one of the meetings and bore decided testimony to the correctness of the principle laid down.*

Prominent amongst these was John Higginbottom, Esq., an eminent surgeon of Nottingham, who some time before the introduction of teetotalism had studied the question, and carried out his convictions in his practice, and altogether discarded the use of alcohol, even as medicine.† Through the united exertions of Messrs. Winter and Holker (agents of the British Temperance Association), Mr. Higginbottom, C. H. Clark, Edward Smith, and others, the principle had taken deep root, and in March, 1835, they reported 243 teetotalers in the town of Nottingham, besides a goodly number in the immediate vicinity thereof, which they missioned with considerable success.

At a public meeting held in the Exchange Hall, on Whit-Tuesday, 1836, the secretary presented the chairman (C. H. Clark, Esq.) with a silver medal; and Edward Chater, a reformed drunkard, presented Mr. Higginbottom with another, "as a feeble testimony of the society's esteem for their indefatigable labours in the glorious cause." This Edward Chater was better known by the name of "Ginger Jack," and was a hawker whose altered circumstances and conduct had such an impression upon the mind of the Vicar, the Rev. Edward Selwyn—who had previously been a bitter opponent of the cause—as

* Preston Temperance Advocate, 1835, p. 44.

† International Convention Report, p. 232.

to lead to his conversion to the very principles he had so strongly opposed.

The first anniversary of the Nottingham Teetotal Society was held during the last week of March, 1837, when, on Tuesday morning, at half-past ten, Mr. Conder preached a sermon in Parliament Street Chapel, which was lent for the day, and would hold 2,000 people. At half-past two in the afternoon a public meeting was held, and addressed by the chairman (C. H. Clark, Esq.) and Mr. Ralph Holker. At half-past six in the evening the chapel was crowded, and addresses were delivered by Messrs. Thomas Whittaker, Ralph Holker, W. Conder, and others. On Wednesday evening a tea party was held in the Baptist schoolroom, George Street, after which addresses were delivered by the same speakers, with several additional local advocates, some of them having to do double duty, as both schoolrooms were filled and two meetings going on at the same time; the result was about forty signatures to the pledge.*

In October, 1836, a society on teetotal principles was established at Belper, Derbyshire, and in January, 1837, they were visited by Mr. John Hockings, the Birmingham blacksmith, who found that the infant society had already about five hundred members, with a regular meeting weekly; several temperance coffee-houses had been opened, and a branch society at Milford, near Belper. To both societies Mr. Hockings did good service.

On Monday evening, January 23, 1837, a public meeting in connection with the Derby Temperance Society was held in the Town Hall, when the chair was occupied by W. L. Newton, Esq., Mayor. Mr. John Hockings met with a very stormy reception, and tried to address the meeting amidst hisses, shouts, and groans, till the Mayor appealed to the audience and quelled the disturbance. On the following evening the ex-Mayor, Douglas Fox, Esq., presided, and again there was a stormy meeting; nevertheless, a deep impression was made in favour of teetotalism, and from that time the principle found a lodgment in Derby.†

On the 19th of February, 1836, the Rev. John McLean, of Sheffield, delivered a lecture at Chesterfield, Derbyshire, to a large audience, at the close of which twenty-six persons signed the teetotal pledge. On the 15th of the following month (March, 1836) Messrs. Holker and Winter held a meeting in the same place, when the Rev. F. Hill, B.D., Vicar of Chesterfield, presided, and said that "he was convinced of the propriety of the system of total abstinence from all intoxicating liquors by the able and argumentative lecture of Mr. McLean, and he signed the pledge, and would continue a teetotaler." At the close of this meeting twenty-nine signed the pledge, making a total of ninety members, three of them being ministers of the Gospel. During the spring of 1837 Mr. Ralph Holker laboured with success in various parts of Staffordshire. On the 22nd of May, 1837, he attended

* "Preston Temperance Advocate," 1837 p. 7.

† "Preston Temperance Advocate," 1837. p. 22.

a meeting in the old Baptist Chapel, West Bromwich, when, on the motion of Mr. G. C. Smith, of London, a teetotal society was established. In the same month Messrs. James Teare and R. Holker held a meeting at Dudley, and meetings were held at Wolverhampton, Stourbridge, Tipton, Oldbury, &c., and it may be fairly assumed that from the efforts put forth, and the earnest, persistent advocacy of Messrs. Teare, Holker, Whittaker, and others, the principle was established in this district in 1837, and that from about this period most of the societies were on the total abstinence principle.

In 1837 Mr. Thomas Whittaker visited various parts of Leicestershire, Derbyshire, Nottinghamshire, and Northamptonshire, and established a number of societies. In October, 1837, Mr. R. Holker laboured with considerable success at Leicester, being ably assisted by Mr. Thomas Cook (now known the world over as Cook the Excursionist), who was one of the earliest and most faithful friends of the cause in that town. At Market Harborough (Leicestershire) a society on the teetotal principle was established by John Hockings during the latter part of December, 1836, or early in January, 1837, and the infant society derived much benefit from five lectures delivered by Thomas Whittaker, in April, 1837. In April, 1836, Mr. John Hockings introduced teetotalism to the people of Banbury, when, after two of his lectures, twenty persons signed the pledge. In June the number was increased to seventy-one, several of them being reformed drunkards. Mr. Hockings also lectured at Charlbury, Woodstock, and Witney, in Oxfordshire, with considerable success.

At Bath a teetotal society was formed on the 15th of June, 1836, and at a festival held December 28, 1836, one hundred reformed drunkards and their wives were present, and silver medals were presented to Mr. H. F. Cotterell and his son, Mr. J. H. Cotterell. The first anniversary of the society was held on the 16th of June, 1837, when the number of teetotalers was reported to be 1,200. At Southampton the cause had a warm and active friend in Mr. H. J. Pitts, who early in 1836 began to work in favour of teetotalism by distributing copies of the "Advocate" and other teetotal literature far and wide, and by conversation and other methods prepared the way for the final adoption of the principles. Writing to the editor of the "Advocate" on the 25th July, 1836, he says: "The Moderation, or rather botheration Society here is dying of a rapid consumption. At the last monthly meeting not one of the secretaries—for there are three—was there. One of the members said to me: 'I shall move that this meeting do adjourn to this night six months, and that the teetotalers take their places.' We did so. Oh! sir, how can they go on with such a miserable system to keep men on the verge of such an awful precipice! Teetotalism gives a man wings to fly, a tongue to speak, feet to walk, eyes to see—in a word, it gives liberty to breathe. Who can describe the blessings of teetotalism!" *

* "Preston Temperance Advocate," 1836. p. 39.

At Street, near Glastonbury, Somersetshire, the Rev. Cyrus Clark took an active interest in the movement, and in June, 1836, wrote as follows: "We have formed ourselves into a Teetotal Society, with a committee consisting principally of working men, many of them reformed drunkards, and wish to be considered an auxiliary to the British Association for the Promotion of Temperance. We should be glad to send a donation towards its support, but our own expenses are considerable, being as yet the only Abstinence Society in the West of England. We shall do our utmost to aid the British Association in the dissemination of its principles and tracts. There are many good men and true in the district ready to raise the standard of temperance at the first favourable opportunity. We hope, therefore, you will send us an agent as soon as possible, who will make his head-quarters at Street. We have at present sixty-two members. At the last annual meeting it was agreed to introduce the two pledges, but, like two horses unequally yoked, it was found impossible for them to work together. The moderation horse, requiring so much whipcord, and the teetotal one, finding himself so tightly curbed, soon became restive, broke loose from the harness, and is now dashing away at full speed."*

In May, 1835, Messrs. W. C. Chapman, Thomas Barlow, and John Powell, of Birmingham, visited and held a series of meetings in Bristol; Mr. Chapman delivering lectures on the properties of malt liquors. On the 19th of June, 1836, Joseph Eaton, Esq., took a public stand and advocated the principles of teetotalism in his native town, Bristol. Others followed his example, the result being the adoption of the total abstinence pledge, in conjunction with the other, by the committee of the Temperance Society, and immediately after this Mr. James Teare arrived, and he and others soon rendered the old pledge effete. A number of the mechanics of Bristol so much appreciated the services of Mr. James Teare as to present him with a silver medal and chain as a token of their regard and esteem. At the first annual festival of the Bristol Society, held on the 12th June, 1837, it was reported that 3,000 pledges had been received during the year, and of this number 200 were reformed drunkards.

In November, 1836, Mr. Eaton commenced "The Bristol Temperance Herald," which afterwards was transferred to the "Western Temperance League," and is still continued as the "Western Temperance Herald."

On Monday morning, April 4, 1836, Mr. James Teare started out from Preston on what proved to be his life work—the public advocacy of teetotalism. He resolved, if possible, to introduce the principles into every county and town of Great Britain. He went out entirely on his own responsibility as an independent public advocate (bearing with him an official certificate from his townsmen cordially approving his fitness for the work). During the first twelve months he laboured in Cheshire, Denbighshire, Flintshire, Montgomeryshire,

*"Preston Temperance Advocate," 1836, p. 45.

Gloucestershire, Devonshire, Dorsetshire, Hampshire, Wiltshire, Surrey, Kent, Buckinghamshire, Hertfordshire, Berkshire, Middlesex, Sussex, Monmouthshire, Glamorganshire, Warwickshire, and parts of Yorkshire. Five months out of the twelve he devoted to London and neighbourhood, and travelled during the year about 8,000 miles (on foot or by stage coach) and held over 400 meetings. Through his advocacy two very eminent men were converted to the cause, viz., the late Rev. Benjamin Parsons, Vicar of Ebley, author of "Anti-Bacchus," &c.; and the late Rev. William Richard Baker, minister of the Congregational Church, Shepton Mallett.

W. R. Baker was born at Waltham Abbey, Essex, on the 3rd September, 1798, and, after receiving a moderate education, became a sailor, and cruised in the Mediterranean for some months with Captain McNeil; but he tired of a seafaring life, and became a "writer" in the Prize Office of Greenwich Hospital. On attaining his majority he entered as a student in the Wymondley Independent College, Hertfordshire, and at the close of 1821 became minister of the Congregational Church, Ramsey, Isle of Man, where he was married in 1824. In 1826 he became pastor of the Congregational Church at Shepton Mallett, and in September, 1836, attended a lecture by Mr. James Teare, and with thirteen others signed the teetotal pledge. From this time he became an earnest and energetic advocate of teetotalism, and in 1838 was engaged as travelling secretary of the New British and Foreign Temperance Society. In 1838 he published his work entitled "The Curse of Britain"—which was then the largest work issued—in favour of total abstinence. It was dedicated to Earl Stanhope, and Her Majesty the Queen was pleased to accept a presentation copy. In 1840 Mr. Baker became the resident secretary of the New British and Foreign Temperance Society, and published a second edition of his work, and also issued another, entitled, "The Idolatry of Britain," which was a shorter and more popular composition, and went through several editions. These works did much good. In 1841 Mr. Baker retired from his connection with the New British and Foreign Temperance Society, and took charge of a church in Portland Town, St. John's Wood, where, through the exertions of himself and friends, a chapel had been erected. Here he continued until 1851, rendering all the aid he could to every good movement, and was one of the promoters of the United Kingdom Temperance Provident Institution, for the assurance of the lives of total abstainers. He was a director of this valuable and successful institution from an early period, and became resident director in 1852. On the 28th of September, 1861, Mr. Baker expired at his residence, Down House, Wanstead, Surrey, having just entered on his sixty-ninth year. He was loved and honoured by all who knew him, and was ever courteous, prompt, and attentive to the wishes of those who made any claim upon him, either in business or other matters.

On Friday, March 27, 1837, Mr. James Teare took part in the annual festival of the Preston Temperance Society (which held monster meet-

ings in the theatre during the whole of that week), and gave the audience "details of his mission in London, Birmingham, Bristol, and other parts of the country for the last twelve months." Shortly afterwards (in 1837) Mr. Teare again set out from Preston on a lecturing tour, and visited various parts of Yorkshire, Staffordshire, Warwickshire, Worcestershire, Somersetshire, and North Wales, where he had large meetings, strong opposition, and most extraordinary success. At the invitation of Henry Mudge, Esq., surgeon, Bodmin, Mr. Teare went out in January, 1838, and spent some months in Cornwall and in the West of England, where he established a number of societies, after doing fierce battle with the advocates of "old moderation."

Bodmin, the chief town of Cornwall, was favoured with a visit from the Rev. George Whitmore Carr, New Ross, Ireland, who at this period was agent for the British and Foreign Temperance Society, and he held a meeting on the 24th of April, 1832, at which a Temperance Society on the ardent spirit pledge principle was established, the Rev. John Wallis, the Vicar, being appointed secretary. On the 15th of May, 1837, a teetotal society was established, Henry Mudge, Esq., being the first to sign the new pledge.* Meetings were held and a few drunkards were reclaimed, but on the 7th January, 1838, Mr. James Teare gave them a stirring address, and in two nights 200 persons were added to the ranks of the teetotalers. From that time the Bodmin Society began to make rapid progress, and from the very first has been ably supported by Dr. Mudge, whose lectures and writings have made him deservedly popular far beyond the limits of his own town. Dr. Mudge was twice elected Mayor of Bodmin (in 1862 and again in 1863). He was a warm supporter of Bands of Hope and the United Kingdom Alliance; in fact, every phase of the movement found in him a friend and supporter.

Mr. J. W. Coom held the post of secretary to the Bodmin Teetotal Society for a number of years, and proved himself a true friend of the cause.

The success that attended the efforts of Mr. James Teare in Cornwall was only equalled by the success of Father Mathew amongst the warm-hearted people of Ireland; it was beyond precedent, and for a time revolutionised the whole county of Cornwall in favour of temperance principles.

As already intimated, Mr. Teare had strong opposition to contend with, and in some parts had to pass through bitter persecution and trial. The "Preston Temperance Advocate" for 1836 gives a few particulars, from which we cull the following: "Various letters have been received from this champion of the cause (James Teare), all of which speak of his increasing labour, his unwearied zeal, and great success, as well as of the violent and brutal opposition with which he has been assailed almost in every place. At Taunton, where the meeting was held in the Wesleyan Chapel,

* Dr. Mudge was a consistent teetotaler for nearly forty years, and a laborious worker, &c., until his death.

and which was crowded to excess, the landlords and moderation people kicked up a row, broke the pews, and pulled the hatpins out of the wall and threw them on the platform. One of my correspondents writes: 'James Teare has set the West on fire with cold water! At Wellington, Taunton, and Bridgewater we have had mob law.' In the latter place Mr. Teare said 'they broke nearly all the seats in the Friends' Meeting House, and I thought they would have taken my life, but the Lord protected me. At Exeter, in Devonshire, I have had three glorious meetings crowded to excess. Two Church ministers have been convinced; one has signed the pledge, and the other intends to sign. In answer to a letter written to Plymouth, they say they are not prepared for teetotal, but though it is forty-five miles from Exeter, in the name of God I shall be there on Monday. Pray that God may go with me, and tell them at the Cockpit that I am firing my bombshells as warmly as ever. This is 300 miles from Preston.' Another report says: 'At Street, near Glastonbury, the mob fell upon the teetotalers, and beat them in the streets, but two of the culprits have been sent to the treadmill for six weeks each, and two others have had £3 each to pay. All these profess to be reformers, and even the Mayor of Bridgewater publicly declared that he would find a respectable man to swear that James Teare was beastly drunk. The cause, however, is rapidly extending in the West, and were there but a few such agents as Teare to follow him in these places great good would be certain to follow.' "

These few extracts will give the reader some idea of the kind of work that had to be done by such men as James Teare, Joseph Livesey, Edward Grubb, Thomas Whittaker, Joseph Bormond, and a host of others. Some of our modern kid-gloved gentlemanly advocates would think it impossible to hold a meeting under such circumstances as the above-named and William Gregson and other agents of the various Leagues have had to contend with, and would at once beat a retreat. But despite showers of brickbats, rotten eggs, dead carcasses of animals, with bruised shins and broken heads, they bravely stood their ground, sometimes until their very lives were endangered, and if they did in the face of numbers beat a retreat, it was only to come again strengthened for the conflict. Open violence indoors, or even in the open air, is seldom heard of nowadays in connection with the meetings to promulgate temperance, unless it be an occasional kindly reminder of the past in the shape of flour bags, &c., given in some of our seats of learning—Exeter, to wit. But at one time, in the writer's recollection, to be known in a large workshop as an avowed and determined teetotaler was quite enough to bring down upon a man—or even a poor defenceless orphan lad—all the opprobrium and persecution of his fellow workmen that the evil heart of man could devise. At one time working men would scruple at nothing that would vex and annoy the fellow who dared to be a teetotaler. The pioneers of teetotalism, however, were neither cowards nor selfish, narrow-minded men, but patriots, sterling friends and advocates of what they knew and felt in their

hearts to be the truth—men who, like the apostle Paul, “counted not their lives dear unto them” if they could only win the poor deluded slaves of drink to their cause. Many of them laboured hard to secure the means to supply the wants of their families, and then, after the toils of the day were over, counted it a privilege and a joy to be enabled to walk miles into the country to teach and preach the principles of teetotalism—principles that had brought joy and gladness to their own homesteads, and would do the same for others. Some of our namby-pamby secretaries would make very wry faces, and lose much of their suavity and sweetness of manner, if they were to see the advertised speakers for the evening march into the room, wearing moleskin or cord trousers, and their toes peeping through the fronts of their boots, or hear them making music as they walked with the soles and iron-tipped heels of their clogs; but in the early days of the movement this was no uncommon thing, yet many of these were the men who made the temperance cause what it now is—“a power in the world.” Their work was not cut and dried for them, nor were their visits announced in the papers weeks or months previous to the date of their visit, but with a spring rattle, an old drum, or a handbell and a small flag over their shoulders, through the streets they went, advertising their own meetings, and very often with much greater success than attends the meetings at the present time.

To the working classes much credit is due for the success and popularity of the temperance movement. It is only within the last few years that the Shepherds of Israel (the clergymen, ministers, &c.) have to any extent given their attention to the temperance question. But, to their honour be it stated, from the first, and all through the various stages of the temperance reformation, there have been a few devoted men of God, ministers of all denominations, who have dared to come out and take their stand with the advocates and apostles of true temperance. These have been like beacon lights to the churches and instruments in God's hands of bringing about the change that is now being rapidly developed in the various religious communities of our land.

In September, 1836, it is reported: “A spark of the teetotal fire has been transmitted to Ipswich, by two Lancers, recently removed from Manchester to that place; and a society is now formed under encouraging circumstances. The secretary, Mr. Gill, states the number of members at fifty-two, with many more trying the system.” *

In 1837, Mr. Thomas Albert Smith delivered a lecture at Ipswich, at which Richard Dykes Alexander, Esq., F.L.S., presided, and in opening the meeting he said “he was not a teetotaler, but as a philanthropist he was willing to hear the arguments in favour of total abstinence.” After Mr. Smith had concluded his lecture the chairman signed the pledge, and from that time became a most energetic and devoted worker in the cause. In the year 1840, Mr. Alexander built the Ipswich Temperance Hall, at a cost of £1,400, and commenced a monthly

* “Preston Temperance Advocate,” 1836.

periodical, entitled "The Temperance Recorder," which he edited for several years. He became author, compiler, and editor of a series of tracts and juvenile books, numbering over 400, which have often been republished, and are known the world over as "The Ipswich Temperance Tracts," and are now the property of the British Temperance League.* On the 11th and 12th March, 1836, Mr. James Teare delivered two lectures at Wrexham, at the termination of which a committee was chosen and the Wrexham society was established on teetotal principles. Valuable aid was rendered to this society during its infancy by the Rev. Joseph Barker and friends from Chester. Although several ministers preached against them, and they were bitterly opposed by the moderation party, as well as by the publicans, &c., the little band worked on, and by the month of August their numbers had increased to 200. The active secretary, Mr. H. Davis, reported progress from time to time, showing that they also, like true disciples, taught at home and abroad, missioning and planting new societies in and around the district.

On the 15th of March, 1836, a somewhat peculiar society was established at Birmingham, numbering upwards of twenty members, and entitled "The Birmingham Female Temperance Society." Its chief rules were: (1) "We agree to abstain from all intoxicating liquors, except for medicinal purposes and in religious ordinances;" (2) "We promise to use affectionate means to induce our husbands, children, and relatives to sign the total abstinence pledge;" (3) "We promise that those of us who are unmarried will not accept the addresses of any man who is not a member of a Total Abstinence Society;" (4) "We promise not to take tobacco or snuff."†

Whatever may have been the success of this particular society, it is to be regretted that its principles have not had that consideration from teetotalers themselves that they deserve, for they commend themselves to the serious attention of all true friends of the temperance cause, and especially to those most interested, the daughters of teetotalers. Had the young women of the temperance community been taught to stringently observe the *third* regulation of this society, there would have been very few cases of heart-broken wives and sorrowing children amongst the families of teetotalers. Far better would it have been for many to have lived a life of celibacy than to have undergone the deep anguish and misery through which they have had to pass, through the fatal error of marrying a man addicted to drink. Numerous lamentable instances have proved that it is a vain delusion to imagine that *after* marriage a woman will be able to reclaim and save the loved one—not that such cases have never occurred, but they are the exception. A loving, amiable, and virtuous woman has much more power over a man in this respect *before* than after marriage; and if, "for her sake," he will not renounce the "little drop" *before* the indissoluble knot is tied, the probabilities are *all against* his ever

* Mr. Alexander died Dec. 16, 1863.

† "Preston Temperance Advocate," 1836.

doing so afterwards. Would that all the daughters of teetotalers would learn to sing in the ears of their would-be suitors, in a tone and manner that could not be misunderstood, the chorus of one of our popular temperance songs—

“I’ve made up my mind, if ever I wed,
A temperance man he shall be ;
So that any young fellow who loves strong drink
Need never come courting me.”

Whilst labouring in the West of England, Mr. James Teare heard a cry from Wales similar to the one that came from the people of Macedonia to the apostles of Christianity, “Come over and help us,” and in June, 1836, he visited Swansea, and was wonderfully successful. Mr. Rutter, secretary of the Swansea Society, wrote to the “Advocate” in 1836, and after speaking of the fearful amount of drunkenness, &c., in South Wales, says: “After the utter failure of the moderation scheme, we wrote to Bristol for James Teare; a teetotal society was soon formed, and at each meeting the interest became more and more intense. And though the management of the whole rests with a few individuals, yet the committee receive fresh vigour at every meeting from the testimony of reclaimed drunkards.” With all the fire and energy for which the Welsh people are justly credited, they took up the question of teetotalism, and in north, south, east, and west, societies were established, until even the farmers became alarmed, and could see little prospect of much barley being required for malting purposes; so, with the idea of protecting their own interests, they entered into a bond “not to employ, hire, engage, or deal with anyone connected with the teetotal society.”* But on reflection they found this would not act, and therefore they wisely rescinded the resolution. Such was the success of the movement in favour of teetotalism during the first year or two, that numbers of publicans, &c., were ruined and had to abandon the business.

At a Conference held at Carnarvon on the 2nd of August, 1837, it was resolved to send a congratulatory address to Her Majesty the Queen on her accession to the throne, in which, after stating the pledge, there was the following announcement: “To this declaration not less than one hundred thousand of your Majesty’s loyal subjects have already subscribed their names, some thousands of whom had previously been drunkards. And could we convey to your royal mind the incalculable benefits resulting from the simple means of total abstinence from intoxicating liquor, we would with humble confidence earnestly entreat your Majesty to condescend to patronise our endeavour to wipe away from Britain the plague spot of drunkenness.”

* The colliery proprietors at Sweeney New Colliery, near Oswestry, issued a hand-bill, bearing date Feb. 19, 1838, expressing their determination “not to employ any teetotaler; therefore, none need apply,” and this, they said, “is a duty they owe to the agricultural interests of the country, as well as to the welfare of the public in general.”—*S. Couling’s “History,”* 1862, p. 135.

The following interesting and peculiarly characteristic letter will demonstrate the full force and power of this movement in another portion of the principality of Wales:—

“ Rhyl, Wales.

“ DEAR SIR,—I write to acquaint you and your thousandfold brethren, that the temperance cause is making a daily progress in this neighbourhood. Several scores of us now know what to be a teetotaler is in reality, for we have walled the last fifteen months without a drop of the satanic alcoholic liquors, and intend to do so while we live. We have also a great disease amongst us, known by the name of the teetotal disease, the symptoms of which are as follows: a great digestion of stomach, always ready for our meals, a quick apprehension of smell—we can smell the spiritous ghost of intemperance a hundred yards before approaching it, which immediately puts us on the watch, and makes us flee as from the face of a serpent. Our family cupboards are well stored with victuals; instead of being in want of bread, a family hath an ovenful baked at once, consisting of four or five loaves; and also good fleshmeat, plenty of butter and milk of kine therewith; and a good pig in the sty, which some of our well-wishers have sur-named the teetotal pig; good clothing and a good fireside, together with peace at home, a cherishing family, a happy mind, and clear conscience; and also the old ragged and empty pockets are well lined with white *come and go*, and with some of a very fine orange colour. We now number 321—staunch and firm as oak—teetotalers, which news I am sure will rejoice the hearts of all the friends of Christianity who are acquainted with Rhyl as a populous watering-place, which was formerly deluged by intemperance and riot.

“ I am also happy to inform you that we have now upon the books in the Vale of Clwyd upwards of 6,000 members, 250 of whom are reformed drunkards, and fifty-three of them have also joined the Church of God. This is the Lord's doings, and it is marvellous in our eyes. It is also reported that we have at present in North Wales alone above 100,000 teetotalers. Blessed be God for such a glorious cause! May it still abound, and bring all the poor drunkards and crippled moderators from the river of death and brink of destruction to drink of the pure water of a Creator's presence. Our children, yea, as young as three years of age, refuse intoxicating liquor when it is offered them, saying ‘*dim curw drwg*,’ ‘no wicked ale.’ Persevere, my friends, persevere, and let us mingle our Welsh and English efforts in love towards our dear and immortal fellow creatures, until we have gained the victory.

“ JOHN JONES, Secretary.”*

Subsequent events have proved that in Wales, as in other parts of the British Isles, the most ardent zeal, the most strenuous efforts, the most persistent and faithful devotion of teetotal advocates, are com-

* “ Preston Temperance Advocate.”

paratively futile against the insurmountable difficulties that stand in the way in the shape of legalised temptations at the corner of every public street, and in all created thoroughfares. Moral suasion has and can do much, but until it is backed up by the law, there is little hope of real permanent success in the effort to uproot and destroy the intemperance of the nation.

After a tour through the chief towns of Yorkshire, in August, 1835 (in company with Mr. Edward Grubb), Mr. James Teare paid a visit to his native place, the Isle of Man, and on the 27th of November, 1835, addressed a meeting in the Wesleyan Chapel, Ramsey. On the 3rd December he gave another lecture, at the close of which several persons signed the teetotal pledge, and a resolution was passed to form a teetotal society, of which Mr. John Kelly became the secretary. Mr. Teare also addressed meetings at Douglas and elsewhere, and created quite an impression amongst the Manx people. In February, 1836, the "Advocate" reports of the Isle of Man thus: "This island has just caught the teetotal fire; the effects are already such as to astonish many. The Manx papers take up the subject warmly, and advocate the doctrines of teetotalism in a most decided tone." The following is an extract from the letter of a Ramsey correspondent: "There are already branches at Dhoor, Sulby, Kirk Michael, Ballaugh, and Kirk Bride, and we very probably may have an opening at Kirk Andreas and Jurby. Altogether we have 184 members in town, and 116 in the country, making a total of 300. We had a most excellent tea party on the 31st of December (1835). Seventy sat down to tea, among whom were many who had been notorious drunkards, and up to the present moment not a single *authenticated* case of delinquency is known to have taken place. Our Methodist superintendent and the Rev. — Nelson, Church minister, with the two Primitive preachers, have all joined us."*

In February, 1836, Mr. Teare paid a second visit to the island, and on the 9th a meeting was held in the schoolroom, Athol Street, Douglas, which was crowded to excess, many being unable to secure standing room. The Rev. Thomas Howard presided, and addresses were delivered by the chairman, Mr. Hales, and Mr. James Teare. It was then resolved that a new society be formed on the total abstinence principle, and that all the old members be allowed three months to consider the matter. At the conclusion of the meeting it was found that ninety-five persons had joined the new society. On the following evening a similar meeting was held at Castletown, when his Honour Deemster Christian took the chair. Here also the total abstinence principle was adopted. Mr. Teare also visited Peel and Greeba, where he met with similar success. But on this occasion he had to encounter no small amount of opposition, in some cases almost amounting to riot. He continued to labour on the island for some seven or eight weeks, and established societies in most of the towns and villages. In his own report he says: "The success

* "Preston Temperance Advocate," 1836, p. 16.

on these occasions was truly gratifying, for scores, if not hundreds, who have been degraded and ruined by drink became thoroughly converted. On the north side of the island, in particular, the religious public took up the temperance question in a very spirited manner, and the consequence was that they almost eradicated the drinking system in that part of the island. Three or four breweries have been shut up; and in one parish, where there were thirty-two public-houses, not one remains. In other places the success was in proportion; indeed, no human being can form any idea of the immense amount of good effected on this island by the introduction and establishment of abstinence principles.*

Amongst the early adherents of total abstinence principles in the Isle of Man was the late Robert Fargher, an earnest reformer of Manx feudalism, editor of the *Manx Herald*, and publisher, in 1836-7, of the *Isle of Man Temperance Guardian*. In the latter part of 1836, Mr. William Pollard, of Manchester, visited the island, and lectured for several of the societies with acceptance and success. Were it not for the apparently unquenchable thirst of the many pleasure-seekers, and numbers of those who profess to visit the island to recruit their health, this beautiful little "gem of the sea" might long ere this have been entirely free from the curse of drink; the drunkenness here witnessed being mostly the effect of the depraved appetites and habits of the visitors, rather than that of the natives, who, as a rule, are sober, thrifty, and industrious. In the year 1861 the quantity of liquors imported was very little more than it was in 1797, when the population was only about one-half the number, and the visitors few, and in the same year (1861) the number of licences was 248, whereas in 1830 there were 460. In 1876 the Isle of Man was so far in advance of England on this question, that if the Manx men proper could have had their own choice the probabilities are that something like Sir Wilfrid Lawson's Permissive Prohibitory Liquor Bill would have passed the Legislature of the island and have become law. As it is, there is a strong temperance sentiment pervading the whole of the island.

* Teare's "Early History," p. 33.

CHAPTER XV.

TEETOTALISM IN SCOTLAND.

Rev. John Parker's Teetotal Pledge at Greenlaw, Berwickshire—Labours of John Finch, Esq.—Society formed at Aunan—Edinburgh Total Abstinence Society: First Lectures, Soiree, &c.—Rev. R. G. Mason's Visit to Dunfermline: the Tables turned—Adoption of, and Labours for, Teetotalism by Mr. Mason—Paisley Society—Glasgow—Life of Edward Morris—Glasgow Total Abstinence Society: Discussion, Morris *versus* Gray—Dumfries Total Abstinence Society—J. H. McCulloch, M.D.—Preston Men in Scotland—Scottish Temperance Union—Eastern and Western Unions—Scottish Temperance League—Glasgow Abstainers' Union—Life of James Mitchell—William Logan—Forbes Mackenzie Act—Ministerial Aids to Temperance—Reid's Temperance Cyclopædia—Henry Vincent, &c.

IN a preceding chapter we have shown how the germ of teetotalism was first planted in Scotland, and we now proceed to give some particulars of its growth and development.

On the 19th of January, 1832, a meeting was held at Greenlaw, in Berwickshire, when addresses were delivered by Mr. George Clazy, of Eccles, and a divinity student named John Parker, who was the author of the following pledge, which for a time was used in addition to the old moderation pledge by the Greenlaw Temperance Society: "We do resolve that so long as we are members of this association, we shall abstain from the use of distilled spirits, wines, and all other intoxicating liquors, except for medicinal and sacramental purposes. Adherence to this principle will be notified by prefixing a * to the name."* The Rev. John Parker (the divinity student here named) was for many years the esteemed minister of the Presbyterian Church at Monkwearmouth, Sunderland, and an earnest true friend and adherent of the cause. In one of his communications to the press, Mr. Parker points out the fact that at this time (1832) teetotalism was looked upon by his fellow-countrymen as "exceptional and strange," and that the course he took in drawing up and signing this pledge made him appear singular, and his teachings different to that of others. He adds: "Then and there I insisted upon a second horn to the altar, which was only allowed out of deference to a well-meaning but weak brother, and generally laughed at. My own name stood at it alone for some weeks, and then my sisters adhibited theirs. Grateful do I feel at the distance of upwards of thirty years, when I look at that star which I prefixed to my name, now brighter than ever, and which I have no doubt will shine brighter and brighter till my country be freed from the curse of intemperance."†

* Logan's "Early Heroes of Temperance," p. 86.

† International Convention Report, p. 71.

From this time to the year 1836 the principles of total abstinence made but slow progress in Scotland, but in September of that year, Mr. John Finch, of Liverpool, established a teetotal society at Annan, and laboured diligently in other parts of the country.

Of the adoption of teetotalism in Edinburgh, the capital of Scotland, John Frazer, Esq., of Johnston, thus writes: "The first stage of the movement soon passed away. The celebrated John Finch, of Liverpool, visited Scotland to proclaim the thorough doctrine of total abstinence. He lectured in Edinburgh. At the close some half-dozen formed an abstinence society. My own name, I think, was seventh on the list. This was the origin of the Edinburgh Society. They formed a committee, of which I was a member for years. Few were the lectures at that period. In fact, we were terrified to face the public with our stringent abstinence doctrine. A lecture on the subject was given. The committee induced me to perform the ticklish task. The place was the Cowgate Chapel. A large *posse* of policemen were engaged in case of a disturbance. The audience was large. I lectured on the physiology of the question, and well do I remember stating, even then, that law in due time would have to put down the traffic. Our committee held the same opinion. I shortly afterwards started a newspaper (the *True Scotsman*). One of its avowed objects was to advance total abstinence, and I did so in every paper. I was occasionally honoured with communications on this subject from Dr. Lees, a name never to be mentioned without admiration and gratitude. That paper, started in the capital of Scotland, was the first stamped paper in Great Britain that advocated, as a matter of principle, the total abstinence doctrine." *

On the 27th of August, 1837, a splendid soirée of the Edinburgh Total Abstinence Society was held in the Freemasons' Hall, which was tastefully decorated with a profusion of flags, banners, flowers, &c., and at seven o'clock the Rev. — Trewella, of the Scottish Bethel Flag Union, was called to the chair. Addresses were delivered by the Rev. Mr. Hamilton, of Leigh, Rev. — Dixon, John Frazer, Esq., and at some length by the Rev. Robert Gray Mason, who was then travelling agent for Scotland. "This," says a writer in the *Scottish Pilot*, "was one of the most delightful meetings ever held in our 'modern Athens.' Mr. Mason has not been in this city more than six weeks, and yet in that short period upward of five hundred new members have been added to the society. He is about to commence his general tour in beloved Caledonia, and he goes out as the accredited advocate of the Edinburgh Total Abstinence Society, or 'Scottish Association for the Suppression of Intemperance,' with this encouraging thought, that many fervent prayers and good wishes accompany him in his benevolent excursion. The society consists of above a thousand members." †

Here we find the Rev. Robert Gray Mason engaged in *teetotal* work ;

* International Convention Report, p. 74.

† "Preston Temperance Advocate," 1837, p. 77.

but it will be necessary to go back a little to explain how he was led to identify himself with the new doctrine.

In 1837 Mr. Mason paid a visit to Dunfermline, and waited upon a bookseller there, asking for the names and addresses of the leaders in the temperance movement. He was directed to a gentleman whom he found considerably in advance of himself, for on comparing notes it was discovered that Mr. Mason was at that time an advocate of the old pledge only, and was therefore handed over to the president of the Temperance Society. That same evening Mr. Mason addressed a meeting, and pleaded for the old pledge, telling among other anecdotes the well-known story of the "friend" who hired the coachman that preferred to drive furthest from the precipice of danger. On the following day Mr. Mason called upon Mr. John Davie (the father of teetotalism in Dunfermline), along with the president of the Temperance Society and a clergyman, for the purpose of asking him to consent to the abandonment of the total abstinence pledge, and to unite in re-forming the whole of the temperance friends into one society on the single basis of the old pledge, at the same time informing him that a meeting for that purpose was to be held that same evening. But Mr. Davie flatly refused to consent to any such arrangement, and told them that, like the "friend" spoken of by Mr. Mason, he very much preferred the basis that would keep the members as far from danger as possible. The result was that a separation took place at once, and the total abstiners soon found that they were much more successful when working alone, for they were then unfettered by the trammels of the moderation party. On this point Mr. Davie remarks: "The members of the Temperance Society denounced the new pledge—total abstinence—as calculated to injure the movement, although the members of the new did not withdraw from the old. In a few years they obtained a majority at one of their annual meetings, but at the request of a clergyman, who pleaded not to be put out of the society, no less than four forms of pledges were adopted, with a view to retain him and some other influential members. With few exceptions the abstainers belonged to the working classes. The four pledges were the long and short pledges of the old Temperance Society, and the long and short pledges of abstinence. This plan did not work well, for whenever total abstinence from all intoxicating liquors was advocated, offence was the result to the adherents of the other views." *

It is evident, therefore, that although a nominal total abstinence society had been formed at Dunfermline in 1830 (as stated in a former chapter), it was not until 1837 that the teetotalers made a determined stand and worked upon that principle alone.†

From 1837 Mr. Mason devoted his energies to the advocacy of total abstinence principles, and on paying another visit to Dunfermline (as a substitute for the president of the Edinburgh Total Abstinence Society), he at a public meeting stated that the

* International Convention Report, 1862, p. 73.

† This view is confirmed by W. Logan, in his "Early Herces," p. 82.

chairman, Mr. John Davie, was his teetotal father, and that owing to the way in which his own anecdote had been turned against him.* In his "Memorials of Temperance Workers," Mr. Jabez Inwards gives quite a different account of Mr. Mason's conversion to teetotalism, viz.: "Mr. Mason had been driven to the ancient town of Dumfries by a drunken coachman. On reaching the end of his journey he expostulated in the following manner with the intemperate driver: 'Sir, you have placed my life in jeopardy, and perilled the lives of all the passengers; allow me to say that you are not fit for your present position. You are unfit to have the charge of a horse, much less of men, and if you don't give up your drinking habits you will be suspected at head-quarters, and will lose your character and situation. Take my advice and give up your drinking.' 'Coachy' was very civil, and thanked Mr. Mason for his advice, and departed. Shortly after this interview, the coachman met with Mr. John M'Intosh, the then highly-esteemed teetotal guard of the Edinburgh and Dumfries mail, and thus accosted him: 'I think I have met one of your sort to-day, John.' " We presume that the coachman told Mr. M'Intosh the advice Mr. Mason had given him, for Mr. Inwards continues: "This zealous, weather-beaten teetotaler resolved to call on Mr. Mason, and did so, at his lodgings, on the following day, which was Christmas (1836). Mr. Mason had just finished dinner, and had been using beer. Mr. M'Intosh's eye caught the glass; he was taken aback, and discovered that he had been mistaken, and in the most respectful manner addressed Mr. Mason in nearly the following terms: 'You are an intelligent man, Mr. Mason; you are a public character, have access to pulpits and platforms, and must know that the drinking customs of this country are dreadfully polluting to society, and the difference between your giving your countenance to these customs and fighting against them, when weighed in the balances of eternity, an angel cannot guess.' Mr. Mason was much impressed on hearing these words; and when he thought on what that man had to meet with on the road from the public and from tippling associates on account of his teetotal principles, and when he thought of how, for more than three years, the total abstinents had looked at that man and at himself, he dashed the goblet from him, and never touched another drop from that period."†

On the 15th of April, 1836, Mr. William Brough, secretary of the Paisley Society, wrote a long letter to the "Preston Temperance Advocate," in the course of which he remarks: "Since the appearance of your 'Advocate' the greater part of our leading members have advocated the principles of teetotalism. The pledge based on these principles, however, was not formally adopted until our monthly meeting in March last. It was then unanimously resolved that it should be adopted in addition to our present pledge. We trust that

*International Convention Report, 1862, p 73.

† "Memorials of Temperance Worthies," 1879, p. 174 This, I find, is taken from Logan's "Early Heroes," pp. 115, 116.—*The Author.*

ere long many of our Scottish societies will see the propriety of adopting our example."*

In May, 1837, Mr. Brough again reported progress, and among other things speaks of Saturday evening entertainments, consisting of speeches, recitations, songs, and anthems, &c., by a teetotal band which had been organised for the purpose. The numbers on the roll had risen to 420.† During the course of that year (1837) they were visited by Mr. R. G. Mason, Mr. Mempriss, of London, and others. In connection with the annual festival special efforts were put forth, and meetings were addressed by Messrs. Mason and Mempriss, Rev. J. Paterson, of Glasgow—who preached to an overflowing audience in Mr. France's Church—Messrs. Kennedy, Eckersall, Dr. Richmond, and others, the result being the addition of 300 members to the Society.‡

On the 16th of September, 1836, Mr. John Finch, of Liverpool, delivered a lecture on "Teetotalism" in the Lyceum Rooms, Nelson Street, Glasgow. At the close of the lecture Mr. Edward Morris—an Englishman then residing in Glasgow—proposed the formation of a Teetotal Society. Thirty-seven names were given in as approving of the proposal. Mr. W. P. Barron, one of the leading members of the Tradeston Total Abstinence Society, was present, and offered the use of his house for them to meet in. The offer was accepted, and the 28th of September fixed for the meeting, but only six of the thirty-seven attended, along with the office-bearers and a number of the members of the Tradeston Total Abstinence Society. After considerable discussion it was decided that the Tradeston Society should assume the name of "The Glasgow Total Abstinence Society," and change its place of meeting from Tradeston to the city, and thus become the centre of the movement in Glasgow. The president, secretary, treasurer, and committee retained office, but a few new names were added to the committee. With the exception of the change of name and place of meeting, &c., the society was the same. Weekly meetings were held in the Lyceum Rooms, Nelson Street—the centre of the city—but the abstainers soon became divided into two parties. "The main ground of difference," says Mr. Macnair, "was, the one party advocated abstinence as a duty taught in the Scriptures; the other section advocated abstinence on other grounds, continued to urge the change of name to that of teetotalism, the dispensing with prayer at meetings, and the introduction of amusements. This condition of things explains much that would otherwise remain unintelligible in the after history of the movement." §

Although an Englishman by birth, a life of over fifty years spent in Scotland made the late Mr. Edward Morris to all intents and purposes a Scotchman. He joined the temperance ranks in 1829, and was not long in seeing that total abstinence was the only safe principle,

* "Preston Temperance Advocate," 1836, p. 37.

† *Ibid.*, 1837, p. 45.

‡ *Ibid.*, 1837, p. 94.

§ Macnair's "Birthdays of Temperance," p. 30.

and he was one of those who took an active part in the formation of the Glasgow (*née* Tradeston) Total Abstinence Society. He was a zealous, earnest advocate, and, like John Finch, of Liverpool, lectured while travelling on business. In 1832 Mr. Morris visited Preston, Lancashire, and made the acquaintance of Mr. Livesey and other Preston worthies. He had been in Preston little more than an hour when he received an invitation to take tea at Mr. Livesey's house, and also to address the weekly meeting of the Preston Temperance Society, by desire of the committee. He had felt a desire to walk quietly into the meeting, and see and hear the "Preston Lions" for himself, but as his name had been announced, and the invitation had been so kindly given, he accepted it. He spent a few days amongst them pleasantly and usefully, and made acquaintances which lasted for life. Mr. Morris was also a poet, and wrote two pieces specially for Preston, which were printed in the "*Moral Reformer*." The following verse is a sample of Mr. Morris's skill and power as a poet:—

"No garments are stained in the war that we wage,
No fields dyed with blood, whilst the contest doth rage;
'Tis *vice*, and *vice* only, we seek to destroy,
And *truth* is the *weapon* we always employ."*

On leaving Preston Mr. Morris visited and addressed meetings at Wigan, Warrington, Liverpool, and Manchester. At Manchester he favoured them with some twelve or thirteen lectures, and was so much appreciated that previous to his departure a special *soirée* in his honour was held in the Town Hall, Salford, over which Joseph Brotherton, Esq., M.P., presided. This was in October, 1832, prior to teetotalism in England. In 1836 Mr. Morris delivered a course of lectures in Glasgow, and at the close offered to debate the question with any gentleman who might think proper to come forward. A gentleman of the name of Benjamin Gray accepted the challenge, and after a three nights' debate, "which was carried on with good temper and before large audiences, the decision was given in favour of Mr. Morris by three to one." The following extract is taken from the *Glasgow Chronicle*: "In addition to the arguments of Mr. Gray and Mr. Morris (who were throughout, as agreed on, the chief leaders of this debate), we would mention that a Mr. Johnson, from Newfoundland, spoke well on the side of abstinence, and gave some powerful facts, which told well in defence of the new principles taken up by the friends of temperance in Glasgow, Paisley, Greenock, and other towns. He mentioned that among the extensive fisheries of Newfoundland a great reformation had been effected by the adoption of abstinence principles; and he informed the audience that a trial of strength had been made between 'workies,' as he termed them, who subsisted exclusively on coffee, tea, and cold water at their meals, and those who took spirits and malt liquors in the usual way; and the men of temperate liquids could do a third more work (and actually did it) than those could perform who declined

*Livesey's "*Moral Reformer*," Vol. II. p. 356.

the temperance beverage ; and the following morning the temperance men could appear in the coldest weather, while those who partook of the spirits and malt liquors could not come out, the cold affected them so much. There is something of this kind mentioned by Captains Parry and Ross in their awfully perilous expeditions to the Arctic regions, amidst the mountains of ice and the wild commotions of the heavens.* There was another gentleman, very eloquent and argumentative (we understand from the Isle of Man, but could not learn his name), who, while he maintained that the abstinence or teetotal principle alone could, or would, reform drunkards—and in so far he agreed with Mr. Morris, and his friends—advocated Mr. Gray's views as to moderation amongst sober people, and quoted some passages of Scripture which, if they did not enjoin, seemed to allow this. The following is the test rule of the Glasgow Total Abstinence Society : 'I voluntarily promise to abstain altogether from ales, porter, wine, ardent spirits, and all other intoxicating liquors, except as medicines, or in a religious ordinance, and that I will not offer, nor give them to others, and that I will discountenance all the causes and practices of intemperance.' Mr. Morris having read the above rule, as embodying his views and those of his supporters, Mr. Benjamin Gray read the following test, which combines his own sentiments on moderation, and the plan he and his friends advocated : 'That they shall never partake so freely of intoxicating liquors as to cause sickness or a confusion of ideas in themselves ; and shall shun the society of all who do. That they shall never attend any large promiscuous meetings, such as public dinner parties, where intoxicating liquors are used. And that they shall endeavour to obtain the passing of a law whereby habitual and reputed drunkards shall be confined in asylums as lunatics, and employed at work till they give proofs of their amendment.' " (Dr. Dalrymple's Habitual Drunkards Bill was anticipated or suggested by Mr. Benjamin Gray long prior to the doctor's advocacy thereof, as indicated in the last paragraph of his proposed test rule.)

On the 28th of January, 1837, the Glasgow Total Abstinence Society held its first annual soirée, in the Lyceum Rooms, when John Dunlop, Esq., of Greenock, presided. After tea, coffee, and refreshments were served out, Mr. Dunlop rose and said that "it gave him great pleasure to meet his friends, and the friends of so good a cause, on the commencement of a new year." He then went on to speak of the direful effects of the drinking usages of Scotland—a theme upon which he was well able to speak, and upon which, as already stated, he published a very interesting book. The Rev. Robert Gray Mason (who had come specially from Dumfries) followed, and was received with the most enthusiastic applause. He stated that he "had travelled through the three kingdoms, and had witnessed the triumphs of the principles of teetotalism and the mighty good they were doing." Mr. E.

* The experience of these navigators has been amply confirmed by the experience of the teetotal portion of the crew under Capt. Nares, who returned from an expedition in the Arctic regions in 1877.—*The Author*.

Morris also said that he "never felt more convinced than at the present moment of the truth and excellency of these societies, and he would add that it was wise to be an enthusiast in such a cause as this." The Rev. Mr. Johnston, Mr. William Moses, and Mr. Brown, a student at Glasgow College, also addressed the meeting.

Mr. Edward Morris died in August, 1860, in the seventy-fourth year of his age, and the Scottish correspondent of the "*Alliance News*" thus wrote: "I knew him and loved him well, for, take him all in all, we shall not look upon his like again." At Dumfries, a Total Abstinence Society was established in 1836, and in March, 1837, the *Dumfries Times* remarked: "This society, from the number who have declared their adherence to its principles—total abstinence from all intoxicating liquors—and others who approve of them but have not yet joined, assumes an importance in our community that bids defiance to the assault of ridicule and malevolence. When we say 'God speed it,' we are only repeating the fervent prayer of the wives and mothers of Dumfries and Maxwellton. On Tuesday evening last the society met in Mr. McDermid's Chapel, Irving Street, which was crowded to the door, many persons being unable to obtain admittance. Upwards of sixty joined that night by signing the pledge. The number of the society is now, we believe, 166."

In May, 1837, the "*Advocate*" reports of Dumfries: "The society here appears, for the size of the town, to be the most flourishing of any in Scotland. The whole of Livesey's malt lecture has been published in the *Dumfries Times*." Dr. J. M. McCulloch, of Dumfries, has done immense service to the cause, not only in his own town, but throughout the whole of the United Kingdom, by his admirable writings and eloquent speeches. He is a warm friend of Bands of Hope, the United Kingdom Alliance, and kindred organisations.

In the year 1839 Mr. James Teare visited the chief towns of the West of Scotland, holding upwards of seventy meetings, and about the same period Mr. Joseph Livesey and Thomas Swindlehurst also visited Scotland for the purpose of aiding the cause; "their meritorious efforts proved very beneficial, and the places which they visited received a powerful stimulus." *

At a meeting of delegates, held in Speul's Court Chapel, Glasgow, on the 5th and 6th of August, 1838, the Scottish Temperance Union was formed, and by the united efforts of the friends of the cause in Scotland they were able to report, at the close of the year 1838, a total number of 70,000 pledged teetotalers. At a meeting of delegates held in the Freemasons' Hall, Edinburgh, on Tuesday, June 4, 1839, the Scottish Union was divided into two district associations, one called the Eastern and the other the Western Union, Edinburgh being the centre of the former, and Glasgow the centre of the latter, each having its monthly periodical. †

The Scottish Temperance League was instituted at Falkirk on the

*Dearden's "Brief Sketch," p. 35.

†*Ibid*, p. 36.

5th November, 1844, and in 1846 absorbed the Western Temperance Union, and for some years past its offices have been in Hope Street, Glasgow. It has done, and continues to do, essential service to the cause by the employment of efficient agents, dissemination of wholesome temperance literature, the publication of an admirable series of "Pictorial Tracts," a weekly "Journal," and a monthly for the young, entitled, "The Adviser." It has published some of the cheapest temperance works ever issued from the press—notably the late Rev. Dr. Guthrie's "The City: its Sins and its Sorrows," a thoroughly earnest, interesting, and instructive volume; Dr. Miller's "Alcohol: its Place and Power;" the admirable prize tales of Mr. C. L. Balfour, Mrs. Henry Wood, and others, all in an able manner enforcing and illustrating the value of total abstinence from all intoxicating liquors.

On the 22nd of March, 1854, a most valuable association was formed at Glasgow, entitled "The Glasgow Abstiners' Union." The main object contemplated was to blend popular recreation and amusement with the direct operations of the temperance movement. The following is a condensed synopsis of the operations of the Union: (1) Sermons every Sabbath evening from October to February inclusive, in the City Hall, by ministers of various denominations; (2) penny readings, lectures, and soirées, on alternate Monday evenings, during five months of the year; (3) the employment of female missionaries to visit the people in the lowest districts, to circulate literature, and supply clothing at cost price; (4) sea-side home for the infirm poor of the mission districts; (5) concerts in the City Hall, every Saturday evening, two-thirds of the year; first-class artists engaged, small admission, crowded audiences; (6) Band of Hope, tonic sol-fa music taught, a savings bank, &c.; (7) library of 500 volumes on temperance and kindred subjects; (8) free tract distribution; (9) coffee stands on the streets early in the morning, &c.

One of the most faithful friends of the cause in Glasgow, and indeed in the whole of Scotland, was the late Mr. James Mitchell. In Mr. Thomas Lythgow's key to his group of temperance reformers is a short sketch from the pen of Mr. Mitchell himself, written in the year 1860, from which the following is an extract: "I became an abstainer in November, 1835, and have ever been so in sentiment and in practice. The peculiarity in my case was, perhaps, the fact that being an excise officer, and as such visiting and coming in daily contact with the making and selling of intoxicating drink, and thereby exposed to many of the temptations of the traffic, yet I was able, through Divine grace, not only to keep my pledge, but in public and private to be a most ardent advocate of the abstinence cause. It was also, perhaps, to my peculiar situation giving me opportunities that few other public advocates possessed of seeing the immense power and manifold temptations of the liquor traffic, which led me early to adopt the views of legislative prohibition in order to secure the triumphs of the temperance reform—views which the longer I live and the more I know of the frailty of human nature and the power of alcohol, only

deepen and extend. I have been publicly advocating abstinence from all intoxicating drinks as a Christian duty for nearly a quarter of a century, and have taken an active part in almost all the more prominent movements for promoting that cause in Scotland from its beginning. I was for years vice-president of the Western Scottish Temperance Union, one of the three founders and a gratuitous lecturer of the Scottish Total Abstinence Society, as well as superintendent of the City of Glasgow Temperance Mission. Although at first a believer in the policy and principle of restriction as right and proper, I am, and for years have been convinced, by studying the nature of intoxicating liquor, the power of the liquor traffic, and the condition of the people, that both principle and policy demand that the temperance reformers should unitedly and fearlessly demand as a right the power to be conferred upon a majority of the inhabitants of this country—not to restrict, restrain, or license, *but to prohibit the whole traffic in alcohol as a beverage*. I am a teetotaler because I see no other way of preserving the bulk of mankind from becoming drunkards. I am a Permissive Maine Law man because I see no other way of suppressing the liquor traffic, without the repression of which I conceive we shall never be able to make or keep men teetotalers. After being twenty years a gratuitous lecturer throughout the most of Scotland, I was engaged in June, 1856, by the United Kingdom Alliance as their agent for Scotland, in whose service I have had the honour to make hundreds of teetotalers, while doing the best to promote the interests of that great and noble institution.” Mr. Mitchell died at Glasgow on the 18th of January, 1862, at the age of sixty-five years. Mr. J. L. Selkirk, of Glasgow, hon. secretary of the Scottish Permissive Bill Association, who had been in intimate and close connection with Mr. Mitchell up to the close of his life, wrote thus to the “Alliance News,” immediately on his decease: “I write with a sad and heavy heart. The cause of temperance in Scotland has sustained a loss, the heaviest perhaps that could have befallen it at the present moment. Our valued friend and indefatigable agent, Mr. James Mitchell, is no more. After a comparatively brief illness, he breathed his last in the bosom of his family on Saturday evening, at 6 o’clock (Jan. 18th, 1862). During his confinement to the house he complained of the complete prostration both of physical and mental faculties, brought on, it is to be feared, by occasional exposure of late to inclement weather when fulfilling engagements in various parts of the country. In the hope that a change of air might operate beneficially upon him, he ventured to accompany Dr. Lees and Mr. Raper in their recent visit to Aberdeen and Inverness, and took part briefly in the meetings at both places. Returning home immediately, he felt himself wholly unable to turn his mind to the work so near his heart. He still, however, gave advice when he could no longer actively share the work; and the last matter in which he took part was the preparation of an address to the leading friends in Scotland on the subject of a permissive veto clause for the Public House Bill. Within the last few years his most intimate friends had cautioned him to spare his strength,

and be careful of his health. But it was no easy matter to him to act on this advice. Such was the estimation in which he was held, that if his own services were to be had, societies and friends would hardly take another in his stead, and he was too readily disposed to comply with every appeal. But he has his reward. To how many Temperance Societies in broad Scotland has the timely friendly visit of James Mitchell been as life from the dead? Where others had oftime failed, his honest homely eloquence was always successful. Reared in a severe and trying school, he coupled with a naturally vigorous mind and indomitable purpose an unwavering firmness of principle." On the 23rd of January his fellow-labourers and citizens united at the funeral to do honour to his memory. The Rev. Richard Jones and Mr. T. H. Barker, from Manchester, attended as a deputation from the United Kingdom Alliance, whose faithful and able superintendent for Scotland he had been for six years past. His mortal remains were deposited in the necropolis, after the religious services had been conducted in one of the City Halls, and an appropriate address delivered by the Rev. Alexander Davidson, who was assisted in the devotional exercises by the Rev. H. Riddell and Rev. D. Macrae.* A memorial fountain was proposed to be erected on Glasgow Green to commemorate the life and labours of Messrs. Edward Morris and James Mitchell, two of the best friends and advocates of temperance in Scotland, but we are not in a position to say whether it was ever executed.

One of the most zealous, earnest, and faithful friends of the temperance cause in Scotland was Mr. William Logan, of Glasgow. Mr. Logan was born in the neighbourhood of Hamilton, Scotland, in the year 1813. In early life he worked as a weaver boy, and was afterwards apprenticed to a spirit-selling grocer. But being afterwards convinced of the evil results of drink, he abandoned his business, and for some time worked in a lace warehouse, and in 1837 signed the total abstinence pledge. Shortly afterwards he was appointed one of the first agents of the London City Mission. He was appointed by Mr. Naismith to the district of St. Giles, one of the most notorious districts in the metropolis. By his courage, prudence, tact and sympathy, he soon won his way into the hearts of many of the degraded inhabitants of his district, and when he left London they expressed their sorrow at his departure. Here he was plainly taught that the drinking system was the prime agent in producing crime and degradation, and his conviction became more deeply rooted that its extinction was necessary ere the people could rise to a better social position. Mr. Logan next went to Leeds, and engaged in similar work in the very lowest localities, diving into the depths of dungeons, and plunging into the infection of hospitals, visiting regularly the infirmary, the fever hospital, the workhouse, and the gaol. Here, also, he found strong drink thwarting every social and religious agency, and producing misery and crime. But for drink, Mr. Logan affirmed, the Leeds

* Condensed from an article in the "Temperance Spectator," 1862, pp. 39, 40.

prison would have been nearly empty ; and in all the institutions he visited the ravages of the drink demon were plainly visible. In the prosecution of his work his own temperance principles were sometimes put to the test. It had been deemed indispensable by others that intoxicants should be taken in order to repel infection when visiting fever patients. Mr. Logan was frequently urged by people outside the hospital to partake of alcohol, but he always refused, believing that he was better without than with them, thus testing in his own person the virtue of total abstinence, and finding confirmation of its truth. In 1840 Mr. Logan accepted an invitation to start a town mission in Rochdale. At this time Mr. John Bright was beginning to take an interest in the temperance movement, and Mr. Logan accompanied him to address a meeting in one of the villages in the neighbourhood. "This was," says the "Scottish League Journal," "the somewhat famous occasion when he who now stands in the foremost rank of British orators nearly broke down. That was *not* the only time when Mr. Logan accompanied Mr. Bright to temperance meetings, when the latter took up the economical and the former the social aspect of the question." After two years' labour in Rochdale, Mr. Logan removed to Glasgow, when he became an agent of the City Mission, and attended classes in Glasgow College and the Andersonian University. Here, again, he was appointed to one of the worst districts of the town, in the vicinity of High Street. It was seldom free from fever, and on all sides he met with the hideous results of drunkenness. In each of the towns in which he laboured his attention had been given to the condition of "unfortunate females," and the result of his investigations was published in a work entitled "An Exposure, from Personal Observations, of Female Prostitution in London, Leeds, Rochdale, and especially in Glasgow, with Remarks on its Causes, Extent, and Results." This pamphlet attracted the attention of many of the leading statesmen and philanthropists, and Mr. Logan was thus brought into correspondence with many of the public men of that period, some of whom warmly acknowledged the value and importance of his labours. During the course of his investigations he was the means of reclaiming numerous females from their degraded and miserable condition, and restored them to their parents and friends. During the whole of his labours he never lost sight of the temperance cause, but was always ready to do all he could to further its interest. He accepted another engagement at Rochdale, and in 1848 again returned to Glasgow, where, in addition to mission work, he started temperance dining-rooms, carrying on a large and profitable business for several years. His literary efforts were numerous and successful. He was widely known as the author of "Words of Comfort for Bereaved Parents," and "Early Heroes of the Temperance Reformation," which was published in 1873. He died on the 16th of September, 1879, at the age of sixty-six years, mourned alike by numerous friends and admirers in both England and Scotland.

The temperance cause in Scotland was very much aided by the

Royal enquiry into the workings of the Forbes Maekenzie Aet, which closed the public-houses and dramshops during the Sabbath day. The subject received the earnest, patient, and persevering attention of Duncan McLaren, Esq., who in 1859 elaborated statistics on the subject, which indisputably proved that under this Aet the habits, morals, &c., of the people had wonderfully improved. He showed that the consumption of whisky during the four years had diminished to the extent of 6,465,702 gallons, as compared with the four preceeding years. And further, that, taking the increase of population into account, this decreased consumption was equal to $27\frac{1}{2}$ per cent., or nearly one-third of the average consumption. The universal testimony of those who have seen the large towns of England with their open public-houses and Sunday intemperance, and then visited Edinburgh, Glasgow, or other large towns in Scotland, and seen the quiet, peaceable, and evidently religious respect with which everything is marked, is that the Forbes Maekenzie Aet has been a blessing to Scotland. So strong is the feeling on this subject in Scotland, that no attempt is ever made to procure a repeal of the Act, but rather a strong desire to see the same benefits conferred upon England and Wales.

Like America, the temperance cause in Scotland is deeply indebted to a number of powerful and able ministers of religion, who have not only tolerated the advocacy of temperance principles, but also raised their voices in clear ringing tones against the greatest hindrance the Gospel of Christ has had to contend with. We can only name a few by way of illustration, viz., Rev. Dr. Chalmers, Rev. Dr. Thomas Guthrie, Rev. Dr. Bell, Dr. John Ritchie, Rev. A. Browning, Rev. Dr. Johnston, Rev. Dr. J. Patterson, Rev. Dr. Fergus Ferguson, Rev. Professor John Kirk, Rev. George Gladstone, Rev. James Culross, D.D., and numerous others. The Rev. William Reid has not only been a devoted worker in the temperance cause, but also wrote and published a very valuable and useful work entitled, "Reid's Temperance Cyclopedia," which has gone through several editions, but it is a work requiring constant revision and additions to keep pace with the times. Scotland has its own temperance historians, biographers, &c., and such works as the "Life of William Logan," the "Life of James Stirling," and others, are not only interesting records of the lives and labours of faithful pioneers of temperance, but contain items of history, &c., specially interesting to the readers of temperance literature.

For the history of the prohibitory or legislative aspect of the movement in Scotland, the reader is referred to an able work from the pen of David Lewis, Esq., of Edinburgh, entitled, "The History of the Temperance Movement in Scotland, with Special Reference to its Legislative Aspect." Unfortunately, this work, like numerous others, is without date or preface, and the reader has to become acquainted with its contents, and know something of the times in which it was written, before he can determine upon the date of its publication. Happily for all concerned, there is a greater reciprocity of feeling and interest among the temperance friends in Scotland now, and, as a

whole, the various temperance organisations unite in working for the twofold means of furthering temperance principles, viz., moral suasion and legislative prohibition.* Of the noble army of lay workers in the temperance cause in Scotland, in addition to those named in the course of this chapter, are John Hope, Esq., Edinburgh; Peter Sinclair, ex-Bailie D. Lewis, Bailie J. Torrens, James Selkirk, Robert Court, Dr. J. M. McCulloch, of Dumfries; Andrew Craig, John Paton, and a host of others. Few have been more indefatigable in their exertions than Sir William Collins, ex-Lord Provost of Glasgow. He has proved himself a worthy son of a worthy sire, and William Collins, the pioneer of temperance, still lives in his noble son, who is an apt illustration of the truth of the words of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it."

* See Chapter XXVI.

CHAPTER XVI.

TEETOTALISM IN IRELAND.

John Finch, of Liverpool, founds a Society at Strabane: Opposition and Misunderstanding—R. G. White, Esq.: Visit to Preston and Adoption of Teetotalism—Mission of Thomas Clancy, an Irish Shoemaker: his Success at Sligo—Visit of Robert McCurdy and Ralph Holker. Wonderful Success—Extensive Lecturing Tour by John Finch—the First Societies in Cork—Honest Bill Martin—Rev. Father Mathew—the Quakers' Appeal to Father Mathew—Thoughtful Deliberation and Decision—Here Goes, in the Name of God—Father Mathew's First Meeting—Sketch of Early Life of Father Mathew—Education—Clerical Labours—Sympathy with and Esteem for Mr. Martin—Character of the Two Worthy of Emulation.

UNAWARE, probably, of the existence of the Skibbereen Abstinence Society, John Finch, Esq., of Liverpool, in the ordinary course of his business, paid a visit to Ireland in 1835, and with all the zeal and ability for which he was so well known, he determined to plant the standard of teetotalism in that country, and through his instrumentality a society was formed at Strabane, in the county of Tyrone. This was for some years believed to be, and is reported as, the first total abstinence society in Ireland.* At first it made very little progress, on account of the opposition of the priests and ministers of the various churches, some looking upon the movement as an attempt to proselytize, and others objecting because the meetings were not opened and closed with religious exercises. Under the circumstances, the latter course would have defeated the purposes of the society, or brought its operations within very narrow limits, and confined it to the particular sect or party to which the founders belonged. Teetotalism, being a moral remedy for an evil common to all sects, parties, &c., it ought to have had the sympathy and aid of all who called themselves Christians, or believed in the brotherhood of man, irrespective of test or creeds, and been a common platform on which all could have joined in the effort to save and bless the people.

In the year 1834 Robert Guest White, Esq., of Dublin, appeared before the Select Committee of the House of Commons to give evidence touching the "inquiry into the causes and remedies of intemperance," in accordance with the motion of J. S. Buckingham, Esq., M.P. While in London Mr. White heard of the doings of the Preston Society, and determined on visiting that town, and seeing and hearing for himself something of this new doctrine called teeto-

* See Skibbereen.

talism. Accordingly he visited Preston, heard some of the "Lions," and signed the total abstinence pledge, to which he strictly adhered to the close of his life. As stated in another chapter, R. G. White, Esq., was elected the first president of the British Temperance Association, which office he held until his death, which took place in Liverpool on Thursday, the 18th April, 1839. Mr. White rendered all the aid he could in promoting the cause in Ireland. In 1836 Mr. Thomas Claney, a working shoemaker, and an Irishman, living at Huddersfield, in Yorkshire, was reclaimed from drunkenness, and feeling the advantages of teetotalism in his own person and circumstances, he determined to visit his native land on a mission of total abstinence. On his arrival in Dublin he tried to influence the committee of the old Temperance Society, but all his efforts were in vain; they could not be influenced in favour of teetotalism. At Sligo, however, he succeeded better, and, after delivering an address, was cheered by the kindly words—approving of the new system—spoken by William Patterson, Esq., who, with seven other members of the Committee of the Moderation Temperance Society, and about thirty other persons, signed the teetotal pledge. Several paragraphs appeared in the Sligo papers bearing testimony to the activity and usefulness of Mr. Claney. In a letter to Mr. Livesey, Mr. Claney stated that most of the committee in Dublin acknowledged that the abstinence pledge was most safe and efficient, and also that George Harding, Esq., signed the new pledge and promised to assist Mr. (R. G.) White to introduce it; and also to find a free passage to any of the teetotalers who would go over to Ireland. Being a Catholic himself, Mr. Claney had free access to the people of his own persuasion, and did his best to convince them that teetotalism was not a sectarian movement. He visited several Catholic priests, who expressed themselves in favour of the movement, but few of them felt any inclination to take part in it themselves.

At Kinsale, according to the *Irish Gazette*, "quite a revolution had taken place." It goes on to say: "At this place, such has been the effect of the temperance reformation, that an extensive bakery has been established—such a thing as was never known before—denominated 'The Temperance Bakery.' Two large fishing boats are manned exclusively by teetotalers."

In the latter part of 1836, Mr. Robert McCurdy, commission agent, Halifax, Yorkshire, also went over on a mission tour (at his own expense), and on the 26th December, 1836, a tea-party was held at Londonderry, at which Mr. McCurdy and Messrs. Morton, Harrison, and Jenkins, from the Strabane Society, delivered addresses in favour of total abstinence. The Rev. Mr. Ratcliffe, Samuel Shaw, and several others—in all about thirty-six persons, who had been members of the moderation Society—signed the teetotal pledge. Mr. McCurdy spent a considerable time in his native country, and during the months of January and February, 1837, established a number of societies, eleven of them being upon the estates of Lord Mandeville. The report of his mission shows that in the latter month there were 1,200 teetotalers,

including fourteen ministers of various denominations. On the 22nd of March, 1837, Mr. McCurdy wrote to Mr. J. Livesey as follows:—

“SIR,—I embrace the opportunity of a Captain Martin going to Preston, to inform you that I am still labouring in Ulster in the good cause, and that hitherto the Lord hath helped me. We have a good society in this town (Newry), and expect a large meeting this evening, which I have come from Belfast to attend. The work prospers in Belfast; we have got about 200 members, including five ministers, and a number of friends. I regret much that the justly esteemed head of the temperance reformation in Ireland has not given us his powerful influence yet; but I live in hopes that the example of the Christian ministers of America will have its due effect. I have got in the North of Ireland twenty-five ministers of different denominations to join us, and many more who have not joined, are giving me all the help they can. Our numbers, since the 2nd of January, amount to 2,000, so that we have every encouragement to persevere. In fact, there only wants organisation and funds to make the cause triumphant, as the people receive it everywhere in the most enthusiastic manner. I have invitations to Tyrone and Donegal counties, which I purpose attending to in about a fortnight. I perceive Mr. Holker has been well received in Ireland, nay, that even Connaught is ripe for teetotalism.

“ROBERT MCCURDY.”*

Mr. Ralph Holker, a retired soldier, landed in Dublin on the 23rd January, 1837, and addressed a meeting there the same evening at which, although the attendance was small, fifteen persons signed the teetotal pledge. He also addressed a meeting on board one of the vessels, at which two captains signed the pledge. On his journey to Ballinasloe, per canal boat, he gave his experience, &c., with effect. On arriving at Ballinasloe he was assisted by Mr. Wakefield, and after the bellman had been round, a meeting was held in the Methodist Chapel, which was filled to overflowing, and seventy-six persons signed the pledge, many of them being Roman Catholics, and very respectable people. At Dublin he met Mrs. Carlisle, who treated him very kindly, and gave him a free passage home.

Whilst Messrs. Holker, McCurdy, and Claney were thus labouring in various parts of the country, occasionally uniting their energies at large gatherings, Mr. John Finch and his partner, Mr. Thomas Swindlehurst, were working as opportunity presented itself, or rather as Mr. Finch could make an opportunity. In the months of November and December, 1836, Mr. John Finch addressed meetings in the following towns with great success, viz., Dublin, Drogheda, Dundalk, Newry, Armagh, Belfast, Coleraine, Londonderry, Strabane, Donegal, Sligo, Ballina, Westport, Castlebar, Galway, Ennis, Kibrush, Limerick, Cork, Clonmel, Waterford, Portlaw, and Wexford. At Portlaw he was supported by the Rev. George Whitmore Carr (the founder of the New Ross Temperance Society)

*Preston “Temperance Advocate,” 1837.

and Mr. Kelly (who was chairman of the first European meeting). At Wexford he had a large and very stormy meeting, the ringleader being a man who within four years had wasted in drink, &c., the sum of £2,000. Mr. Finch called upon this man the next morning, and induced him to sign the teetotal pledge.

Much honour is due to Mr. Finch for his able, earnest, and self-denying labours at home and abroad. Wherever he could possibly raise a meeting in any part of the United Kingdom, Mr. Finch was ready to do his part, and all he did was well done, and his life and labours abundantly proved his deep and earnest attachment to the cause. He died on the 18th of February, 1857, at the age of seventy-three years. The most spirited of the engravings in Livesey's "Preston Temperance Advocate," including that of the famous "Dickey Turner," were designed and engraved by his son, Mr. Edward Finch. "The societies that were formed by these gentlemen and others received a wonderful stimulus from the visit of Mr. John Hockings, the Birmingham blacksmith; and Mr. McKenna, of Liverpool. Thus it was that total abstinence may be considered to have first taken root in Ireland. And, to assist in forwarding the temperance reformation, the friends of teetotalism in Ireland combined together and established the National Temperance Society, on the principle of abstinence from all intoxicating liquors; the Irish Temperance Union was also designed for the same purpose."*

In a footnote† to his short account of the temperance cause in Ireland, Mr. Dearden tells us that the first Temperance Society in Cork was formed in 1831; the meeting was stormy and much disturbed, and it (the society, we presume) fell to the ground from opposition. The Rev. N. E. Duncombe, an active member of the Established Church, then formed a parochial society, and acted as president; from it various branches were formed. William Martin, a member of the Society of Friends, established a society; another was organised by Mr. Richard Dowden.

In the year 1838, the society at Cork (organised by Mr. Martin on the teetotal principle) was maintained by a small and almost despairing band, chiefly members of the Society of Friends, who felt that, though many of the people respected them and viewed them kindly, yet as the majority were of the Catholic religion, it would be next to impossible for any one but a Catholic of influence and popularity to give the movement headway amongst the people.

Prominent amongst the active friends and workers in the temperance cause in Cork was a merchant, much loved by those who knew him, and commonly known as "Honest Bill Martin," a member of the Society of Friends, or Quakers. Mr. William Martin was a man of a liberal mind, of most loving and affectionate disposition, and well acquainted with the trials and sufferings of the poor. Moved, as it were, by a divine inspiration, he felt that great good could be accom-

* Dearden's "Brief Sketch," p. 32.

† *Ibid*, p. 32.

plished if the services of one man could be secured to the temperance cause—those of a young Capuchin friar, with whom, as one of the governors of the Cork House of Industry, he often came in contact. This was none other than the Rev. Theobald Mathew, the clerical attendant of the Cork House of Industry. Mr. Martin, who was termed by some the “Grandfather of the Temperance Cause,” would often call attention to the evil effects of the love of drink, as seen in the distressed condition of those who became the inmates of the workhouse, the hospital, the gaol, and the asylum, and having excited the sympathy of his listener, would break forth in the appeal, “Oh! Theobald Mathew! Theobald Mathew! what *thou* couldst do, if thou wouldst only take up this work of banishing the fiend that desolates the houses of thy people so!” The young friar seemed as if he had been stricken by some mysterious power. He would walk on in silence, and parting from his companion one day, he went home to think and to pray; the words of the friendly Quaker continually ringing in his ears—“Oh! Theobald Mathew! Theobald Mathew! what *thou* couldst do, if thou wouldst but take up this work.” If there was one man in the city of Cork who more than any other had tried every other conceivable way of rescuing and uplifting the people, it was Father Mathew. What had he not tried and done; and yet did not this drink curse start up at every turn to baffle and defeat his every endeavour? But was not William Martin’s scheme a foolish and impracticable one? Why, the people of Cork laughed it to derision, and were assured of its failure. Yet, could *he* really do what his friend Martin professed to believe? He pondered over the matter very seriously for several days, until one morning, rising from his knees in his little oratory, he exclaimed aloud! “Here goes, in the name of God.” An hour after he was in the office of William Martin. “Friend William,” said he, “I have come to tell you a piece of news. I mean to join your Temperance Society to-night.” The honest-souled Quaker rushed over, flung his arms round the neck of the young Popish friar, kissed him like a child, and cried out, “Thank God! thank God!” This version is taken from “New Ireland,” by A. M. Sullivan, Esq., M.P., who says in a footnote, “This incident is rather differently narrated by the late Mr. Maguire, M.P., in his charming volume, ‘Father Mathew; a Biography.’ I have preferred to give it as told to myself in early boyhood.” Mr. Maguire tells us that the joy of honest William Martin may be much better imagined than described when, early in April, 1838, he received an invitation to assist Father Mathew in the formation of a Temperance Society. A meeting was held in the good priest’s schoolroom, and Father Mathew himself presided, opening the proceedings with a short and practical address, at the close of which he advanced to the table, and taking the pen said, “Here goes, in the name of God!” and so publicly signed the teetotal pledge. We like both versions, and think it highly probable that they are both strictly correct, the one applying to the resolution come to at his own home; the other to

his public act of signing the pledge, thereby giving effect to his resolution and setting an example to his own people. To such a man the expression, "Here goes, in the name of God," would mean very much, and might be appropriately used on more occasions than one. Thousands who never saw the face or form of the good priest have reason to bless God for the decisive act of that hour, and eternity alone will reveal the glorious results that followed.

Before attempting to record some of the mighty works of Father Mathew and his associates, we will go back and present the reader with a brief sketch of his life up to the time when he signed the teetotal pledge:—

Theobald Mathew was born on the 10th of October, 1790, at Thomastown House, near Cashel, in Tipperary, at that time the seat of George Mathew, Earl of Llandaff. Mr. Sullivan tells us that the Matthews, or Mathew family, are of Welsh origin, and settled down in Tipperary shortly after the Civil War of 1641. "In 1650 one of its members, Captain Mathews, then recently married to Lady Cahir, held Cahir Castle for the King, but after a brave resistance he capitulated to the forces of Cromwell, the Protector, in a letter under his own hand, bearing testimony to the gallantry of the defence."

Father Mathew's biographer, Mr. Maguire, says that "as a boy he was singularly sweet and engaging in his manners, and between him and his mother there existed the closest and fondest affection." It appears that one of three elder brothers had been intended for the church, but George Mathew did not seem to fall in with the views of his mother, and Theobald was the one destined to fulfil her most ardent wishes. A truly devoted Catholic mother can desire no greater blessing on earth than to see her child become an honoured, faithful, and useful servant of the Church, or in other words, a Catholic priest.* A lady of the same surname as himself, but whether related to the family or not is uncertain, Lady Elizabeth Mathew, daughter of the Earl of Llandaff, of Thomastown, took Theobald, when he was twelve years of age, and sent him to a famous school at Kilkenny, and after having gone through the necessary course of studies, he entered Maynooth College in 1807, but an infraction of discipline—the entertainment of some fellow students in his own rooms—led to his retirement from the college. Rather than run the risk of expulsion (which was the severe penalty attached to this breach of collegiate law), he voluntarily withdrew. He completed his ecclesiastical training, however, at the Capuchin College, Kilkenny, and was ordained at Dublin on Easter Sunday, 1814. After a few years of clerical labour in the city of St. Canice, he was moved by his superiors to the Cork Friary of the Order, where he devoted himself with more than ordinary zeal to the duties of his position. He was anxious to do good in any or every possible way, and did not confine himself to the mere routine of priestly duties in connection with the church, &c.,

* A very similar feeling was long cherished by Scottish matrons respecting the ministry of the Presbyterian Church.—*The Author.*

but set himself to work to establish literary and industrial schools, visited the sick and the poor, cared with tender solicitude for the young, and dispensed charity to the needy with a liberal hand. He founded a cemetery at the Botanic Gardens, near Cork, under the shadow of whose cedars his own mortal remains were afterwards laid. During the visitation of that most fearful scourge, the cholera, in 1832, he was ever in the front of that devoted and daring band of Christian men and women who, at the peril of their own lives, tended and nursed the sufferers. Day by day, at all hours, was good Father Mathew found going from house to house, performing the duties of his ministry amidst sights and sounds that appalled the stoutest hearts and shook the strongest nerves. Here, too, he installed himself as clerical attendant of one of the largest cholera hospitals, choosing for the hours of his attendance those between midnight and six in the morning. It is not at all surprising, therefore, that he was revered and loved by the people of Cork, of all creeds and persuasions. In works of this kind he made the acquaintance of William Martin, the teetotal Quaker, who, like himself, thought more of *doing* his Master's will, or work, than disputing about points of doctrine or modes of church government. They were both men who could walk in the light as it appeared to them, and, agreeing to differ in matters of opinion, could mutually and heartily unite in any effort likely to prove beneficial to the suffering masses around them. They acted as though they had heard and ever remembered the words of the Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Had this spirit been manifested in *all* the advocates of teetotalism, clerical and lay alike, the result of half a century's work would have been vastly different to what it is.

CHAPTER XVII.

LABOUR OF FATHER MATHEW IN THE CAUSE OF TEMPERANCE.

Three Nights per Week devoted to Temperance—Success of the Movement in Cork, &c.—Mission Work commenced—Visit to Limerick, Dublin, Borrisokane, Waterford, Loughrea, Galway—Amusing Incident at Galway—Father Mathew's Reception by the Protestants of Ulster—Grand Public Meeting in Dublin Theatre—Visit to London: recognises a Man and a Brother in a Nobleman's Domestic—Lord Arundel—Father Mathew and the Duke of Wellington—Debt and Difficulties—The Irish Famine—Pension from Government—Death, &c.—Results of his Labours—The Intemperance of the Irish Population of England—Rev. Dr. Spratt, of Dublin—Life Abstainers in Ireland—Irish Temperance League, &c.—J. Haughton, Esq., J.P.—Necessity for Legal Prohibition—Father Mathew's Approval of the Alliance Movement.

FROM the moment that Father Mathew signed the total abstinence pledge he set himself to work with the same zeal and energy that had always characterised his previous efforts. He devoted three nights a week to the temperance movement—Sunday evening, after the services of the church were over, and two week-day evenings. Crowds of people made their way to the place of meeting, which at first was an old storehouse, and was soon found too small to accommodate the people, so the Horse Bazaar was secured, and for several years after more than 4,000 persons would often assemble to listen to the advocacy of temperance principles. The news that the popular young Capuchin had taken up with "the teetotal men" soon spread in Cork. All at once it set people thinking, for Father Mathew had always been especially practical, not visionary, in his schemes and efforts for social improvement and moral reform. Crowds came to hear what he might have to say on the subject. Before many weeks the enrolment of adherents attained considerable volume, and the direction of the work passed gradually into Father Mathew's own hands. Indeed, he early decided, after consultation with the first friends of the cause, to establish an organisation, or rather an enrolment under his own presidency, which he did on the 10th April, 1838. In the short space of three months from the day that Father Mathew signed the pledge, "in the name of God," the number on the roll was 25,000, in five months it was 131,000, and in less than nine months (from April to December, 1838) it was 156,000. So the work went on, swelling like the tide, till it rushed on with the force of a torrent, and eventually assumed, so to speak, the dimensions of an ocean. The fame of his labours and success filled the city. Every street, lane, and alley, every large workshop had some story to tell of the marvellous change from want and wretchedness to comparative comfort

and happiness, effected in some measure by "joining Father Mathew." Each particular locality had its own illustrations; they could pick out and name at once some wretched drunkard's home that had been changed, as if by magic, into a scene of peace and plenty. The working men were at first stunned and amazed at the idea that men they knew could positively work and live, and enjoy health and strength, become happy and prosperous, without the aid of John Barleycorn. But, seeing they believed, and adopted the principles of abstinence, and soon the crowds who were enjoying these blessings became imbued with a graceful enthusiasm. "They shouted far and wide the story of their redemption. They hurried to every sufferer with the tidings of hope and joy. Each convert became a fiery apostle in his own way, and before the second anniversary of Father Mathew's lifting up of the standard had come round, he found himself at the head of a movement destined to a great future."*

The tidings of the great moral reformation worked in Cork quickly spread throughout the kingdom, and cheered and animated the hearts of all true friends of the cause everywhere. In January, 1839, the numbers on the Father's roll had swelled to 200,000. Multitudes made pilgrimages from a distance, some from remote Galway, to see Father Mathew, to take the pledge at his hands, and receive his blessing. Such as were poor were always relieved; something was put in the pocket, or the fare paid to render the poor pilgrim's return easy and pleasant. This profuse charity on the part of the kind and benevolent priest very soon involved him in a debt of £1,500; nevertheless, the more he saw of the evils with which he was trying to cope, and of the blessings of total abstinence, the more enthusiastic he became and the more ardently he laboured. In December, 1839, he entered upon that missionary career which may fairly be said to have "inaugurated a new phase in the temperance movement, whose progress thenceforward was prodigious, and whose success was almost miraculous." The visit of Father Mathew to Limerick produced a most extraordinary sensation. On the day before he was expected to arrive the roads were black with throngs of people approaching the city, and during the next day the streets were choked with innumerable multitudes, and the town was taken as it were by storm. Provisions rose to famine prices, and the public rooms were thrown open to afford shelter for the night to thousands, for whom, had the town been three times its size, ordinary accommodation could scarcely have been found. After four days of excessive and exhaustive labour, Father Mathew concluded his successful temperance mission, having won thereby 150,000 additional disciples. Shortly afterwards he paid a visit to Waterford, and there about 80,000 persons knelt and received the pledge, and by the time he had returned to Cork for the Christmas, a quarter of a million had been added to the list of pledged teetotalers. In the new year (of 1840) he set out again, and such was the excitement his visit to Parsonstown created, that the chapel in which he received candidates

* Sullivan's "New Ireland."

had to be guarded without by ranks of police and soldiers, kneeling with bayonets fixed, while outside these a guard of cavalry patrolled up and down to prevent the rushing multitudes from crowding into the sacred edifice. At Borrisokane, though Father Mathew's coming was unexpected, he stood on a stone seat, under a venerable ash tree, and received in that small town, without any previous notice being given, the pledges of over 7,000 persons.

In March, 1840, he visited Dublin—a visit which, as to its effect upon the country, was next in importance to that which he paid to Limerick in 1839, for he there took 70,000 pledges. In Waterford, in three days, he gave the pledge to 60,000 persons, in Loughrea to 80,000, in Galway to 100,000, and between Galway and Loughrea, and on the road to Portumna, from 180,000 to 200,000 pledges were taken. The following is an interesting and amusing account of his reception at one place in Galway: “The best room in the house was prepared for the honoured guest, who was conducted to it by his host. The room was on the ground floor, and was lighted by a large bay window, which was without blind or curtain of any kind. Father Mathew, whose bedroom in Cove Street (Cork) was as plain and simple as this apartment, only thought of preparing himself by a good night's rest for the labours of the following day; and turning his face to the wall, and his back to the window, he soon fell into a deep slumber. Awakening, as was usual with him, at an early hour in the morning, he opened his eyes, blessed himself, repeated a short prayer, and turned towards the window. But imagine his dismay when he beheld a crowd of people—men, women, and children—in front of the blindless and curtainless window, and at least a score of noses flattened against the glass, the better to enable their respective proprietors to obtain a peep at his reverence. A more modest man did not exist than Father Mathew, and great was his embarrassment at this indication of his popularity. He glanced at the head of the bed and at the table near him to see if a bell were in reach, but such a luxury in the house of a priest in a mountain parish of Galway was not to be thought of. There was something resembling a bellpull at one side of the fireplace; but if it were a bellpull, and not a mockery and a delusion, it might as well have been twenty miles away for any practical advantage at that moment; for it would be difficult to say what would induce Father Mathew to quit the shelter of the bedclothes and walk across the room to grasp that tantalising cord. The crowd outside was momentarily on the increase, and the deepening murmur of the voices testified to the animation of the conversation carried on. Occasionally might be heard the following: ‘Do you see him, Mary, asthore?’ ‘Danny agra, lave me take a look, an’ God bless you, child.’ ‘Where are you pushing wid yourself.’ ‘Hould off ov my foot, will ye?’ ‘Oeh, wisha, there’s the blessed priest.’ ‘Honest man, would ye be plased to lift off ov my back; one would think ’tis a horse I was.’ ‘’Tis a shame for you to be there; what euriosity is in ye’s all.’ ‘Mammy, mammy, there he is; I sees his poll.’ ‘Whist, an’ don’t

be after waking him.' Father Mathew ventured another peep; but the slightest movement on his part only evoked increased anxiety outside; and it seemed to him as if the window panes were every moment accommodating a larger number of flattened noses. The poor man felt himself a prisoner, and listened with eagerness for any sound which gave hope or promise of deliverance; but it was not till after three mortal hours of his guest's captivity that the considerate host, who would not 'disturb his guest too early,' entered the room and thus became aware of the admiring crowd, who, it need scarcely be said, were quickly dispersed, to Father Mathew's ineffable relief."*

In June, 1840, Father Mathew had become the acknowledged moral leader of no less than two millions of his countrymen. In that same month 35,000 new recruits were enlisted at Maynooth, besides eight professors and 250 students of the college. In the town of Athy, so great a crowd gathered round the hotel where the good Father was staying, that for five hours the royal mail coach was detained, while Father Mathew worked hard administering the pledge to the eager throngs.

"This," says Mr. Sullivan, "was a time when political feeling ran high and strong in Ireland. It was the period of O'Connell's Repeal agitation, and of all the accompanying excitement of that movement. Yet, strange to say, Orange and Green alike waved a greeting to Father Mathew; Whig, Tory, and Repealer sounded his praise, and nowhere in all Ireland could he have received a welcome more cordial and enthusiastic than that which was extended to him, 'Popish Friar' as he was, by the Protestants of Ulster. He had been warned not to carry out his purpose of visiting that province; the Orangemen, who it was declared could not stand the sight of a Catholic priest, received him with public festive display in their midst. What really happened was that the dreaded Orangemen came out in grand procession to join the ovation. When Father Mathew saw their flags hung out at Cootehill on church and kirk, he rightly appreciated the spirit of the display, and called for 'three cheers for them.' A Catholic clergyman calling for a cordial salutation of the Orange banner, and a Catholic assembly heartily responding, was something almost inconceivable. It had never occurred before in Ireland; I am afraid it has never occurred since."†

And yet such things, *we* think, are only in accordance with the true spirit of teetotalism, which, when it is rightly understood and duly appreciated, will not only disown and discourage religious bigotry and intolerance, but cause men of every creed and party to sink for the time being their petty differences, and mutually agree to work together to raise the fallen and succour the oppressed, and by every conceivable means endeavour to save others from falling into the vortex of intemperance.

From the year 1838, when Father Mathew commenced his labours

* "Life of Father Mathew," by J. F. Maguire, M.P.

† Sullivan's "New Ireland."

as a public temperance reformer, until 1843, when they had arrived at their climax, he had enrolled nearly six millions of his countrymen on his records of teetotalism. A writer in "*Meliora*," in 1860, declared that the pledge he had was numbered 5,682,623.

In January, 1843, such an honour was conferred upon Father Mathew as no other temperance reformer in the world had ever been favoured with before. A public meeting was called in the Theatre Royal, Dublin, at the request of two dukes, four marquises, nineteen earls, ten viscounts, four Catholic bishops, upwards of forty baronets, thirty members of Parliament, and a very large number of clergymen of all denominations, deputy-lieutenants, magistrates, and gentlemen from all parts of the country. The chair was taken by the Duke of Leinster, and the Marquis of Headfort, the Marquis of Clanricarde, the member for Waterford (Smith O'Brien, Esq., M.P.), and Daniel O'Connell united in paying a tribute of praise to Father Mathew.

In August, 1842, the "great apostle of temperance" visited the city of Glasgow, and within two days administered the pledge to about 12,000 people, and on the third day was occupied from ten in the morning till six at night in the same work, it being found impossible to ascertain the exact number of persons presenting themselves.

In June, 1843, Father Mathew visited England, and in Liverpool, Manchester, York, and other towns he administered the pledge after his lectures to large numbers of persons. "In London he was fated to encounter the only attempt ever made to offer him insult and violence. The publicans of the great metropolis were wroth with the audacity of this endeavour to bring the temperance movement to their doors. They determined to put Father Mathew down; but they were too skilful to expose their real motive of opposition by openly raising the cry of 'trade interest in danger.' For weeks the taproom loungers and beery roughs of the metropolis were harangued over the counter about the 'Popish Irish priest,' who was coming to overthrow their liberties. The result was that in more than one place in the city, on Father Mathew's appearance, an infuriated rabble assailed the platform, compelling him to desist, or else to administer the pledge under the protection of the police. At Bermondsey the publicans' mob hooted and pelted him, and some of them were detected in an attempt secretly to cut the ropes of the platform scaffolding. It was at this place and on the same occasion, I believe, that they marched to interrupt him in a procession singularly, let me say rather disgracefully, equipped. The cohort of taproom roughs were wreathed from head to foot in hop leaves; each one bore a can of beer in one hand and a staff in the other. In this fashion they invaded the temperance meeting; whereupon, as might be expected, a violent conflict ensued, terminated only by the timely arrival of a strong body of police. Despite such opposition, Father Mathew pursued his labours in London. He had the satisfaction before leaving of knowing that he had laid broad and deep the foundations of a great reformation amongst, at all events, his own countrymen and co-religionists in the great city. During his stay the

most flattering attentions were poured on him by the best and greatest men of England. The Protestant Bishop of Norwich invited him to visit that town and accept the hospitalities of the palace. Lord Stanhope pressed a like welcome to Chevening; and at Lord Lansdowne's the 'Irish Popish Friar' received the cordial greeting of the Duke of Wellington, Lord Brougham, and many other notabilities. He did not relish this 'lionizing,' but he accepted these demonstrations as a valuable moral aid and encouragement to his work."*

Mr. Maguire tells a story quite characteristic of Father Mathew's simple, earnest affection. On one occasion, while he was the guest of a nobleman in London, the good Friar recognised in one of the servants in waiting one who had been a humble, but devoted member of the Temperance Society in the city of Cork. Father Mathew rushed over to him, shook him heartily by the hand, and anxiously inquired after his welfare, but more especially if he was still faithful to his "pledge." The honoured guest of the evening claiming acquaintance in this way with one of the servants must have greatly astonished some of the company. But Father Mathew saw only in this poor domestic "a man and a brother" in the ranks of the great cause of temperance, and the presence of lordlings and nobles did not deter him from acknowledging his humble associate in the cause.

After speaking one day in Golden Lane, Barbican, to crowds of Irish people, several hundreds knelt to receive the pledge, and among them was Lord Arundel, afterwards Duke of Norfolk. Father Mathew asked the earl if he had given the subject sufficient reflection. "Ah! Father Mathew," replied his noble convert, "do you not know that I had the happiness to receive Holy Communion from you this morning at the altar of Chelsea Chapel? I have reflected on the promise I am about to make, and I thank God for the resolution, trusting to the Divine Goodness for grace to persevere." Tears rolled down his cheeks as he uttered these words with every evidence of genuine emotion. He then repeated the formula of the pledge. Father Mathew embraced him with delight, pronounced a solemn benediction on him and his, and invested him with the medal. And the earl remained faithful to the pledge for many years, renouncing it only on the *command* of his medical advisers, who certainly had not studied the subject, as have some of the leading members of the medical profession of the present day, otherwise their advice might have been different.

An interesting story is told of Father Mathew and the Iron Duke—the late Duke of Wellington. Some years after their meeting in London, Father Mathew was applied to by a poor widow, whose son—her sole support—had "enlisted" while under the influence of drink. The good Father's exchequer was at its lowest ebb at this time (1847), so that between the mother's lamentations for her "darlin'" boy, who was the "comfort of her ould heart, and the light of her two eyes," and his own empty pocket, the priest knew not what to do. At last the idea of appealing to the great duke flashed on his

* Sullivan's "New Ireland."

bewildered mind. He did so on the impulse of the moment, and met with a prompt result, for the noble duke thus replied by return of post : "Field Marshal the Duke of Wellington presents his compliments to the Very Rev. Mr. Mathew ; he could not refuse his application, and has directed the discharge of the soldier he desired."

Now we are compelled to speak of gloom, sorrow, and suffering, for troubles and embarrassments were secretly crushing the mind and energies of the noble-minded, brave, and loving Father Mathew. For seven years he had almost single-handed conducted a movement, established, extended, and maintained an organisation unparalleled in the history of this or any other country. He seemed to take little thought of financial matters, but eagerly pushed on the work, freely incurring all kinds of obligations, and raising funds on his own responsibility as best he could. To every person who took the pledge an enrolment card and medal were given, for which they were supposed to pay a shilling ; but, as a matter of fact, not more than one-half ever paid anything. Too many of them were too poor to pay, and had (as already stated) long journeys to make to reach their homes, and were therefore the recipients of the generous priest's aid and assistance ; it is no wonder, therefore, that in 1845 he found himself indebted to medal manufacturers, printers, and others, on behalf of the temperance movement, some £5,000. He had long laboured under the burden, feeling unable or unwilling to disclose his perplexities. His early patron and constant friend, Lady Elizabeth Mathew, had to some extent raised hopes of leaving him the means to liquidate his debts by bequeathing him a substantial token of her esteem, but, alas ! she was taken away by sudden death before she had made the needful arrangements, and Father Mathew was doomed to disappointment. Just at this very moment, too, events transpired that paralysed the public mind. That fearful calamity, which even now fills the soul with horror—the great famine—burst upon the country. In the terrible struggle for existence, the desperate effort to save the people, every other public duty was suspended ; and Father Mathew's labour from 1846 to 1850 was one prolonged combat with the fearful scourge that desolated the country. "Bravely, uncomplainingly, unfalteringly he worked on, amidst the wreck of every hope, the overthrow of all he loved and prized. In May, 1847, he was nominated by the clergy of Cork for the then vacant mitre of that diocese ; but the choice was not confirmed at Rome, and a new disappointment tried his sinking soul. In the same year the Government, aware of his embarrassed circumstances, bestowed on him a grant of £300 a year from the Civil List—a gift alike creditable to the Government and acceptable to the feelings of the country. This sum he at once invested in insurance on his life to indemnify his creditors—another proof of his nobility of character. But, alas ! he was not the man he had been ; mental and physical wear and tear shattered his once splendid constitution. In the spring of 1848 he had an attack of paralysis, from which he recovered in a few weeks,

and in 1849 he was induced to go over to America, and there also did an immense work, but during the two years of his absence he had other attacks of paralysis, and returned home to Ireland in December, 1851, with a broken constitution, and from that time to the end of 1856 was in very failing health. In the hope of deriving benefit from the change of air and scene, he went for a year to Madeira, in 1854, and in the next year Mr. Sullivan tells us "he found more solace and relief under the tender care and affectionate attentions of Protestant friends in Liverpool—Mr. and Mrs. Rathbone—than amidst the vineyards and orange groves of the sunny southern isle." In 1856 he was brought to Queenstown. Believing himself that the end was not far off, he felt a desire to die amid the familiar faces and scenes of home. On the 8th day of December, 1856, a wail of sorrow in the crowded streets of the city of Cork told that one fondly loved, yea, almost idolized by the people, was no more. Not Ireland alone, but all Christendom mourned the loss of a hero in Father Mathew, the "apostle of temperance." So ended in the sixty-sixth year of his age, and the forty-second of his ministry, the life of this extraordinary man—"a life," said one who knew him intimately, "which appears to be one of the very brightest in the records of our country. His course was one of continual active benevolence. He occupied a large place in the hearts of his countrymen; he was followed by the praise of multitudes; and yet he remained to the last plain and simple in his manners and in his domestic habits. His house was humble, his floor uncarpeted, and his furniture scanty." *

Those who are anxious for further details of the life of Father Mathew will find much to interest them in the volume written by the late John F. Maguire, M.P., and in A. M. Sullivan's "New Ireland." †

That Father Mathew was not without his faults and failings is only another proof that "man at best is frail." This earth has been but once blessed with the presence of "a perfect man"—one in whom "there was no guile." All others have in some way or other betrayed their weaknesses and frailties; but if Father Mathew erred it was unintentionally, as he was ever actuated by the purest and best of motives. But what were the results of the great apostle's labours? They were seen in the diminution of crime and in the improved moral tone of the people. Judges publicly uttered their testimony to the value and success of the temperance movement in Ireland, and the public records give irresistible evidence of the good done to individuals and the community. "The results of this movement," says a writer in the "Temperance Spectator," "were as beautiful as they were extraordinary, both in a social and moral point of view; and although the popular enthusiasm in favour of teetotalism, or the entire disuse of

* James Haughton, Esq., J. P., International Convention Report, 1862, p. 71.

† From which sources the writer has derived much of the information contained in this chapter—at times giving the facts in his own language; at others quoting the author's own words and marking each quotation by inverted commas. This information has been supplemented by fragments from the "Temperance Spectator" and other sources.

intoxicating liquors, began to abate about the year 1847, yet the beneficial changes made in the habits of the people have been quite perceptible in their improved manners and condition down to the present day. The good work then accomplished will, no doubt, be felt to the remotest periods in the future history of Ireland." The consumption of whisky in Ireland reached its maximum in 1837, when it was nearly twelve million gallons. In 1842 it had come down to its minimum of about $5\frac{1}{2}$ million gallons. One of the striking advantages of this diminished consumption is narrated in a letter from Mr. Thomas Beggs, of London, to Lord Stanley, in December, 1856, in which he states that the reduction of crime in Ireland was greater than ever took place in any age or country. He gives the following statistics of offences :—

In 1837	there were	12,096
„ 1838	„ „	11,058
„ 1839	„ „	1,077
„ 1840	„ „	788. *

In 1861 the criminals in Ireland were comparatively few in number, and in 1872 they were considerably below that of England. In fact, at no period in the history of Ireland did the people drink anything like so large a quantity of intoxicating liquors as the people of England and Scotland, and in proportion to the amount of drink consumed so is the amount of crime produced. Reduced to the strength of ardent spirits, the consumption of these drinks by the people of Ireland has not been more than *one and a half gallons* per head of the entire population, whereas in England and Scotland the average is about *three gallons* per head.

The writer of these pages is of opinion that the intemperance of the Irish population of England and Scotland to-day is to be attributed mainly to the example, manners, and customs, &c., of the people amongst whom they have settled, and to some extent, perhaps, to their change of position and circumstances, and the peculiar character of the drinks now manufactured and sold. Many of them ere landing in England had never tasted strong drink, or if they had been drinkers, they had never been intoxicated, and at first were shocked at the idea of being drunk. This opinion is formed from personal intercourse with them in large workshops, and at their own homes, during a period of over thirty years' experience.

Of the distinguished men who laboured with Father Mathew there are two or three deserving of special mention, and foremost of all is the late Rev. Dr. Spratt, of Dublin, a true friend of temperance, and an ardent worker. On one occasion he visited Belfast, and added about 9,000 pledges to the temperance roll, and continued to labour in various ways to promote the interests of the cause in several parts of Ireland. He put forth strenuous efforts to put down Sunday drinking, and ably assisted the efforts made to secure legislation for Ireland in this important matter. Next to Dr. Spratt is the name of the late

“Temperance Spectator,” 1861, pp. 180-1.

James Haughton, Esq., J.P., of Dublin, a name that should be held in grateful remembrance by all friends of true temperance in and out of Ireland.

One very pleasing and encouraging result of the agitation in Ireland is stated in a paper by Mr. William Church, of Belfast, which was read at the International Temperance and Prohibition Convention in 1862, in which Mr. Church says "that thousands of the young men and women of Ireland have never tasted the drunkard's drink, and know nothing of the frightful power of the pernicious habit of using intoxicating beverages." * And as proof of this assertion, it is found that some of the most active and useful workers in the various temperance organisations in Ireland are whole-life abstainers.

In 1858 the Irish Temperance League and Band of Hope Union was established, and has done good service to the cause, being managed and supported by a number of able, earnest men, the president, M. R. Dalway, Esq., M.P., and John Pyper, Esq.—for some years secretary and editor of the League Journal—being examples.

Side by side with the League is the Irish Permissive Bill Association, for some time presided over by A. M. Sullivan, Esq., M.P., a gentleman of great power and influence, who ably and eloquently advocated the Permissive Bill in the Dublin Town Council, in June, 1871, when, by a vote of twenty-four against eighteen, a motion was carried in favour of a popular veto. Mr. Sullivan is now a member of the English Bar, and bids fair to attain distinction and honour.

We cannot conclude this chapter without one more quotation from Mr. Sullivan's "New Ireland." He says: "The circumstances under which the drink curse arose anew amongst the Irish people are painfully reproachful to our law-makers and administrators. There were scores, probably hundreds, of districts in Ireland from which drinkshops had long totally disappeared, and had there been at the time any statutable conservation of this 'free soil' area, three-fourths of Father Mathew's work would have endured to the present hour. But what happened within my own experience and observation was this: When the Government relief works were set on foot all over the kingdom, close by every pay office or dépôt there started into operation a meal store and a whisky shop; nay, often the pay-clerks and road staff lodged in the latter, and made it head-quarters. Only too well the wretched people knew what the firewater would do for them; it would bring them oblivion or excitement, in which the horror and despair around them would be forgotten for awhile. In many a tale of shipwreck we read with wonder that at the last dread moment the crew broached the spirit casks and drank till delirium came. In Ireland the starving people seemed possessed by some similar infatuation, when once more the fatal lure was set before them. In the track of the Government relief staff, and especially 'licensed' by law, the drinkshops

* International Convention Report, 1862, p. 156.

re-appeared, and to a large extent reconquered what they had lost. Not wholly, however. There are thousands of men in Ireland to-day who 'took the pledge from Father Mathew,' and hold by it still. There are cities and towns in which the flag has never been hauled down, and where its adherents are as numerous as ever. To the movement of Father Mathew is owing, moreover, that public opinion in favour of temperance legislation which Ireland has so notably and so steadily exhibited. The pure-souled and great-hearted Capuchin has not lived and laboured in vain."

It is gratifying to find that the oldest, ablest, and most influential friends of the movement are actively co-operating with the various organisations in Ireland in favour of *legal* as well as moral suasion, the necessity and advisability of which are best expressed in the words of a gentleman whose knowledge of the whole subject in all its bearings must be admitted as being beyond question. The late James Haughton, Esq., J.P., thus sums up the whole matter: "The career of Father Mathew, I think, proves the necessity of such legislative measures as are contemplated by the United Kingdom Alliance. For some years Father Mathew held the hearts of the Irish people in his hands; he swayed the multitude as with the wand of the magician; or rather it seemed as if power from on High were given him to work the great miracle which he really accomplished when he converted the Irish nation. But it was the people who gathered round him, and threw themselves heart and soul into the movement. The nobility, the gentry, the clergy, and the educated classes generally kept aloof from him. They stood at a civil distance perforce admiring the man, applauding his wonderful works, and astonished by their magnitude; but they gave no active assistance to the good man who had exorcised the demon of party, and put to sleep for a season the hitherto sleepless monster of sectarianism." "Father Mathew certainly did what was never done before on so large a scale—he created a widespread enthusiasm, and for several years waged a successful struggle against the power of appetite. But when the spring which imparted strength and action to the machinery he had set in motion was taken away, the opposing force came into supremacy once more. The roots of the cancer were not extracted, the strong fibres of the *traffic* were left, and the cruel vitality of this destroyer is so strong that nothing short of complete extermination can save its victim. For a long period it was believed by many that moral suasion—that is, the force of mind acting upon mind—would prove sufficient for our purpose. Father Mathew's career exhibits the fallacy of this idea. That force was uniquely used in Ireland, and has been found wanting in continuous power. It is now, therefore, rationally proposed to add to this mode of action another force—the produce of the general will expressed through our Legislature. This we are bound to do, not less as citizens than temperance reformers. The traffic is not only an impediment to temperance, but a cause of social disorder and crime. It is unjust and undefensible, and I recommend to the Alliance that they shall keep to

their proper business of labouring for its entire overthrow, leaving to others the adoption of minor issues, and waste their energies, if they will, in fighting a sham battle with the enemy. If we cannot command success, let us at least deserve it by a consistent adhesion to principle. No just reason can be given for allowing to the few, in exclusion of the many, the privilege of poisoning their fellow-men for gain. If sadder results should follow a perfectly free trade in liquor dealing, the greater misery would serve to arouse the ever too apathetic community to a universal resistance to a trade which never was, and never can be, pursued with advantage to the interests of the people." *

That such sentiments as those conveyed in the last sentence were held by the late Father Mathew himself is proved by a statement made by his Grace Archbishop (now Cardinal) Manning, during the course of his speech in the Free Trade Hall, Manchester, on the occasion of the formation of a Catholic Total Abstinence League for Manchester, on the 30th of October, 1872. The Cardinal, in speaking of the new Licensing Act and the Alliance, made the following statement: "I will add but one word on this point. When Father Mathew was almost upon his death-bed in the year 1853, when the United Kingdom Alliance was founded, when the tidings of its foundation was carried to him, he wrote in these words to the secretary of the Alliance: 'With rapture I hail the formation of the United Kingdom Alliance. I laboured for the suppression of intemperance until I sacrificed my health and little property in this glorious cause. The efforts of individuals, however zealous, were not equal to the mighty task. The United Kingdom Alliance strikes at the root of the evil. I trust in God that the associated efforts of many good and benevolent men will effectually crush the monster gorged with human gore.'" These are solemn and suggestive words from one whose life, labours, and experience gave him ample means of knowing all the requirements of the case, and his opinion is worth more than all the vain and ridiculous theories that men opposed to the Alliance can, or ever have, put forth. Moral suasion may do for the individual (under certain special circumstances), but not in every case; but to cure the nation of its foulest and most terrible disease requires the strong arm of the law to root out the cancer, by totally prohibiting the traffic in intoxicating liquor. Give to the people themselves the power, as soon as they desire it in sufficient numbers, to ensure a majority to rid each town or district of the liquor traffic, then may we hope for permanent success to the temperance reformation, and see the people of Great Britain and Ireland become truly sober, virtuous, free.

* International Temperance Convention Report, 1862, p. 70.

CHAPTER XVIII.

TEETOTALISM IN AMERICA.

Perplexity of the American Friends of Temperance—Increase of Drunkenness—Beer *versus* Spirits—Cautious Advances in Favour of Teetotalism—American Temperance Society—Conventions—New England Conference Temperance Society—Utica Temperance Society—Congressional Temperance Society—American Temperance Union: Successes—Origin and Success of the Washingtonian Movement: *Modus Operandi*—Meetings in Liquor Shops—Voluntary Destruction of Liquors: Results—Advantages of American Temperance Societies—Clerical Support—Countenance and Aid of the Educated Classes—Co-operation of the Ladies—the Medical Profession—the Press—Life of Rev. Dr. Lyman Beecher—George Nixon Briggs: “I never make believe, Sir!” Melancholy Accident, Death, &c.

ALTHOUGH the Americans gave us the first idea of Temperance Societies, and through them the modern temperance, or anti-spirit pledge societies were introduced into this country, it appears that the British learned in a few months what it took them years to learn, viz., that abstinence from ardent spirits merely would not effect a cure of the all-pervading evil—drunkenness. For some time the friends of temperance in America were perplexed, as they could not understand how it was that, although they kept hard at work, and were receiving large numbers of signatures to the pledge—that distilleries were continually going down—that the traffic in ardent spirits was denounced as immoral and vile, yet drunkenness seemed to be on the increase instead of being reduced, as they anticipated it would. “This,” as one writer observes, “was poignant mockery to the good Samaritans; but the cause is told in the fact that *breweries* were increasing in numbers and enlarging in dimensions, and fast taking the place of the distilleries.”* Thus it was that America was rapidly being changed by the anti-spirit temperance principle from a spirit-drinking to a beer-and-wine-drinking nation.

A parliamentary committee was appointed to take evidence on the subject, and it was soon seen that the drinking of fermented liquors led the reformed drunkards to indulge again to excess, and that in one State alone the number of relapses in one year was 2,500. Just at this time intelligence reached some of the active workers in America, through the “Preston Temperance Advocate,” &c., that the friends in the Old World were taking the bull by the horns and advocating total abstinence from *all kinds* of intoxicating liquors, whether distilled or fermented. The news from Old England came,

* Burne’s “Teetotaler’s Companion,” p. 338.

we are told, "like the voice of hope to a despairing nation." It was not all at once, however, that the teetotal principle was adopted; nor was it to all that it came as glad tidings. Many philanthropists there—as had been the case here—finding that their appetites were depraved, and that they had a liking for "a glass of wine"—that ostracism, or obliquy and scorn might be the result of the adoption of this new doctrine—put on their spectacles, and opening wide their eyes, affected to see much good from the old principle that they had before overlooked. But gradually thorough-going temperance, or total abstinence principles gained ground, and in a few years the leading reformers of the period from 1808 to 1826 had taken a firm grasp of the treble knotted rope, "touch not, taste not, handle not," and determined, if their mightiest efforts would effect it, to draw their barque out of the maelström of intoxication. Before it was considered judicious to *stand out* for entire abstinence, they deemed it advisable to cultivate public opinion on the subject. In a circular addressed to the clergymen of the United States, signed by E. C. Delavan, John F. Bacon, Israel Harris, Israel Williams, Azor Taber, and Anthony Gould, executive committee, they say, "Be assured it was no hasty and ill-advised step; our decision was made, and our position taken, from no superficial and limited view. Accounts were constantly reaching us from England showing facts there to be precisely such as our own country exhibited. The societies of that country which adhere to the old pledge are accomplishing little or nothing; while Preston and the neighbouring districts, where the thorough pledge was the first and only pledge known,* is advancing most rapidly in securing the pure, unadulterated, and unendangered reform of all classes. And Preston is now become a fountain of life and redemption to the whole region around."† The following resolution is indicative of a cautious encroachment upon the old principle: "Resolved, that the vital interests and complete success of the temperance cause demands that in all the efforts of the friends of the cause against the use of ardent spirits no substitute, except pure water, be recommended as a drink." Having thrown this out by way of feeling the public mind before taking a further step, the way was prepared for future action in favour of entire abstinence. At a Convention of the New York State Temperance Society, held at Albany, February 25, 1834, the following resolution was unanimously carried: "That this society warmly commends the motives of those who, as an example to the intemperate, or as a means of reclamation, or to avoid offering temptation, do wholly abstain from all that can intoxicate." The "Temperance Intelligencer" soon afterwards opened its columns to a free discussion on the use of fermented drinks, as also did some of the other papers, and it began to be shown that ale, porter, &c., were not so essential as they had been considered to be; that they were *not nutritious* and blood-sustaining

* This, as we have shown, was an error, for both pledges were used at Preston and elsewhere for nearly three years.—*The Author*.

† Dearden's "Brief Sketch," p. 37.

liquids, but, like ardent spirits, were dangerous and disastrous; and the result was that public feeling became more favourable to the development of teetotalism, and on the 3rd of August, 1835, the Convention of Albany took a bolder step and passed the following resolution: "That in the judgment of this society the "Recorder" (a temperance periodical conducted by Mr. E. C. Delavan) should hereafter take higher ground than heretofore, and advocate total abstinence from all that can intoxicate as a drink." In the course of the next year a Convention was held at Saratoga Springs, New York, at which the large number of 364 delegates attended from all parts of the Union. And in this same year most of the State societies, and many of their branches altogether discarded the old pledge in favour of total abstinence. In Livesey's "Moral Reformer" (Vol. III., p. 224) there is an extract from the *Utica Elucidator*, headed "Truth will Prevail," in which it is stated that "the annual meeting of the Third Ward Temperance Society was held on Wednesday evening. This society has become a little famous for the wholesome rigidity of its constitution, which enjoins abstinence from all intoxicating liquors. We like rigidity when putting Satan under the ban of excommunication. When this society was started some of the good temperance folks thought the world was running mad. Many believed it would do more hurt than good, and it was gravely predicted that it would never number fifty members. But its members pleaded for consistency, adopted the constitution, and started their enterprise with only seventeen names. This was one year since. In less than two weeks the Rubicon was passed; more than fifty signatures were obtained. At the annual meeting last week *two hundred and thirty* names were reported." It is evident from this extract that a strictly total abstinence society was started in the City of Utica, New York, about midsummer, 1832, so that the principle was known and practised in America prior to its adoption in Preston, Lancashire, and fully two years before the formation of any general total abstinence society in England.

A society composed of preachers belonging to the New England Methodist Conference was established in 1833, under the name of the New England Conference Temperance Society. Its constitution was drawn up by a committee consisting of the Revs. S. W. Wilson, Jonathan Horton, Joel Steele, and P. Crandall, and the pledge adopted was of a stringent and particular character, viz.: "We, the members of this society, subscribe and adhere to the following pledge: We will not use *distilled liquors, wine, or strong beer*, as a drink, nor provide them as such for our friends, or for persons in our employment. We will not engage in the traffic of them, and in all suitable ways will discountenance their use, manufacture, and sale in the community. And since it is now an acknowledged fact, attested by the most respectable and intelligent medical authorities of our own as well as European nations, that for all medical purposes substitutes equal, if not superior, to alcohol can be provided, we further pledge ourselves *that we will not use them as a medicine*, except in cases of extreme necessity,

and when substitutes cannot readily be obtained."* If this was not the origin of the Long Pledge, it certainly formed a very good basis.

These two extracts are conclusive proof that the total abstinence principle had a simultaneous germination, and did not, as some suppose, spring from one special locality, or emanate from one man, but that (however scattered) the seed sprang up at about the same period in far distant countries—Utica, New York, New England, St. John's New Brunswick, Ireland, Scotland, and Preston, in Lancashire, England.†

Returning to the general history of the movement in America, we find that a meeting was held at Boston, on the 26th of May, 1836, when the American Temperance Union was formed by the re-organisation and modification of the American Temperance Society, and its headquarters were fixed at Philadelphia. The first officers were: President, Samuel H. Coker, Virginia. Vice-presidents, M. Newkirk, Pennsylvania; F. Frelinghuysen, New Jersey; Samuel Hubbard, Massachusetts; R. H. Walworth, New York; Lewis Cass, Michigan; George Lucas, Ohio; Governor — Dunlap, Maine; Bishop Stuart, Lower Canada. Executive Committee: New York, E. C. Delavan and J. W. Leavitt; Pennsylvania, Isaac S. Lloyd and Isaac Collins; Massachusetts, J. Tappan; Maryland, C. Keener; Connecticut, J. T. Norton. Secretaries, John Marsh, Pennsylvania; Dr. L. A. Smith, New Jersey. Treasurer, Robert Earp, Pennsylvania. Auditor, Thomas Fleming, Pennsylvania. In January, 1837, the first number of the Union's "Monthly Journal" appeared, and during its first year was widely circulated, reaching 7,000 copies per month. The committee also issued an address to proprietors and superintendents of all manufacturing establishments in the United States and British provinces. Towards the expenses of an active missionary agency numerous friends contributed, but the largest sum was given by Mr. E. C. Delavan, viz., 10,000 dollars (about £2,000). The first annual meeting of the Union was held in New York on May 9, 1837, and the report for that year contained congratulations "on the general adoption of the teetotal pledge," and the commencement of the effective legislative action against the traffic in alcoholic liquors. On the 6th May, 1837, the anniversary of the American (National) Temperance Society was held, when it was resolved "that no other principle (but total abstinence) possessed any power to reform the drunkard." And in the same year the New York Temperance Society reported that in their own State 100,000 persons had adopted the teetotal pledge. In the year 1838 not one of the Moderation Societies existing in the State of New York, prior to the introduction of teetotalism, was then to be found; all had dwindled away, and in their place 1,178 teetotal societies had been established with a membership of 132,161: and of this number 1,952 were clergymen and ministers of the Gospel. In 1839 the number of pledged teetotalers in this State was estimated

* Livesey's "Moral Reformer," 1833, p. 386.

† See the history of teetotalism in the above-named countries in other chapters of this work.

at 160,000, and in 1840 it had increased to about 191,000. In the whole of the United States of America the number of pledged teetotalers in 1840 was said to have been about two millions, and that at least *fifteen thousand* of these were reclaimed drunkards. It is a somewhat remarkable fact that the two nations so wide apart—England and America—should almost simultaneously adopt the same course, and that from 1836 the principles of teetotalism should become generally accepted by the societies in both the Old and the New Worlds, and, more singular still, that in 1840 there should be a general lull or slackening of energy on both sides of the Atlantic. Just at the moment, however, when the friends of the cause in America were becoming disheartened at the growing apathy and drowsiness that seemed to have come over the temperance societies, one of those singular and wonderfully strange incidents occurred that both startle and animate the people, proving to a demonstration that “there is a power directs the ways of man,” or, as the old proverb has it, “man’s extremity is God’s opportunity,” and this was the formation of what was called, and is known as, the “Washingtonian movement.” The following is a beautifully poetic description of the origin of that movement.

’Tis night. * * * * *
 A little band of haggard men is seen
 At the convivial board. Yet what doth mean
 That hesitating look, while one doth pass
 To reach the sparkling, tempting, ruby glass?
 Those haggard men had long the slavery known
 Of curs’d intemperance; and with sigh and groan
 Had spent long years of hopeless wretchedness,
 Without a smile to cheer, a word to bless!
 And hath that poisoned cup for them no charm,
 Who long have sought it, as a soothing balm,
 That they thus hesitate, and no one sips
 The liquid fire, e’en while it’s at his lips?
 Still hesitating? See! they—they have braved
 The demon in his den! they—they are saved!
 Yes, they are saved! their chain is broken. Now
 With trembling hand they frame the solemn vow,
 The second “declaration” to proclaim
 O’er earth, man no more glories in his shame.

It appears that six drunkards of the city of Baltimore, whose names were W. R. Mitchell, George Steers, David McCurdy, David Anderson, Archibald Campbell, and Captain John Howes,* had formed themselves into a kind of club for convivial drinking, and, as a matter of course, held their meetings in a spirit store or public-house. After they had carried on their meetings until such time as each of them had experienced some of the bitter consequences of intemperance, one of them, at a meeting held on the 5th of April, 1840, gave expression to the thought that they had already gone far enough on the road to destruction, and had better turn back before they were utterly ruined, at the same time proposing the adoption of the teetotal pledge. Strange as it may seem, his proposition was accepted, and “with trembling hand”

* “Temperance Spectator,” 1860, p. 123.

the form of pledge was drawn up and they each signed it. They remained true to the resolution so strangely come to, and soon began to experience the advantages of total abstinence. Feeling grateful for their own deliverance from the "cursed slavery of intemperance," they were moved with compassion towards those who were in like circumstances to what theirs had been, and they began to advocate the principles of teetotalism in an earnest and energetic manner; first making a vow to endeavour to bring at least one drunkard per week under the banner of true temperance. They began to hold private teetotal meetings, to which they invited some of their old drunken associates, and the first person they succeeded in enlisting was Mr. J. R. Williams, late of Ohio. Being zealous and earnest in the work, they soon excited such an interest as to induce large numbers to come to hear them. In addition to these private meetings, they commenced social meetings at the houses of such persons of their own class as they could induce to consent to the arrangement; and taking one or two of their members who had been drunkards, and well known to the parties residing in the locality where the meeting was being held, they told their own personal experience of both sides of the question, and kindly exhorted others to join them; and by these means many were added to their numbers. Not contented with this they had the boldness and courage to go to some of the publicans—or store-keepers, as they are called in America—and in calm, inoffensive, but earnest and truthful language, appealed to their better nature, and in some instances told the liquor dealer of some of the evil deeds that had been done in his own house, or in connection with it—of some suicide, or death occasioned by the drink sold and consumed there—and then pointing to some one of his old customers, who but very recently had been found ragged, dirty, and foul, sitting in that very room from morning till night, while his poor wife and family were starving. But now *there* he was, "clothed and in his right mind," a sober, respectable citizen, whose wife and family were now well cared for; and in this way they succeeded in obtaining his consent to hold one of their meetings in his house, and in numerous instances the proprietor of the drinkshop became himself a teetotaler, and abandoned the liquor business. By the efforts of this society large numbers of liquor dealers were induced to give up the traffic, some going so far as to hand over to the teetotalers the whole of their stock of drink, and in solemn conclave the committee and others met and poured out the whole of the fiery liquid into the sewers, or otherwise destroyed it. Such was the effect of this movement, that in 1846 the number of teetotalers in America was stated to have been increased from two to five millions. Instead of consuming, as they did in 1831, about *seventy-two millions of gallons of spirits*, there was only an annual consumption of *thirty-five millions of gallons*, or less than one half of the former quantity. But to put this matter in its true light it is necessary to look at it more closely. In 1830 the population of the United States was *twelve millions*; In 1846 it was *twenty millions*, so that had the consumption of strong

drinks kept pace with the increase of population it should have been about *one hundred and twenty millions of gallons*. At this rate, therefore, it may fairly be assumed that about *eighty-five millions of gallons* of strong drink had been cut off from the annual consumption. In 1831 the average quantity of spirits drank by the people of the United States was about *six gallons* per head of the population, whereas in 1846 it was only *one and three quarter gallons* per head. In 1810, with a population of seven millions, the number of distilleries at work was nearly 40,000, whereas in 1840 it was reduced to 10,306; and in 1846, with almost treble the population, it was still further reduced to about 5,000. In 1832 there were imported into the United States 2,387,479 dollars worth of wines, whereas in 1842 the value of the wines imported was only 1,271,019 dollars' worth, being a decrease of 1,116,400 dollars' worth; and in 1843 there was a still further decrease. As a natural consequence, this decrease in the consumption of drink led to a similar diminution in the number of houses licensed to sell drink; and in some places these temptations were so much reduced as to amount to something almost equal to total extinction. In 1841 there were 700 licensed ginshops in the city of Baltimore, and in 1843 they were reduced to 56. In Cleveland, Ohio, they were reduced from 57 to 13. In Boston, Northampton, and a number of other towns in the State of Massachusetts, there was not a single licensed grogshop in 1843. In several other States also, there were towns without a single grogshop or licensed drink dealer. In this way the temperance sentiment laid hold of the public mind, and was wonderfully aided and strengthened by the press, as nearly 1,500 public newspapers were favourable to the principles. There were several advantages that the American friends of temperance had over the supporters and promoters of the cause in the old country.

1st. There was the prompt, able, and decisive action taken by the clergy and ministers of almost every creed and denomination, so that the Christian Churches from an early period maintained their true position on the temperance question. As a matter of fact, the cause in America first began in the Church, and its principles were propounded from the pulpit by the Rev. Ebenezer Parker, Rev. Stephen Badger, Rev. Lyman Beecher, Rev. Justyn Edwards, Rev. Dr. Marsh, Rev. N. Hewitt, Rev. Eliphalet Nott, D.D., Rev. Robert Baird, Rev. W. E. Channing, Rev. Theodore Parker, Rev. Albert Barnes, the commentator, and a host of others. In 1846 it was estimated that the number of pledged teetotalers amongst the ministers of religion in America was not less than 20,000, and a non-teetotal minister of the Gospel to-day has very little chance in the United States of finding acceptance with the people. And if such an one ventured to utter some of the foolish twaddle anent the temperance question as is often heard from so-called Christian ministers in this England of ours, he would quickly be told that he had "mistaken his vocation," and with or without a call, he would soon have to decide upon some other sphere of labour. The American people

have thoroughly learned the Scotch bickermaker's principle, and if no other argument will serve their purpose they "stop the supplies."

2nd. The Americans from the first had the hearty, consistent, and persistent support of the educated and wealthy classes—men who have not been content to be mere *honorary patrons* of the cause, but active, earnest, and faithful workers in it—Presidents, Senators, members of Congress, National Executive Councillors, Governors, Judges, and others, including Presidents Polk, Lincoln, and Grant, General Cocke, Hon. R. H. Walworth, Chief Justice Savage, Hon. G. N. Briggs, Hon. S. F. Cary, Hon. Neal Dow, E. C. Delavan, Horace Greely, S. B. Chase, William Lloyd Garrison (the friend of the negro slave), Professor Youmans, Professor C. A. Lee, Hon. S. Hubbard, General Lewis Cass, Hon. G. H. Vibbert, Dr. Cullyer, S. Kellogg, and numerous others whose names stand out in prominent letters in the history of the United States of America.

3rd. The temperance reformers in America have had the hearty co-operation, sympathy, and prayers of the noblest and best of the gentler sex. The American ladies have done more to promote the interests of the temperance cause than their sex have done in Great Britain. We are told that in some parts of the States if a swain sue for the hand of a fair one, the first inquiry made of him frequently is "are you a teetotaler?" The following incident will aptly illustrate the position the ladies take on this question: "A bitter opponent of the principle (teetotalism), living in the town of Weare, being appointed director of the school in his district, in his implacable hostility to teetotalism declared he would engage no young lady to teach who had signed the pledge. 'But,' says an American editor, 'he finds the girls too spunky for him.' The last heard of him was that, after searching the whole town, he could find no one to his liking. The school was still unprovided with a teacher—all intelligent females being pledged members of the Temperance Society." It will thus be seen that there is little of that mawkish sentimentality about signing the pledge and being known as a teetotaler amongst the American females that we have in this country—they are stronger-minded, and see the power which they possess, and are not slow to make the best possible use of that power. The wives and daughters of too many teetotalers on this side of the Atlantic are afraid to acknowledge themselves pledged teetotalers, under the mistaken notion that people would consider that "they had been, or were afraid they would become, intemperate," or that "it is unnecessary for women to sign the pledge." These are fatal delusions, that have been the ruin of many, and the cause of much harm to the great temperance enterprise.

4th. The medical profession has also been more alive to the question of temperance in America than in England, and as a body lent its aid and influence to the cause, thus proving another powerful incentive to the progress of the work.

5th. The press has been a most powerful ally. As already stated, nearly 1,500 newspapers were on the side of temperance, and

some of them were more than this: they occupied their true position, and were in the van as pioneers and instructors of the people, leading them on from stage to stage, not living upon the liquor traffic, and turning round as public opinion changed upon the subject; then begin to advocate the principles because it *paid them so to do*. With such varied influences (combined with others peculiar to the people and the country,) it is no wonder that the movement in America made more rapid strides, and eventually culminated in what must sooner or later be the end of the agitation in this country also—the legal prohibition of the manufacture and sale of intoxicating liquors. For the history and progress of the prohibitory phase of the movement in America, &c., the reader is referred to the works of Dr. F. R. Lees,* who has thoroughly and exhaustively dealt with this subject, and whose ability and power to do so none will dare to question. Our province is the tectotal aspect of the movement, and therefore in these pages we simply glance at, or incidentally notice, prohibition as the natural and legitimate product or off-shoot of the principles of temperance societies. Further details of the work in America will be found in the brief biographical sketches of some of the most prominent of the American pioneers of temperance, which must conclude this portion of our work. The Rev. Dr. Lyman Beecher was born at New Haven, Connecticut, on the 12th October, 1775. His father, David Beecher, was a blacksmith, whose strong, positive character, many eccentricities, and great dark eyes gave him a celebrity in all the country round. The house still stands† in which he lived—a memorial of the colonial days; and about six years ago the old man, accompanied by his Brooklyn son, paid a visit to the homestead, drinking each other's health from the ancient well, which its roof covers, dug at the first settlement of New Haven. The doctor took pride in pointing out the spot where his father's anvil stood, in the summer time, under the famous tree in whose shade the first congregation of settlers gathered to hear their minister's first sermon in that solitude! The eccentric blacksmith, the grandfather of "the Beechers," had five wives, of whom the fourth, the mother of Lyman, died a few days after his birth. He was such a Tom Thumb for size that he was often set into a silver tankard—an indignity for which he afterwards took a brave revenge on all wine-cups. He was sent to college by his uncle, Lot Benton, the original of Mrs. Stowe's "Uncle Tom" in the "Mayflower." During his college career he earned no distinction by scholarly acquirements, but was early noticed as remarkably vigorous. In 1810 he went to Leitchfield, then the intellectual centre of Connecticut, the seat of the famous law school in which so many of the statesmen of the last generation were trained. His preaching extended through all that region. The sixteen years of this charge he truly called "the most laborious of his life." Here he wrote his famous "Six Sermons on

* Alliance Prize Essay, Temperance Textbook, &c., &c.

† Says the *New York Tribune*, from whence the substance of this sketch is taken.

Intemperance," suggested by the sudden downfall of two of his most intimate friends; here he set himself, with a few well-known co-workers, to the gigantic task of creating the great missionary and benevolent societies which now hold their May anniversaries in New York. In 1826, finding his salary of 800 dollars did not cover all the wants of his eight children, he applied for 1,000. Why this request was not granted we know not. But the parish allowed their brilliant minister, whose fame had now gone abroad through all New England, to strike his tent at Connecticut, and to set it up anew in Boston. The throngs which attended his ministry were like the throngs which attended the ministry of his son in Brooklyn. His stay in Boston was only six years, yet the impression he produced forms part of the public history of the city. Those six years were unquestionably the most conspicuous years of his life. During four of them a continuous religious awakening was maintained in his church. In 1832 the great preacher bade an eloquent farewell to the multitudes who flocked around him, and, actuated by a conscientious duty towards the Great West, removed to Cincinnati, to take the presidency of Lane Theological Seminary, and the pulpit of the second Presbyterian Church. Here the man who, in Boston, had brought accusations of "heresy" against others, was himself tried as a heretic. Dr. Wilson, pastor of the first Presbyterian Church, tabled charges of false doctrines against him. The case was carried from Presbytery to Synod, and the accused was so thoroughly acquitted, and his triumph so signal, that all his friends were even glad he had been charged and tried. Dr. Beecher was three times married, and was the father of thirteen children. Of his first wife, Roxana Foote, the doctor used to remark: "She was the only person I ever met whom I felt to be fully my equal in an argument." As an orator, he was the most peculiar, brilliant, and effective of his day. He reasoned, however, rather in the style of an advocate aiming at a point, than of a judge or a statesman aiming to cover a field. He spoke and wrote always for some immediate purpose. Albert Barnes says that no orator he ever heard equalled Lyman Beecher in his grand flights. Henry Ward Beecher once said (perhaps rather jocosely) that "all the thirteen children together were not equal to their father." In counterpart to this, the old doctor, on Sunday evening, after listening rapt and spell-bound to his son's sermon, turning round to watch the great congregation retire, stroked his long white hair, and as if reflecting with a pardonable pride upon the great influence of Plymouth Church, exclaimed: "Well, this is the greatest thing in America!" In a sermon at Plymouth Church, on Sunday morning, in a few unpremeditated words, much broken in their utterance, and moving almost the whole congregation to tears, the son briefly announced his father's death, and paid a tribute to his memory. "After a life of eighty-seven years, my dear and venerable father entered last night at five o'clock into his rest. He has lived far beyond the average life of man, and lived the whole of his life as simply virtuous, as nobly Christian, as heroically

active as any man, I think, of whom we have had any account in history. For a year and a half his mind has been greatly impaired, and at times completely obscured. As men prepared for a voyage pack up their things, and being detained, dwell in unfurnished apartments desolate, so he sat, his rarest and noblest faculties sealed up. It was, therefore, a contrast all the brighter and sweeter when these faculties, unused for so long a time, opened again in the transcendent glory of the heavenly state. His future life is in heaven; his earthly life is in the churches." Dr. Beecher departed this life on the 10th of January, 1863, in the eighty-eighth year of his age.

Prominent amongst the early friends and supporters of the temperance cause in the States was the Hon. George Nixon Briggs, who was born in the town of Adams, in Berkshire County, Massachusetts, in the year 1796. At the age of twelve years he became a member of a Baptist Church, and in after life was eminently useful in the Church as in affairs of the State. At an early age he became convinced that the use of intoxicating liquors was injurious to the physical, moral, and mental nature of man. He devoted himself to the study of the law, and on one occasion he had been on professional business at Williamstown, and on his return home he stopped to dine with his brother-in-law. On taking his seat at the table he was startled to find that his appetite asked for a glass of brandy and water before dinner, and he mentally said to his stomach: "No; you shall never get any more brandy and water." On this point a relative remarks: "At the first ringing of the bell he saw the danger that was ahead—down went the brakes, and from that hour until the hour of his death he never again drank a glass of intoxicating liquor. He was not aware, until that first warning was given, that he cared anything for brandy and water, and never dreamed of any danger; but the moment the alarm was given, he, by pen and voice, began to arouse the people to a sense of their danger."

In 1818 Mr. Briggs was admitted to the bar, and in 1831 obtained a seat in Congress, which he held for twelve years. He was then elected governor of the State, and continued in office for seven years, after which was made a judge of the Court of Common Pleas, and discharged the duties for some five years. As a member of Congress he was an avowed friend of the temperance cause, and in February, 1833, when the Congressional Temperance Society was formed, he was elected a member of the Executive Committee. At the meeting of the second National Convention, held at Saratoga Springs in 1836, he took a very bold and determined stand as an advocate of total abstinence from all intoxicating liquors as a beverage, and his able discussion of the philosophy, morality, and scriptural obligation of these points with a learned professor and divine was the chief topic of remark, and did much to bring about the decision arrived at. We are informed that Mr. Briggs was not a mere theoretic and speculative temperance man, but one that had a heart that felt most keenly the woes and sufferings of others, and the sight of a man—and especially with such as he often met in

Congress—a man of fine intellect, interesting family, and high standing in society—in a state of drunkenness, would cause him great grief of mind and stir all the compassion of his soul. When the Washingtonian movement broke out in 1840, and large numbers of miserably drunken men resolved to sign the pledge and seek reform, Mr. Briggs was one of the first to go to their meetings in Washington—no matter how humble the place where the meeting was held—and by his winning eloquence, kindly sympathy and aid, tried to lead them on, and encourage them to bind themselves in the bonds of temperance. On the 7th of January, 1842, Mr. Briggs was in the hall of the House of Representatives, when Thomas F. Marshall, of Kentucky, who had become seriously addicted to drink, and was on the very verge of destruction through it, saw Mr. Briggs, as he entered the hall, and rushing across to him said: “Briggs, you must write me a pledge that I may sign it and live.” Mr. Briggs did so, and in the evening a public meeting was held at which he signed the pledge, and made a speech of intense interest. The old Congressional Society, formed some ten years before on the ardent spirit pledge principle had ceased to exist, and on the 9th February, 1842, another was formed on teetotal principles, Mr. Briggs being chosen president. On the 25th February a large meeting was held in the capital. The splendid hall was filled to overflowing, and here Mr. Briggs delivered an address, in which he gave a history of the old society, which, he said, “with a pledge in one hand and a bottle of champagne in the other, had died of intemperance.” At this meeting eighty pledges were taken. On Mr. Briggs’s retirement from Congress the society declined. On being made Governor of the State of Massachusetts, Mr. Briggs was chosen president of the Massachusetts Legislative Temperance Society. His speech on this occasion is said to have been one of his most eloquent. “He hoped before the Session closed every name would be enrolled. If we should all lend our exertions, we might soon say, ‘There is no drunkard in Massachusetts; there is no wretched family in our State. We should live, then, with but little legislation.’” During the whole time that he was governor he was most active in sustaining the temperance reform, even going so far as to lead the great procession of reformed drunkards in their mighty march round Boston. Unlike many men of high position, he would cheerfully attend small meetings of working men and address them on temperance. A gentleman once remonstrated with him, and talked of his descending from the dignity of his office; but Mr. Briggs replied: “There is nothing in which a governor of Massachusetts can so much honour his office as in speaking at a temperance meeting.” Mr. Briggs’s frankness and honesty prevented his giving offence in the most polished circles, and he always found a decided course the wisest and best. To a gentleman in Washington, who, at a public table, after professing temperance had put the glass to his lips, and said to him, “I only make believe,” Mr. Briggs said, “Sir, I never make believe.” Although Governor Briggs was a decided prohibitionist,

yet he always deprecated any relaxation of moral suasion. He believed that total abstinence was necessary for the individual, old and young, and advocated State prohibition of the liquor traffic, that the temptations to evil might be taken out of the way of the people. On the resignation of Judge Savage as president of the American Temperance Union, on the 15th of April, 1856, Mr. Briggs accepted the office, and at the anniversary in 1860 he delivered an address on the dangers of young men at the present day, which created a powerful impression on the minds of all who heard it. On the 1st August, 1861, Mr. Briggs delivered an address to the 10th Massachusetts Regiment, of which his son was colonel, and did not forget to urge the practice of total abstinence as one of the soldier's best defences in camp and on the field. He died on the 13th of September, 1861, from the effects of a gunshot wound. It appears that in taking down his coat he did not perceive that a loaded gun was resting upon it, and in removing the coat the gun discharged its contents into his face. It took two hours and a half to stop the effusion of blood; and while this was being done, he wrote on a slate to his wife: "It has come; 'be still, and know that I am God's.'" Despite his vigorous constitution, he died a few days after, in quiet composure of mind, and strong in the faith of Christ, at the age of 65 years.*

* Condensed from "A Sketch of the Life of Governor Briggs," by the Rev. Dr. Marsh.

CHAPTER XIX.

TEETOTALISM IN AMERICA (CONTINUED). BIOGRAPHICAL SKETCHES OF AMERICAN TEMPERANCE WORTHIES.

E. C. Delavan, Esq.; Early Life; An Ambitious Resolve; Business Career; how he was led to become a Teetotaler—Use of the Press—Investigations into the Wine Question—Liberality—Presidential Declaration—Letters on Prohibition—Last Princely Actions—Death, &c.—Hon. Judge Savage—Temperance Principles—Labours, &c.—Rev. Eliphalet Nott, D.D., his Literary, Pulpit, and Mechanical Labours—Ten Lectures on Bible Temperance—The Maniac through Rum—Mr. Seward's Estimate of Dr. Nott's Life and Character—Hon. Neal Dow; Early Life; Efforts for Prohibition—Origin and Success of the Maine Law—Is Betrayed, Imprisoned, &c., during the War—Labours and Visits to Great Britain—Gen. S. F. Cary; Early Life; Professional Skill, Success, &c.—Labours for the Temperance Cause—William Lloyd Garrison, the Advocate of Slave Emancipation—Connection with the Temperance Cause—Remarks, &c.

OF all the able men who have been identified with the history of the temperance movement in America, the name of Edward C. Delavan stands in the very forefront as an earnest, active, liberal, and faithful friend and worker. He was born in the town of Franklin, Pennsylvania. The family name was De La Van, a military appellation, which can be easily understood in these warlike times. The De La Vans were a part of that famous Huguenot colony who, fleeing from Romish persecution, left sunny France for a new home in the American wilderness. This colony contained some of the best blood in France, and from it sprang such men as Peter Fanuel, who founded Fanuel Hall, and Elias Boudinot, who was one of the founders of the American Bible Society. In 1802, being then no more than ten years of age, young Delavan came to Albany to seek his fortune. The first book he read, after the New Testament, was the "Life of Benjamin Franklin," which led him to choose the trade of a printer, and he entered the office of the *Albany Daily Advertiser*, which was at that time published by Whiting, Backus, and Whiting.* Here he laboured for four years, and among the other humble duties of a printer's apprentice he was employed to distribute the papers among the city subscribers from house to house. While thus acting as a carrier he frequently admired a fine house which one of the Bloodgoods had recently built in a fashionable street, and with a boldness of ambition which sufficiently indicated his tone, he silently determined that he would yet be the owner of *that house*. From the printing-office he went to Lamsinburgh, where he attended

* For the substance of this sketch, the writer is indebted to the "Temperance Spectator," June, 1863, and other portions of the "Spectator," and to the "Alliance News" for the later facts, &c.

school, and where he enjoyed a brief opportunity of education ; then we find him in the new concern just started by his brother under the firm of H. W. Delavan & Co. The location was Albany, and the trade hardware ; and in this business Mr. E. C. Delavan became a commercial traveller. He had developed so complete a turn for business by the year 1815 that he was sent to England as a member of the firm. The war was just closed, and he was the first American (other than diplomatist) who landed at Liverpool after the declaration of peace. He established himself at Birmingham, where he remained for seven years, and was very successful in business, and there became intimately acquainted with Washington Irving, who was then commencing his brilliant career of authorship. In 1822 Mr. Delavan returned to America, and established a large hardware importing house in Hanover Square, New York, occupying the identical building in which General Moreau, the hero of Hohenlinden, lived during his stay in America. The opening of the Erie Canal added immensely to the prosperity of New York, and the houses of E. C. Delavan and Co., of England and New York, and H. W. Delavan and Co., of Albany, led out into extensive trade. Having been eminently successful in business, Mr. Delavan retired to Albany, where, among other interesting events, he purchased the identical house whose splendour had excited his youthful ambition. In the year 1827 Mr. Delavan's attention was directed to the temperance question by the example of a drunken servant, who was reformed by signing the pledge, and became a useful citizen. Previous to this he had made observations, and was deeply impressed by a careful investigation into the position and habits of many of his early associates. He found that out of fifty of his early acquaintances, no less than forty-four had been utterly ruined by intemperance. Among the remarkable events in connection with Mr. Delavan's labours in the cause of temperance was the famous libel case brought against him by the brewers of Albany (eight in number), their leader being a Mr. John Taylor. Mr. Delavan had stated that the water and other materials used by them in brewing were foul and poisonous. The damages were laid at three hundred thousand dollars, and Mr. Delavan was held to bail for 40,000 dollars. The trial lasted seven years, and at last resulted in the total discomfiture of the prosecutors. Mr. Delavan proved all his statements by overwhelming testimony. On this point Mr. Delavan wrote in 1863, and spoke in grateful terms of the late Hon. John Savage, late Chief Justice of New York, who was a witness for the defence ; and says : " His evidence was so decided that it settled the question, and the result, without his evidence, might have been very disastrous to me."* Carrying on the great work of temperance in connection with the various organisations named in the preceding chapter, Mr. Delavan printed upwards of *one thousand millions of pages* of temperance literature—more than enough to wrap the whole of our earth in paper. He investigated the wine question, not only at home, but abroad, and made two

* "Temperance Spectator," 1863, p. 184.

voyages across the ocean in furtherance of this object. He had interviews with the late Louis Phillippe (King of the French) on the question of the use of wine among his subjects. Notwithstanding that it is frequently urged that the use of wine in France does not tend to intemperance, Mr. Delavan declared that there was a vast amount of drunkenness, but it was kept out of public view. The remarkable incidents of the late Franco-Prussian war have utterly exploded this dogma, and proved that Mr. Delavan was not a one-sided spectator, desiring to build up his own theory; for he demonstrated the fact that drunkenness is an evil that sooner or later will make itself seen and felt, despite all the efforts that are made to cloak or hide it. In the course of his investigations, Mr. Delavan discovered that there was not as much champagne wine made as would actually supply the city of Paris. It is evident, therefore, gross imposition was practised by wine merchants, both in England and America, who were charging eight shillings and upwards for bottles of bogus drink manufactured by foreign chemists and others as sparkling champagne. Mr. Delavan found wine dearer in Paris and Rome than it was in New York. In a letter to the late Dean (Close) of Carlisle, bearing date September 19th, 1862, Mr. Delavan said that his attention was first called to the temperance question in 1827, by a tract which had been placed on his table by some unknown hand, one sentence specially striking him, which was something like this: "If anyone desire to know if he is in danger from the use of ardent spirits as a beverage, let him resolve to abstain for one month, and if he finds that he suffers from such abstinence, longs for his usual stimulant, he may be sure of his being in danger of becoming a drunkard unless he abandons the intoxicating cup entirely." Mr. Delavan resolved to try the experiment, and for the first two weeks he said: "I had a longing for my usual stimulant, but before a month expired I conquered, and have not tasted ardent spirits since. I wish every moderate drinker in the world would try the experiment. All would find that water is the only healthful beverage for man." He did occasionally drink wine after this, but it was with misgiving. He tells the Dean that the last dinner party he gave was to a party of thirty-six gentlemen. De Witt Clinton—who was considered a good taster of wine—was present, and amongst the wines furnished to the guests was one specially admired, and Mr. Clinton preferred this one before even the older and more expensive wines. Not very long after this Mr. Delavan discovered that this stuff so much admired by celebrated judges was made out of distilled spirits and drugs, and *did not contain a drop of the fruit of the vine*. This fact induced Mr. Delavan to employ an eminent chemist to examine all his wines. This gentleman was Dr. Lewis Beck, brother to the celebrated Dr. Romeyn Beck, who, in his work on "Medical Jurisprudence," says: "Alcohol, whether found in wine, rum, or brandy, is poison—a fact conceded on all hands." He was engaged in the work for three months, and found every sample fabricated. Mr. Delavan emptied the whole contents of his wine cellar into the drain;

and from that day his house was ever free from the poison. He was induced to take this step by the assurance of a reformed man, then living with him, that the wine vault (of which this man had occasional charge) was a constant temptation to him. Mr. Delavan made a calculation, and affirmed that these wine parties increased his expenditure to the extent of one thousand dollars per annum. This, at compound interest for 35 years (the period he had then been an abstainer), would amount to 147,672 dollars 65 cents (or in English money about £30,000).^{*} During the time that the late James Silk Buckingham, Esq., was in Parliament, Mr. Delavan offered to send over from America "An Appeal to the People of Great Britain on the Subject of Temperance" in numbers sufficient to supply a copy to every family in the kingdom, estimating them at five millions, provided that the friends of temperance in England would see to their circulation and the Government would permit the books to enter this country without paying duty (as all books, &c., were taxed in those days). The Government consented, but while Mr. Delavan was preparing them, the question was reconsidered by the British Government, and the permission was then revoked, on the score of precedent; thus this great work of circulating temperance literature was prevented. Mr. Delavan was one of the very first to expose and discuss the question of the use of intoxicating wine at the sacrament, and his facts and arguments were so kindly, fairly, and effectively put, as to place the American Churches far in advance of others on this most important subject. In another part of his letter to the Dean of Carlisle he said: "One great work to be accomplished is the conversion of your Church to your principles. So long as the Saviour of the world is held up as a maker and dispenser of intoxicating wine—wine, the mocker—the cause you advocate will make but slow progress. This great error removed, you will have a basis to build upon which will defy all attacks. To remove this error the kindest and most Christian course should be pursued. Those differing from us have a right to differ, and are doubtless honest in their opinions. In the conflicts passed through for over a third of a century I have tried to look upon my opponents, especially when willing to oppose under their signatures, as being as anxious for the truth as myself; and when the discussion came to an end on any point, I have usually gathered up all, and printed both sides, and scattered the discussion broadcast throughout the country without regard to cost. This course, I believe, has been eminently blessed, for now I hardly pass a day without having the brief acknowledgment from former opponents, 'Mr. Delavan, your principles are right.'"[†] In 1833, Mr. Delavan was impressed with the fact that the expressed opinion of eminent men has great weight and influence, and he came to the determination to make an effort to secure a declaration of opinion from Presidents of the American Union in favour of the principles of Temperance Societies. He therefore called upon

^{*} "Temperance Spectator" 1862, p. 176.

[†] "Temperance Spectator," 1862, p. 176.

Mr. Madison and obtained his signature, and then John Quincy Adams and General Jackson added theirs. Mr. Delavan followed it up, and obtained the signatures of all, excepting President Harrison, who died early, but who would probably have signed it also had he lived, as he had from principle abandoned a distillery in which he had been interested. The following is a copy, with the names of the signatures attached, of the American "Presidential Declaration:" "Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

"JAMES MADISON,
JOHN QUINCY ADAMS,
JOHN TYLER,
MILLARD FILLMORE,
FRANKLIN PIERCE,
ANDREW JACKSON,
M. VAN BUREN,
Z. TAYLOR,
JAMES K. POLK,
JAMES BUCHANAN,
ABRAHAM LINCOLN,
ANDREW JOHNSON."*

In 1865, Mr. Delavan collected, edited, and published in America a number of documents, correspondence, &c., of a very valuable kind, under the title of "Temperance Essays," &c. Some of these documents were most important portions of temperance history, and the work was enriched with coloured plates of the stomach in health and under various stages of alcoholic disease. On the 18th of April, 1860, whilst Mr. Delavan was in Paris, he wrote a most interesting letter to D. Macauley, Esq., United States Consul at Manchester, from which the following is an extract: † "I think I understand the position of things in the United States. When I commenced my labours in Albany, in 1828, I could only find two men to back me on the ardent spirit pledge. After a few years of intense labour, in the State of New York alone 400,000 united in this pledge; and from two to three millions in the United States. When I found that the true principle of temperance was total abstinence, I took that ground. The 2,000 societies in the State of New York fell (as we say in America) like cob-houses, and I found myself universally deserted. I could only

* "Temperance Spectator," 1865, p. 112.

† This letter was reprinted in the "Alliance News" of February 11, 1871.

count upon one man of much influence who stood firm ; but I knew the principle was right, and I felt in my inmost soul that God was with it, and went right on. What true temperance man now thinks of making any distinction between intoxicating liquors on account of name? Prohibition is right, and will yet govern the Christian world. It has justice as its foundation, but it will require time, long-continued effort, great wisdom from above, on the part of those guiding the reform. While I admit that prohibition has failed to do what was expected of it in the United States, as yet (for it has not had a fair chance) it has not been a failure. It has to go through its days of trial. These days of trial are good, profitable days ; they knit together the true friends of the cause, they gain wisdom and learn how to fight the battle more manfully, so as to gain the victory more certainly. I do not wonder that good men declare the prohibitory laws in the various States failures ; they have not gone through the mill : I have. I have been charged half a dozen times myself with having ruined the cause ; every new step some think is ruin ; still I have lived to see every one I have felt it my duty to take established. Prohibition is yet on trial, but I am sure that it will finally triumph, because it should triumph. In 1837 an article, proposing prohibition, was sent forth by the New York State Temperance Society ; two or three hundred thousand papers containing the proposition were circulated, offering at the same time printed petitions gratis to obtain signatures to send to the Legislatures, but, sir, not a voice in the whole of the United States was raised in favour of the proposition ; not an individual sent for a petition. It was in advance of public opinion. Not till many years after this would the public mind give the subject a hearing. The time did come, and the man was at hand to head the measure— young, energetic, intelligent, and determined. To Neal Dow should be awarded, and will be awarded in all future time, the high honour of leading the army for prohibition in the United States ; and to England will be awarded the no less honour of establishing, on a double basis, this great general principle for the benefit of the British Empire and the world. I give this brief history to indicate the progress made."

The testimony of a " Cloud of Witnesses," first given in the " Alliance News," and afterwards published in pamphlet form, and since enriched by a supplement containing later official testimony, proves to a demonstration that Mr. Delavan was correct in his estimate of the value of the principle and of the ultimate success of prohibition. A remarkable proof of Mr. Delavan's love for the cause and his great esteem for the friends in England was furnished shortly before his death, in his gratuitous distribution of the valuable lectures of the late Rev. Dr. E. Nott, of America, on " Bible Temperance," a copy of which he caused to be furnished to every clergyman and minister in England. On the 15th of January, 1871, at the advanced age of seventy-eight years, this eminent temperance philanthropist departed this life " as peacefully as the going out of a taper," which his great sufferings had not allowed

the family to anticipate. Even while on a bed of suffering, with death staring him in the face, he was desirous of making one more grand effort to further the interests of the cause, and that was to furnish every clergyman in the United States with a copy of Dr. F. R. Lees's and Rev. Dawson Burns's "Bible Temperance Commentary," and on the 27th of November, 1870 (only about six weeks before his death), he sent for a near neighbour, Mr. D. C. Smith, to write down his words on this subject, and after his death forward the same to Dr. Lees. The writer of a brief notice of his death in the "Alliance News" of February 11, 1871, says: "The life and labours of Mr. Delavan when written will prove a large and striking chapter in the history of the temperance reformation not only in America but throughout the world, wherever the movement has extended its benign influence. Though he was not a public speaker, and not endowed with high literary talent or philosophic culture, to no other man in the world is the movement more indebted for the wide dissemination of literature, embodying wholesome teaching and advanced views in almost every department of the temperance question. He was a man of great practical sagacity and untiring energy in prosecuting any work to which he put his shoulder. And perhaps no other man has so munificently supported the movement through the press, Mr. Delavan often scattering useful publications by hundreds of thousands, and sometimes by millions." Mr. Delavan was one of those men who thoroughly believed in the sentiments of the late Dr. Bowring, who says:—

" Mightiest of the mighty means,
On which the arm of progress leans,
Man's noblest mission to advance,
His woes assuage, his weal enhance,
His rights enforce, his wrongs redress,
Mightiest of mighty is the *Press*."

On this point the *Rochester Democrat and American* remarks: "Those who are conversant with the temptations of our soldiers will not be surprised that Mr. Delavan made an effort on their behalf, and the tract on intemperance, which he so largely circulated in the camp, is now operating in another sphere. We allude to the system of furnishing them to the travelling community by leaving a supply at the different railroad ticket offices." The same writer alludes to another subject of interest thus: "It will not be out of place to refer to Mr. Delavan's interest in public education, in which he not only offered a valuable example to our rich men, but has shown that he was not limited to one idea. Those who visit the library of Union College will note the magnificent collection of minerals and seashells which almost fill a large hall, and which is valued at *ten thousand dollars*. It may be well for those who admire that exquisite collection to remember that it is the gift of the errand boy of early days, who has thus desired to extend to others the advantages which he was denied."

Of his early friend and co-worker in the cause of temperance—the

late Hon. John Savage, Chief Justice of New York—Mr. Delavan thus wrote: "I owe it to truth that I should make some allusion to his devotion to a cause that in its infancy he loved, and to which he never omitted an opportunity to give the sanction of his character and high social and public position. He was remarkable for his acuteness and discrimination. He understood the 'wine' and 'sacramental' questions in their main issues as well thirty-five years ago as we do now. He would not tolerate half-way measures; he was always ready to strike the blow best fitted to destroy the evil, and at once; and would not permit his name to be used as favouring the temperance reform, while we sought to combat intemperance by the *ardent spirit pledge alone*. 'You condemn the poor man's alcohol,' he argued, 'and say nothing against the rich man's wine. When you adopt as temperance total abstinence from *all* that can intoxicate as a beverage, then I am with you, and not till then.' When we did take that stand, he came forth, became president of the Temperance Society of the Bar of the State of New York, and issued an address to the Bar as president, an address characterised by great simplicity, beauty, and force. He afterwards became president of the New York State Temperance Society, and continued in that office until failing health compelled him to resign."* Chief Justice Savage died at Utica on the 19th of October, 1863, in his eighty-fourth year, sincerely and truly loved as a pure and upright judge, an earnest philanthropist, and a faithful friend of the temperance cause.

Another friend and active co-worker with Mr. Delavan and others was the late Rev. Eliphalet Nott, D.D., author of the famous "Ten Lectures on Bible Temperance." Eliphalet Nott was born in Ashford, Connecticut, in June, 1773. Although he had not the advantage of a systematic collegiate training, he became an ardent student of divinity when young, and at the age of twenty-one acted as missionary in the central part of the State of New York. He accepted an invitation to become minister of the Presbyterian Church of Cherry Valley, and spent nearly three years amongst that people. His next call was to Albany, where he soon became an attractive preacher. In 1804 he was elected president of Union College, Schenectady, which office he held for over sixty years, viz., to the time of his decease. Under his fostering care the institution rose from poverty to wealth and importance, and during the period of his presidency nearly 4,000 students graduated in it, including some who have risen to the highest rank, both in literature, politics, and divinity. The Hon. W. Seward was one of his pupils, and in the English edition of Dr. Nott's lectures published a warm and just eulogy upon his tutor's character and talents. On the death of the famous Alexander Hamilton (above sixty years ago), Dr. Nott published a funeral oration, which brought him into still greater notice as an eloquent preacher. Distinguished as was Dr. Nott for his religious earnestness, for his

* "Temperance Spectator," 1863, p. 184.

practical sagacity as an educator, for his general learning, for his chaste and fervid oratory, he was also noted for his practical skill as an inventor and mechanist. He invented the stove called "The Novelty," for the making of which a factory was set up in New York, which gradually extended into "The Novelty Works" of that city, so long conducted by the late Mr. Stillman. Dr. Nott had obtained no less than thirty patents for various mechanical improvements or inventions. Dr. Nott was one of the earliest of the temperance men in America, and one of the most powerful, exerting both voice and pen in advocacy of the principles. In 1839 he delivered those now far-famed "Ten Lectures on Bible Temperance," an edition of which was published in England by Dr. F. R. Lees, containing the coloured plates of the stomach, &c., and in 1865-6 a cheap edition, which had an extensive circulation. In the trials which the movement had to sustain from 1839 to 1848, Dr. Nott nobly supported his friend Mr. E. C. Delavan in the position which was taken, and the very name of Dr. Nott became a tower of strength. "His natural abilities were at once great and varied, his religion was simple and earnest, his tact and skill in the management of men were remarkable; while his fidelity to friends, his principles, and his country, presented an idea for imitation rarely excelled." The poem, entitled "The Maniac through Rum" (which is ascribed to Dr. Nott), presents a series of scenes truthfully expressive of the fearful effects of the indulgence in intoxicating liquors, and is a deeply solemn and impressive lecture of itself, indicative of very close intimacy with the hapless victim of that most fearful of all mental scourges—*delirium tremens*. The following is the Hon. W. Seward's estimate of his "tutor and friend:" "Dr. Nott has lived nearly a century. The period of his life comprises the whole of our national history, and even his matured and publicly active years have been more than 'threescore years and ten.' Gifted with rare versatility of talent and industry of habit, he has impressed himself upon the country and the age in many ways, as deeply as other men only aspire to impress themselves in one. Were any historian of our times to catalogue the names of the eminent divines of our country, perhaps the first name that would occur to him would be that of Dr. Nott. Were he to go on and add those of its noted instructors of youth, again the name of Dr. Nott would first suggest itself. Were he then to add those of its Biblical expositors, the same name would again present itself among the foremost. Were he to continue with those of its philosophers and reformers, still the same honoured name would recur with like pre-eminence. The pulpit has long counted him as one of its most impressive orators. Union College, over which he so long presided, owes to his organisation and management its high prosperity. Thousands who were once his pupils, and are now scattered throughout the Union and the world, useful and prominent in every walk of public and professional life, look back to him with almost filial affection, and are unconsciously, even to themselves, disseminating and perpetuating the influences of his teaching. Science has been

enriched by his researches. Art owes to him more than one valuable invention. Literature has received from him contributions which will endure with the language itself. No great political or moral reform has taken place during the century which is not indebted for a part of its success to his sagacious and efficient support. A life of irreproachable purity, Christian benevolence and virtue, has made him at once a teacher and an exemplar of his generation. Few men have in their lives done so much to guide the lives of others in accordance with the dictates of philosophy and the teachings of Christian revelation." Dr. Nott departed this life on the 29th of January, 1866, at the venerable age of ninety-three years.

The name of the Hon. Neal Dow is almost as familiar to the friends of temperance in Great Britain and Ireland as it is to the Americans themselves. Who, having seen and heard him, does not with pleasure remember the genial smiling countenance and agreeable manners of this earnest, devoted, and energetic friend and advocate of temperance and prohibition? As the writer of a sketch in the *Christian Times* of May 17, 1867, justly remarks: "The man of intelligence, of action, and of benevolence is to be traced in look and bearing. His addresses are marked by an affluence of good matter, with a directness and a frequent felicity of illustration which produce effects the professional orator might envy." Neal Dow was born at Portland, the capital of the State of Maine, on the 20th of March, 1804, his parents being members of the Society of Friends, and his father a tanner in business. Abstinence from ardent spirits being the rule of the household, Neal Dow embraced the principle with ardour and intelligence, and became one of the early and zealous adherents of the temperance movement in America. Josiah Dow, his father, lived to be ninety-three years of age, and Neal was put to his father's business, first as assistant, and afterwards proprietor of one of the largest tanneries in the State of Maine. Keen in his perceptive faculties, he was not slow to see the force of teetotalism, and warmly and energetically espoused it, and assisted in the promotion of the Maine Temperance Union; but he was not long before he saw that to make the work truly successful it would be absolutely necessary to call in the aid of the law, and by its means utterly uproot and abolish the traffic in intoxicating liquors. In 1839 he succeeded in inducing the aldermen of Portland to refer the question of "licence" or "no licence" to the decision of the citizens. The result was 599 votes for "licence" and 564 for "no licence," a majority of thirty-five in favour of licensing. Four years later another poll was taken, when the citizens, by a majority of 440, decided that the traffic in intoxicating liquors should be treated as an illegal pursuit. During this period of four years the Washingtonian movement was at its height, and few men laboured with more earnestness and enthusiasm than did Mr. Dow, but he saw clearly that as in Ireland, so also in America and elsewhere, unless the temptations to drink were removed out of the way, the work would be almost in vain, and therefore, despite the heavy odds against

him, he took decided action and became the "apostle of prohibition." In a paper in the "Irish Templar" for August 1, 1877, the Rev. Robert Paterson, speaking of the Maine Law and its origin, says: "The origination of the Prohibitory Law for Maine interested us much. We said to the father of this celebrated measure one evening at tea: 'Please tell us, general, did the Prohibitory Law for Maine originate wholly in your own mind, and on what occasion did it seem to spring up?' 'I'll soon tell you that,' he replied. 'One Saturday night a poor woman came to my house beseeching me to go and intercede with a publican on her behalf. Her husband drank heavily, and left the most of his money with that publican week after week. She had asked him with tears not to give her husband any more drink. He disregarded her tears and misery, and she came to me to go and plead for her. I went at once to the rum-seller. He not only turned a deaf ear to my solicitations, but also, although I was mayor at the time, became impudent, telling me that 'he was licensed to sell, that he had no business with the private affairs of his customers, and that he would continue to sell to whomsoever came to buy?' My soul," said the general, "was stirred within me, and looking in his face I said, 'By the help of God I'll change that law.'" I came home and prayed. That night on my bed the Prohibitory Liquor Law in all its essential features rose up distinctly in my mind. The Legislature for the State was then sitting. By the following Saturday I had the bill shaped and appeared before them. I was told that I must have it printed and on the table before them by nine o'clock on Monday morning, else they could not entertain it for that Session. It was printed on Saturday evening after working hours, and was in the hands of honourable members on Monday morning. "It seems a reasonable Bill," they said. It was read and considered clause by clause, once, twice, the third time, and passed with only one dissenting voice." But it was not passed so easily by the Senate, for they threw it out in 1844 (the first time it was before them). Not disheartened, the agitation was carried on for two more years, and in 1846 a law was passed pronouncing the common sale of intoxicating liquors totally illegal. It was hardly what Mr. Dow desired; he called it "the first blow only" that would be struck against the drink traffic in the State of Maine. In 1849 a new Bill was introduced, and passed both Houses, but was vetoed by the Governor. Next year (1850) Mr. Dow brought in a Bill of his own drafting, which was lost in the Senate by a tie vote. In 1851 he was elected Mayor of Portland. On the 25th of May he again introduced his Bill, and after being strongly opposed, it passed the Lower House by eighty-six votes to forty, and the Senate by eighteen votes to ten. The Governor signed it on the 2nd of June, 1851. Mr. Dow was now placed in a very peculiar position. As mayor, he would have to see to the enforcement of his own measure, but by tact and gentleness he succeeded in almost banishing the traffic from Portland. The results were so happy that other towns were led to enforce the new law, and with similar results; wherever the authori-

ties did their duty, public sentiment sustained the law. On the 18th of February, 1852, Mr. Dow was entertained at a splendid banquet in New York, and on the 20th of January, 1854, he was received by a company of 1,500 ladies and gentlemen at Philadelphia, and presented with a service of plate valued at 500 dollars. During the year 1855, when he was again Mayor of Portland, an attempt was made to implicate him in a violation of his own law, when a riot took place, the chief supporters being the lowest classes of immigrants in Portland, but the plot was unsuccessful, and Mr. Dow's integrity was thoroughly vindicated. During the late lamentable Civil War between the Northern and Southern States, Mr. Dow was appointed colonel of a volunteer regiment, and was shortly afterwards raised to the rank of Brigadier-General. In the unsuccessful attack on Fort Hudson he was wounded, and while lying in that state in a private mansion he was betrayed and taken prisoner, but after many privations and sufferings he was exchanged and released. Before he was fully restored to health the war was happily brought to a termination.

In 1857 Mr. Dow paid his first visit to England, and attended the Ministerial Conference held in Manchester. In 1866-7 he again visited the British Islands, and amongst other meetings he addressed one in the Guildhall, London, granted for the purpose by the Court of Common Council, and was enthusiastically received. Since then he has visited Great Britain a third time, and rendered immense service to the cause by his long, able, and gratuitous services on the platform and in the press—Mr. Dow on this occasion visiting and addressing large meetings in many of the principal towns of the three kingdoms, full accounts of his speeches, &c., being given by the local papers and in the "Alliance News" weekly.

Samuel F. Cary was born in Cincinnati, on the 18th of February, 1814. His father, William Cary, was an early emigrant to the north-west territory from the State of Vermont, and shared in the perils and privations incident to the first settlement of that then wild country. Samuel was the youngest of three children, and lived at home on his father's farm until 1831, when he entered Miami University, and graduated with a numerous class in 1835, sharing the first honours of the institution. He returned to his native city, and immediately entered upon the study of the law; and in 1837 received the degree of Bachelor of Laws from the Cincinnati College, and shortly afterwards was admitted to the Bar. He was attentive to the business of his profession, and soon secured a large and profitable practice. It is said that "few men in the west have entered upon their professional career with more brilliant prospects of success. As an advocate he had few rivals. He was frequently retained in important criminal cases, and was remarkably successful."* At an early age he devoted himself to the temperance movement, and before he entered public life had become a temperance advocate. When the Washingtonian movement began its wonderful work he gladly welcomed it, and laboured earnestly and

* M. L. Stevens's "History of the Sons of Temperance."

vigorously for its success. Not only in his own State, but throughout most of the western, eastern, and middle States his voice was heard. Without fee or reward, he travelled thousands of miles and induced large numbers of persons to sign the pledge. In a tour through New England in 1845, he was listened to by immense assemblages of people. One of the journals of that time gives the following sketch of his manner of speaking and the impressions made: "Mr. Cary is perhaps one of the best orators of the age. We understand he was trained in the legal profession; it is sufficiently evident, whatever the training of his powers may have been, that he is a well-bred scholar. All who have heard him were either convinced of the truthfulness of his argument, or, if already convinced, felt within themselves an awakening of the early interests that moved them in the cause. He speaks like a Greek—with the simplicity, the cultivated naturalness, the pungency, and unembarrassed force of the ancient orators. Mr. Cary's eloquence does not consist of empty words, in which the idea is secondary to the language in which it is conveyed, and which is an evil too common with our professed scholars who speak in public; nor does it consist in intellectual exhibition alone; it seems to have its source in a warm heart, gushing with the feelings of the man, and throbbing with the impulse of a gospel faith. 'I may be suspected of seeking your money,' said the speaker, while endeavouring to relieve the prejudices of such of his hearers as might entertain them. 'I ask no money; I have money to spend, thank God, in this great cause.' The man stands before the public not only as a mighty champion of the greatest cause perhaps of the age, but he is worthy of his calling—distinctly set apart from sordid motives worthy of the fellowship of the good, and love of the unhappy class whose miseries he pities and whose good he advocates."*

Mr. Cary abandoned his profession in 1844, having acquired a competency, and devoted his attention to the temperance cause. In 1848 he travelled through seventeen States and Lower Canada, and addressed about 300,000 people. Although his expenses in this work were great, he always declined compensation, proving himself to be a most devoted and sincere friend of the cause. On the institution of the Order of Sons of Temperance, he at once became an active worker, was one of the first Charter members of the First Division in the West, and in 1846 was elected Grand Worthy Patriarch of Ohio, was made a member of the National Division in 1847, and in 1848 was installed at Baltimore as M.W.P., or official head of the Order in North America. During the two years of his administration the Order made very rapid strides, five Grand Divisions, three thousand one hundred Subordinate Divisions, and one hundred thousand members being added to the jurisdiction of the National Division.†

*"Temperance Spectator," 1866, pp. 14, 15.

† It may be advisable to explain to some of our readers that the Order of Sons of Temperance in America is not a mere Benefit or Friendly Society as in England, but more of an honorary character for the protection and mutual improvement of its members and for the spread of temperance principles.—*The Author*.

On his retirement from office Mr. Cary did not fall back into society and cease to labour for the promotion and success of the Order, but continued his valuable disinterested work, and amongst other services visited England, and for some time rendered valuable help to the Order and to the cause of temperance under the auspices of the British Temperance League. This was in the year 1870. As a proof of his high character and position in America, he was honoured with the appointment of Paymaster-General of Ohio, which office he held for the term of four years.

On the 28th of May, 1879, at Roxbury, Massachusetts, amid the most solemn and truly earnest and eloquent expression of regret and esteem, were consigned to the tomb the mortal remains of one of the most nobly heroic and wonderful men of the present century, William Lloyd Garrison, the friend and advocate of negro emancipation, who died on Saturday, May 24, 1879. Addresses were delivered by Theodore D. Weld, Wendell Phillips, and others, and pieces were sung by a quartette of coloured singers. Mr. Garrison's heroic labours on behalf of the enslaved negro are too well known to need particulars in this work; his connection with the temperance movement is best explained in his own words. In the year 1867, Mr. W. L. Garrison, accompanied by his son, Mr. Frank Garrison, visited England, and very readily responded to an invitation to meet the then Chairman (the late Alderman Harvey) and the members of the Alliance Board, to take tea at the Alliance Offices, 41, John Dalton Street, Manchester. In response to a resolution of "warm greeting and high appreciation of his services as the distinguished pioneer, champion, and leader of the abolition movement in America, whose consistent and heroic career had endeared him to all who love liberty and who rejoice in the enfranchisement and happiness of human beings," Mr. Garrison referred to his connection with the temperance movement in the following words: "I am with you in heart, in understanding, and in principle. I should no more think of making a declaration of my temperance principles here than I should of my abolition principles. I took up the temperance cause in the day of its adversity; in the day of its inception, when all men were against it, Church and State, pulpits and politicians, influential men everywhere were against it. I have always blessed God that the very first reformatory movement which I entered into was the temperance movement. (Hear.) Before I understood anything about slavery, forty years ago this very year, I was the editor of the first temperance paper ever started in the world (applause), and I have never swerved from the doctrine which I then laid down, and which I had to espouse under the imputation of being a cold-water fanatic; and was as earnest in that direction as I became in the direction of universal emancipation afterwards. The paper which I edited was not my own. It was sold by the proprietor, and went into other hands, passing from the city of Boston to Andover, and was edited under other auspices. About that time my attention was directed to the subject of slavery, and seeing the condition of the enslaved millions in our country, I gave myself

more directly to the liberation of those in bondage. But never for a moment did I lose my interest in the temperance cause—never, never can I, under any circumstances; it is part of my life, it is in my soul, it is in my blood and bones, and I am ready anywhere and everywhere to testify in its behalf, wherever it may be deemed at all proper to do so. The temperance cause, however, in America, after it attained to respectability, was not a heavy cross like abolitionism; it was respectable, and thousands and tens of thousands of temperance men who made abstinence from liquor the end of the law for righteousness, and who plumed themselves upon being total abstainers, had no bowels of mercy, I am sorry to say, for the millions in bondage. On the contrary, as a general statement, I think that they stood aloof rather than gave us any support; but at the same time, the abolitionists, wherever they were, were temperance men as a matter of course. (Applause.) They really constituted the backbone of the temperance movement, were the most incorruptible, and they needed no teaching whatever on the subject. *It is certainly true that the temperance movement was a prelude to the anti-slavery movement. I have often said that the temperance movement was, under God, essential as a foundation which was being laid whereon we could stand to address men in their sober senses, and so to appeal to their consciences and to their hearts in the matter of slavery.*"*

A very humble temperance poet thus tried to condense the facts of Mr. Garrison's life into a small compass:—

"Some forty years ago, a brave young man,
With generous heart, in burning words began
To speak and write against a horrid trade
By which cruel men the golden dollars made;
He could not see that skin of sable hue,
Or darker blood, could make a man less true;
He saw a brother in the down-trodden slave,
And vow'd 'fore God the negro race to save.†
'Mid persecutions, trials, threats, and strife,
He stood his ground; although men sought his life,
His voice and pen continued to declaim
Against the cause of his lov'd country's shame.
Cast into prison, still all in vain,
Nor violent mob could tongue and pen restrain.
Thirty-four years 'The Liberator' spoke,‡
And then the galling chain of slavery broke.
The Civil War the negro race set free,
As man 'mongst men the quondam slave we see;
Not a machine in a rude tyrant's hand,
Compelled to toil as *he* may give command;
But as a man despite his dusky hue,

* "Alliance News," June 7, 1879, p. 357.

† His own words, addressing personified oppression, being:—

"I swear while life-blood warms my throbbing veins
Still to oppose and thwart with heart and hand
Thy brutalising sway—till Afric's chains
Are burst, and Freedom rules the rescued land,
Trampling oppression and his iron rod;
Such is the vow I take—So help me God."

‡ Mr. Garrison's paper of that name.

The paths of knowledge he can now pursue ;
By honest toil, industry, and skill,
Places of honour, trust, and power may fill.
Chief of the friends of that enfranchised race,
William Lloyd Garrison's name has place—
Name to be loved in every age and clime,
His was a life a lesson for all time :
True friend of Liberty, Temperance, Peace,
His name and influence ne'er can cease ;
May his example and success inspire
All true hearts, and raise their thoughts still higher.”

We might swell these pages with sketches of the lives of eminent friends of the cause in America, but the examples already furnished in a measure supply the information needed to give a fair sketch of the history of the temperance movement on that Continent, and fully confirm the remarks made in the preceding chapter relative to the powerful heading the cause had in America and its advantages (in this respect) over the mother country.

CHAPTER XX.

THE TEMPERANCE CAUSE IN CANADA, &c.

Montreal Temperance Society—Labours of Rev. W. Scott—Work of the Sons of Temperance—Hon. S. L. Tilley's Efforts in Parliament, &c.—Judge Marshall's Experience of two Neighbouring Settlements—Nova Scotia—Rev. Dr. Cramp—J. J. E. Linton—John Moffat, a Tribute to Real Worth: his Life and Labours—Rev. P. P. Carpenter: his Life and Labours, Death, &c.—The Temperance Sentiment in Canada—The Dunkin Act—The Canada Temperance Act of 1878—J. W. Manning's Testimony: its History, Operations, &c., &c.

THE first Temperance Society of which there is any reliable record that was established in Canada was organised on the old moderation basis in St. Andrew's Church, Montreal, on the evening of the 9th June, 1828, when twenty-nine persons of different religious denominations signed the pledge. Similar societies were rapidly formed in different parts of the country, so that in a few years the members could be reckoned by thousands.

On the 15th June, 1835, the first teetotal society was formed in the town of St. Catherines. Other societies were formed and conventions held in various towns. Agents were employed to travel the country and discuss the principles of total abstinence, and the press lending its influence, very soon the movement became general, and it was thought desirable to establish an organ in the interests of the temperance cause; hence the publication of the "Canada Temperance Advocate," "a paper that by its able advocacy of temperance principles contributed largely to the rapid development of the cause." It was edited for a number of years by the Rev. W. Scott, who afterwards became editor of the "Canada Casket," the organ of the Independent Order of Good Templars. The introduction of the Order of Sons of Temperance into Canada gave a wonderful impetus to the cause of temperance.

On the 21st of June, 1848, George Boyd, D.M.W.P., organised Brockville Division No. 1 of the Dominion of Canada. In March, 1850, Howard Division No. 1 of the province of Quebec was organised in the City of Montreal, and soon after this the Order became firmly established throughout all the provinces of the Dominion, and firmly maintained: (1) Moral suasion, or personal abstinence from all intoxicating liquors for the individual; (2) prohibition of the liquor traffic as the only effectual remedy for the evils of intemperance. In the province of New Brunswick the Order of Sons of Temperance had so cultivated the ground that it was thought the Legislature might be tested upon this question. The passage of the

Maine Law in 1851 had given them encouragement, and as the Hon. S. L. Tilley,* a P.M.W.P. of the Sons of Temperance, was also lieutenant-governor of the province and leader of the Government of the day, it was thought that there were reasonable hopes of success. A convention of the friends of temperance was called, and Mr. Tilley received the most undoubted assurance of political support. It was said "the country required prohibition, and he was perfectly safe in the hands of the people." Accordingly, Mr. Tilley submitted his Bill to the Legislature, and in a speech replete with facts and arguments he urged the necessity of legal interference with the liquor traffic. To this appeal the House yielded, and the Bill passed with a small majority, but the Governor refused to give it his assent. Mr. Tilley thereupon resigned his office and appealed to the country, but found to his deep regret that the people on whose support he had so confidently relied failed him in the hour of trial, and he was defeated.†

In a paper on the "Liquor Traffic in Nova Scotia," by the Hon. Judge Marshall,‡ we read that he was personally acquainted with two communities in the same county of the province, where the people were each of the same European nation, and in their ordinary manners and customs and mode of life were the same, except that in the one community strong drink was their curse, and in the other total abstinence was almost universal. In the former case the inhabitants were mostly farmers and a few fishers, and in attending the various markets they generally got a few glasses of liquor and carried a supply home. The result was that most of the farms, during the twenty years Judge Marshall passed through the settlement, continued with few exceptions in much the same state. The dwellings generally were of the humblest description, and could scarcely be said to afford anything like comfortable accommodation for civilised life. As to the table fare, it was poor indeed. In some of the houses no bread at times, or only of the very coarsest kind. In very many instances they were also embarrassed with debt. In a footnote, he remarks that in recent years a change has taken place for the better, both as regards their drinking habits and their circumstances. In the other community, which was formed at a later period than the former under circumstances of deep deprivation and hardship, the people followed farming occupations for their livelihood, and were nearly thirty miles from any markets, with a mountainous district intervening. For some time they had no road worthy the name, and were obliged to convey their produce by boats on the open sea. By persevering effort, however, combined with total abstinence from intoxicating liquors, in the course of a few years they became a prosperous and happy community. They maintained their own poor, and yet were very exact and punctual in paying their share of the county rates. What was more remarkable, during the eighteen

* Now Sir S. L. Tilley.

† "Alliance News," February 3, 1877.

‡ International Convention Report, 1862, pp. 32, 33.

years Judge Marshall presided in the Courts, "there was not a single criminal charge of any kind tried before me against an inhabitant of that community." "All their differences and disputes were settled amongst themselves, or through the intervention of their spiritual leader. They were great advocates and friends of education, and had an ample supply of schools in their midst. They also established and supported a branch Bible Society, and by popular will outlawed the liquor traffic; no place was allowed a licence to sell intoxicating liquors, and the entrance of the evil amongst them was not tolerated."

In Halifax and other parts of Nova Scotia, Temperance Societies on the ardent spirit pledge principle were established in 1831, and had the same result as in other places where wine and fermented liquors were consumed. In course of time teetotalism was introduced and the two pledges used; but it was not until 1848 that the cause became consolidated and grounded upon anything like a substantial basis, and then the Order of Sons of Temperance became a power in the province. This Order, by its power to accumulate funds, to relieve distressed members, and engage in works of interest and value, as an organisation gained a prominence and favour in the eyes of the community that ordinary Temperance Societies were unable to do. The Order was introduced into Nova Scotia in 1847, and the Grand Division was constituted in April, 1848, and in the year 1862 there were eighty-eight working divisions, with a total membership of 4,041. "The influence of the Order on the temperance enterprise has been powerful and eminently salutary. By combining the energies of the most intelligent and active friends of the cause, and bringing them frequently together in different parts of the province for mutual consultation, it has elicited talent, originated various modes of operation, and guided and controlled the whole movement so as to produce the most important results."* The Sons of Temperance in Nova Scotia ably advocated prohibition, and in 1851 promoted petitions to the Legislature, which were numerous signed, praying that the Legislature "would interfere, so far as may be possible and compatible with its ideas of legitimacy, to stop the manufacture, traffic, and use of intoxicating liquors."† And further, "That persons engaging in the liquor traffic should be held responsible, civilly and criminally, for the consequences that shall ensue, and that the property of confirmed drunkards shall be dealt with by law in the same manner as that of persons whose imbecility is the result of Divine dispensation, and be protected for the benefit of creditors and relatives." This work was renewed year by year until, in 1854, the House of Assembly agreed to hear the cause advocated at their bar. Accordingly, the Rev. Dr. Cramp, then G.W.P. of the Grand Division of Nova Scotia, delivered an address on the subject before the House, in the course of which he stated that "out of a population of not more than 300,000, petitions in favour of a prohibitory law had

* Rev. Dr. Cramp, International Convention Report, pp. 440, 1.

† *Ibid*, 441.

been signed by 30,000 persons—or one-tenth of the whole—and that public opinion had never been so loudly or so generally expressed.”

In 1855 a Prohibitory Bill was passed by the House of Assembly, but lost in the Legislative Council. In 1858 defeat was again experienced, and in 1859 a Bill, carefully prepared by a committee of the Grand Division, and founded on the celebrated Maine Law in its best form, was carried in the Assembly, but lost in the Legislative Council. Ministerial and medical declarations were got up and numerous signed, and the temperance sentiment in this and all the other Canadian provinces became very strong. Of the active workers in the Dominion of Canada not already named, J. J. E. Linton, of Stratford, Canada West (formerly of Greenock, Scotland, where he was an active worker), deserves special mention for his zeal and faithfulness to principle. The Hon. Malcolm Cameron, Hon. W. Scott. J. W. Manning, and others have been ardent workers.

In accordance with the statement contained in the introduction to this work, viz., to give a brief sketch of the lives and labours of men who have been faithful workers in the cause, and yet whose names and deeds are unknown to many of the modern teetotalers, we feel constrained to give here the whole of a sketch from the pen of Mrs. P. A. Henry, of America, originally inserted in the “New York Christian Messenger,” and reprinted in the “Temperance Spectator” for May, 1863, under the title of “John Moffat: a Tribute to Real Worth.” Any attempt to condense, abridge, or transform it would rob it of much of its beauty and interest, and therefore we give it in the original words of the writer, and in its entirety:—

“This is a busy world. We sometimes look out upon the surging throng which is rushing through all the avenues of society and wonder if everyone has a prompting hope in the future, or a heart-history in the past. We know little, indeed, of the springs of action in the minds of even those with whom we associate; yet we should not be censorious in saying that nine out of ten of this restless, hurrying crowd are actuated almost entirely by selfish motives. Here and there, however, among the moving mass, are beings who seem isolated from the common current, and whose conduct cannot be explained by the common rule of interpretation. One of these beings is the man whose name stands at the head of this article. During the past ten years thousands of persons, both in the Canadas and United States, have listened to the temperance lectures of Mr. John Moffat; and among these thousands nearly every thinking mind has wondered more or less at his singular devotion to the cause. With intellectual endowments of the highest order and varied literary acquirements, he has untiringly devoted himself to this unremunerative and unpopular theme. In the power of amusing an audience, he may perhaps be equalled by others, but his chaste and elegant diction, his thrilling eloquence, his scathing sarcasm, set off by contrast with deep and tender pathos, set him apart from all other temperance lecturers. The wonder has been why one so gifted has given the best years of his life, with little remunera-

tion, uncomplainingly to this work ; why he has been apparently oblivious both to the calls of self interest and the promptings of ambition. He has shunned no labour and avoided no sacrifice which might serve to stay the tide of intemperance, yet asked not for the world's applause. Those who have listened spell-bound to his speeches have sought in vain to find some clue by which to unravel the mystery. Unlike most other orators who make their own history or experience the staple of their productions, he seldom spoke of himself, and never alluded to the circumstances of his early life. In private there was nothing cold or repulsive in his bearing, yet the quiet reserve of his demeanour, so strangely in contrast with the earnestness and energy of his public efforts, forbade inquiry. Still we have often felt, as we read the deep lines on his brow, traced by some other hand than Time, or marked the silver threads sprinkled prematurely among his locks, that there was a sad experience somewhere in that jealously guarded past. Yet he had never been himself an inebriate. That shrine was too pure to have ever been scorched by the unholy flame which consumes the bleeding sacrifice on the altar of intemperance. About three years since Mr. Moffat removed to Cincinnati, and commenced a tour through the Southern States. His labours were eminently successful. He was listened to by the most intelligent and influential in the country ; crowds followed him wherever he went ; and though he still made no attempt to gain public applause, the leading journals gave him flattering notices, and the public were just beginning to give substantial evidence of their appreciation of his merits. In short that fruition which his talents and self-devotion so richly deserved seemed about to be realised, when the breaking out of the Southern rebellion put an end to his labour there, and he returned to Cincinnati. During his residence in that city he was connected with the editorial department of the " Crusader," a leading temperance journal. During the past season Mr. Moffat returned to Canada, the same earnest, modest, self-sacrificing toiler as when he left us. Not long ago the hand of sympathy, for the first time, found the key to the long-shut heart. He told a friend his life story, and his self-immolation ceased to be a mystery. We would not willingly pain a proud and sensitive spirit, nor recklessly expose to the gaze of the world wounds over which it had so long and closely folded its own blood-stained pinions ; yet we cannot forbear alluding to his early history. We hope he will pardon us if we tell too much. We all know how sweet it is, on the dusty highway of middle life, to look back into the flowery glades of youth, and pluck in imagination the buds which our infant hands ruthlessly crushed. But for John Moffat memory points no such love-lighted scenes, and weaves no fragrant wreaths. His earliest years were blighted by the rum demon's curse. Robbed of a mother's care and father's protection, he was thrown out upon a cold and scornful world. A lonely, wretched childhood was his. He suffered injustice and cruelty indescribable. He has known what it was to hunger for bread and shiver with the cold. He has

writhed and even bled beneath the lash of a drunken, brutal task-master. Thus through anguish unutterable he came up to manhood, yet came unscathed—unpolluted. By almost superhuman labour he has acquired a good education, and developed a noble intellect, but on his mother's grave he took a vow to devote his life energies to a warfare against intemperance. His early and deep baptism in suffering had prepared him for this great work, and no trial and no temptation have been able to sway him aside from his self-imposed task or make him falter in the thorny path. In consequence of his efforts to carry the blessings of temperance into those portions of the country usually neglected by 'popular orators,' and of his engaging in the unprofitable work of publishing books and tracts on the subject and sending them broadcast through the land, he has incurred heavy pecuniary liabilities, and thus been all along struggling with poverty while contending against vice. If ever he consents to have his life published in full, some portions of which excel the wildest dreams of romance, it will make a work of thrilling interest, and prove that 'truth is indeed stranger than fiction.' "

Since the year 1865, none have done more in their own sphere for the cause of temperance in Canada than the late amiable and esteemed Rev. Philip Pearsall Carpenter, of Montreal. Mr. Carpenter was a son of the well-known Dr. Lant Carpenter, and was brother of Dr. William B. Carpenter, the eminent English physiologist, and the equally eminent lady-philanthropist, Miss Mary Carpenter. P. P. Carpenter was born at Bristol, England, on the 4th of November, 1819, and was educated at Bristol, finishing his general course in the University of Edinburgh. He subsequently studied in a theological college in the north of England, and entering the Christian ministry, laboured with success at Stand, near Manchester, and afterwards as minister of the Cairo Street Chapel, Warrington, where, in addition to his ministerial duties, he engaged in educational and philanthropic work to such an extent as to merit and secure the love and esteem of rich and poor, of all sects and parties. The work that he did during the great cotton famine will long be remembered by those whom he succoured and aided, and by those who were acquainted with his efforts to ameliorate the condition of the people and fit numbers of young persons for future usefulness. As a temperance advocate he was "instant in season and out of season," labouring incessantly for the cause. He was also an earnest student of natural history, and devoted great attention to the family of molluscs, and before he left Warrington prepared an elaborate report on the "Mollusca of the West Coast of North America" for the British Association, and a catalogue of the "Mazatlan Shells," in 500 pages, for the British Museum, to which institution he presented his magnificent collection of these shells, numbering some 8,873 specimens, mounted on 2,530 tablets—all determined and many of them described by himself. In 1859 he paid a visit to America, and while there was engaged in arranging and determining collections of shells presented to the Smithsonian Institute and other public institutions, and it

seems to have been at this time that he resolved to settle in some part of America. In 1865 he removed to Montreal, Canada, hoping to spend his remaining years in the prosecution of his favourite scientific and benevolent pursuits; but unfortunately, shortly after his arrival, an English bank, in which his fortune was mostly invested, failed, and he was obliged to devote part of his time to remunerative work. He entered upon the education and mental training of boys with great success, persevering in his duties to the end. He was often solicited by friends to give up teaching and devote himself to scientific work more suited to his great grasp of intellect; but no, he preferred the freedom of an independent life, and as occasion served he engaged in higher scientific and philanthropic labours. Shortly after his arrival in Montreal, he presented his general collection of shells to the McGill University, stipulating that it should be preserved as a separate collection, always accessible to students, and after being arranged by himself should be preserved in a fireproof room. These conditions the University carried out in part, though the arrangement of the collection, to which a vast amount of time and labour was given by Dr. Carpenter within the last ten years of his life, was left incomplete. The *Montreal Witness* says: "Dr. Carpenter's was one of the noblest lives ever devoted to the interests of Canada. To spend and be spent for the good of the community was the well-fulfilled ambition of his life. To a laborious calling, and equally laborious scientific pursuits, he added constant efforts in the promotion of sanitary and temperance reform. So importunate was he in the presence of much inertia and gainsaying, that he learned to keep himself in the background, lest the causes he loved should suffer by being known as Dr. Carpenter's hobbies; but when all others grew indifferent, he never for a moment relaxed the untiring zeal with which by every means in his power he urged into renewed activity men who were not supposed to need such an impulse. Every quarter of an hour of his day was occupied with its share in the expenditure of intense mental energy. This constant tax on an extremely nervous temperament and a system never relaxed by recreation, and not over generously nourished, told upon his physical and nervous powers, although in no way impairing his busy mind. His efforts for the past eighteen months, in following up the advice of Mr. (J. H.) Raper * to establish some centre of temperance influence for Montreal, culminated a short time since in the re-formation of the Montreal Temperance Society, of which he was up to the day on which his last illness set in, the mainspring, and which suffers in him an irreparable loss."

Only a few months before his illness he visited England, and met a large number of his old friends and admirers in the Cairo Street schoolroom, Warrington, to whom he delivered a most earnest and stirring address, full of love and sympathy for all human progress. He died at his residence, Brandon Lodge, Guy Street, Montreal, of

* Mr. Carpenter was an ardent friend and supporter of the United Kingdom Alliance.

"typhoid fever" on the 24th of May, 1877, in the 58th year of his age. By such men as those named in this chapter has the temperance sentiment in Canada been raised to what it is, and through their labours has so much good work been accomplished.

The Dominion of Canada for some time past has been blessed with a Sunday Closing Act and a Saturday Evening Closing Act, by which the common sale of intoxicating liquors has been prohibited from seven o'clock on Saturday night to six o'clock on Monday morning. During the entire day, when elections take place, every liquor shop is closed by law, so that Canada enjoys high privileges over the mother country. In the constitution of the North-West territory, reaching from Lake Ontario to the Rocky Mountains, and covering a vast area of land, the Government has embodied an actual prohibition of the sale of intoxicating liquors, which it is expected will be for all time. When it was proposed to attach a portion of this territory to the province of Manitoba, which does not enjoy a prohibitory law, the inhabitants of the part proposed to be annexed memorialized the Legislature at Ottawa that such change might not take place, because it would deprive them of the blessings of prohibition.* For the history of the agitation for, and ultimate passage of what is known as the "Dunkin Act," which applied to the provinces of Ontario and Quebec, the reader is referred to works on this special branch of the subject, but we cannot conclude this chapter without a brief notice of the latest triumph of the friends of temperance in Canada, viz., the Canada Temperance Act of 1878.

The temperance sentiment had become so strong in Canada, and the demand for legislative interference so urgent, that the Government felt not only that "something must be done," but that they must try to do it; so the Parliament considered the question, and resolved to procure reliable evidence at first hand as to the working of the Prohibitory Law in Maine and Vermont, United States of America. In 1874, the Governor-General was empowered by Parliament to appoint a Commission of Inquiry to visit the above States and others, and ascertain the exact state of affairs. He selected as one member of the Commission, F. Davies, Esq., a barrister, who was neither a prohibitionist nor a teetotaler, and Mr. J. W. Manning, a member of the temperance party in favour of prohibition. These two gentlemen conferred together, and resolved to gather information that would not be liable to the shade of suspicion, getting the witnesses to put their statements into writing, or sign them when read over. They took evidence from any and every person able to give it, without knowing or asking whether they were for or against prohibition. Amongst the witnesses were governors, ex-governors, secretaries of State, clergymen of all denominations, officers of the army, senators, members of Congress, judges of the supreme courts, district attorneys, mayors, ex-mayors, aldermen, overseers of the poor, municipal councillors, gaolers, stipendiary magistrates, city marshals, editors, chiefs of police, employers of labour, and influential citizens. Of these

* Testimony of J. W. Manning, Esq., "Alliance News," December 6, 1879, p. 782.

witnesses they asked four questions : (1) What are the provisions of the law in each State ? (2) Is the law enforced ; if not, why not ? (3) What has been the result of any change from prohibition to licence, or *vice versa* ? (4) What have been the effects of prohibition upon the social and moral condition of the people ? These four resolutions were thoroughly exhaustive, and formed the basis for their action. From these gentlemen they gathered information with the view of reporting it to the Governor-General. They also obtained extracts from public documents and records, and brought away about 140 State and municipal documents, varying from twenty to a thousand pages. Under the guidance and protection of policemen, they visited at night the lowest quarters of the cities in the States mentioned. Having obtained all the testimony they could, they returned to Canada to draw up their report. In consultation they came to the conclusion that it would be better to arrange the evidence and let it speak for itself, rather than embody their convictions in a report to Parliament. This evidence was laid before the Governor-General and Parliament, and was considered in the subsequent Session, both in the Senate and in the Canadian House of Commons, and a resolution was passed declaring that the report afforded incontestable proof that a prohibitory law was the only effectual remedy for the evils of intemperance, and that it was the duty of Government to introduce such a law into Canada. This resolution was carried in the Senate, or Canadian House of Lords, by a vote of twenty-five to seventeen, being a majority of eight for. In the Commons the vote was not taken directly upon the resolution, but upon a side matter, yet the voting was seventy-two for and eight against, showing a considerable majority.*

In accordance with this resolution a Bill was prepared by the Hon. Mr. Scott, on behalf of the Government, and introduced as a Government measure, after being announced in the "Speech from the Throne" at the opening of the session of 1878. It was read a second time, without a division, on Thursday evening, May 2nd, and on Monday, May 6th, was read a third time and passed. It was ably supported by Mr. Mackenzie, Mr. Ross, Mr. Mills, Sir John McDonald, and others, and opposed by Mr. Anglin, Mr. Bunster, Mr. Cameron, and others. Its character is thus briefly set forth by the *Canada Witness* of May 23, 1878 : "The Act is an additional recognition of the necessity for legislative action with reference to the liquor traffic. In its preamble the desirability of promoting temperance in the Dominion is clearly stated. The new Act repeals the Dunkin Act in the entire province of Quebec, except in the counties of Argenteuil, Mississquoi, Richmond, and Brome, and the local municipalities where the Dunkin by-law is now in force ; these counties and municipalities can continue to enjoy the advantages of the Dunkin Act so long as they see fit to do so, but when once repealed it ceases to be applicable to them, and cannot again be submitted. The new Act may be voted upon in any of the counties where the Dunkin Act is now in force, and if adopted, it

* Testimony of Mr. Manning, "Alliance News," Dec. 6, 1879.

ipso facto repeals the Dunkin Act so far as that county is concerned. It applies only to cities and counties, a county being defined as including every place, except a city, within the territorial limits of the county, and also a union of counties where united for municipal purposes. The difficulties experienced under the Dunkin Act, in consequence of the forms to be observed by officers of municipal bodies, are entirely removed, inasmuch as the Act is to be brought in force through the Governor-General instead of through municipal councils. The first step to be taken in any county where the submission of the Act is desired, will be to obtain the signatures of at least one-fourth of the electors to a petition (forms of which will probably be furnished by the Alliance); the petition, when duly signed, to be deposited with the sheriff, or registrar of deeds, for public examination for ten days, then forwarded to the Governor-General through the Secretary of State, with evidence that the necessary forms have been complied with. On receipt of such petition his Excellency issues a proclamation, naming a date on which a vote will be taken, and giving instructions as to the mode of proceeding. The vote is to be by ballot, and to be taken throughout the county or city in one day. The Act contains satisfactory arrangements for taking the vote, and provides for the prevention of corrupt practices and the preservation of the peace in connection therewith; it also prohibits the sale of liquor during the day of voting. A majority of the electors voting decides whether or not the law shall be adopted in any city or county, and the decision so reached is unalterable for a period of three years. In the event of the law being adopted, a petition of one-fourth of the electors, and a vote of a majority of those voting, is necessary to secure its repeal. Where thought desirable to submit the Act, the vote must be taken at least one hundred and fifty days before the expiration of the annual licences, at which time, if adopted, it comes into operation. The Act prohibits the common sale of intoxicating liquors, but affords opportunities for obtaining wine for sacramental use, and liquors for medicinal or manufacturing purposes. Even in these respects the sale is stringently guarded, and the number of persons who under any circumstances may sell is very limited. Cider producers, licensed brewers or distillers, and licensed wholesale merchants or traders may sell in quantities of either eight or ten gallons (according to circumstances), but only to persons authorised to sell by retail as above, or to those who will carry the same beyond the limits of the county, or any adjoining county, in which the Act is in force. A person who sells or keeps for sale liquors is liable to a fine of fifty dollars for the first offence, one hundred dollars for the second offence, and two months' imprisonment for the third. An employé is held equally guilty with the principal. The collector of inland revenue in the district is charged with enforcing the law, but prosecutions may be brought by or in the name of any person. Right is given to search places where there is reason to suspect liquors are kept for illicit sale, and the liquor, with kegs, barrels, &c., may be forfeited and

destroyed. This law is a decided improvement on the Dunkin Act, and we expect its value will be thoroughly tested in several counties before long."

This anticipation has already to some extent been realised. On the 1st December, 1879, Mr. J. W. Manning stated at Manchester that "the local option vote had been taken in thirteen constituencies, one of them being county Lambton, in the western portion of Ontario, one of the foremost constituencies in the province, and which was inhabited chiefly by a race of hard-headed, intelligent, and logical Scotsmen—men who could not be convinced very quickly, but when once convinced they remained so. These men had fought out the battle in this constituency of the Premier who appointed the commission, and there, and in every one of the thirteen constituencies, it was satisfactory to know that the Act had been adopted by overwhelming majorities. He was informed by letter that sixteen other constituencies were engaged in taking steps to obtain a vote upon the same measure, and he was satisfied that most, if not all, of them would be added to the prohibitive provinces of the Dominion of Canada."

In 1879 the Supreme Court of New Brunswick gave a judgment declaring that the above Act was unconstitutional, as it was beyond the prerogative of the Dominion Parliament to enact such a law. An appeal was made to the judges of the Supreme Court of Canada, and at a sitting held on the 13th April, 1880, the Court decided that the Act was constitutional, and the appeal was allowed with costs.*

* See the *Alliance News*, May 1st, 1880, pp. 280, 281.

CHAPTER XXI.

THE TEMPERANCE MOVEMENT ON THE CONTINENT OF EUROPE, INDIA, AUSTRALIA, NEW ZEALAND, &c., &c.

Visit of Prince Johann of Saxony to England, and Subsequent Efforts on Behalf of Temperance—The Patriotic Society of Stockholm—Frederick William III. of Prussia—Rev. Robert Baird sent out to Europe as Agent to the American Temperance Society—Labours in Russia, Prussia, Germany, &c., &c.—Sweden—Prince Oscar—Norway—A Russian Count's Action—Appeal to his Peasantry—Great Temperance Reformation—German National Temperance Conventions—Temperance Revolution in Upper Silesia, &c.—Temperance Society in Holland—Brussels Congress—Keshub Chunder Sen and others in India—Mr. G. W. Walker's Labours in Australia, &c.—Temperance Efforts in New Zealand—Sir W. Fox—Geneva Temperance Society, &c.

In the year 1830, amongst the many distinguished personages present at one of the meetings (in London) of the British and Foreign Temperance Society, was Johann of Saxony, a royal German prince of great scientific and literary attainments, who was so much impressed with the importance of the subject that, on his return home, he directed his physician, Dr. Med. Carl Gustav Carus (who was for over fifty years an eminent medical practitioner at Dresden), to prepare an appeal to the German people on the subject of temperance. He did so, and the appeal bore the names of a number of very eminent German statesmen and Church dignitaries, viz., John, Duke of Saxony; his Excellency Bernhard von Lindenau, Minister of State; his Excellency Ernst Gustav von Gersdorf, Minister of State; Dr. Med. Carl Gustav Carus, Physician to Prince Johann; Wilhelm von Schleben; Friedr. Ernst Aster; the Rev. Christ. Friedr. von Ammon, D.D.; Dr. Heinr. Wilhelm Lebrecht Crusius; Friedr. Ludw. Breuer; and Gotlob Adolf Turk. These were the first ten temperance men in Germany.

About the same time tidings of the reformation in America had reached Sweden, and an effort was made to encourage the movement in that country. The Patriotic Society of Stockholm applied to the American Temperance Union for some information on the subject, the result being the formation of a number of Temperance Societies on the principle of abstinence from ardent spirits. American vessels carried the news of the doings of the Temperance Societies into Russia also, and several societies were established in towns on the shores of the Baltic Sea, and were successfully worked for a time by the country clergy, until the Government officials interfered, and an edict was passed forbidding the formation of Temperance Societies in Russia. The revenue was in danger, and therefore this action on the part of

the Government. The result was that in four or five years the societies were almost, if not altogether, extinct.

In 1833, King Frederick William III. of Prussia, seeing the evils caused by intemperance, ordered his Ambassador at Washington to procure information concerning the principles, means, and results of Temperance Societies in America. In consequence of this official demand the American Temperance Society resolved, in 1834, to send an agent to Europe, who should endeavour to revive the efforts of the friends of temperance. The gentleman selected for this work was the Rev. Robert Baird, D.D., an American Congregational minister, who took up his residence in Paris, in 1835, as agent for the American Temperance Society. He was soon deeply engaged in the work, and in order to meet the many inquiries put to him, he wrote a "History of the Temperance Societies of the United States of America," which was translated, printed, and circulated in large numbers. In Holland 1,100 copies were published, and in Prussia 6,000 copies were printed and circulated. The Government purchased a large number, and distributed them among the chief officers of the kingdom, and the King himself so highly approved of the book that he ordered portions of it to be used as a reading book in the schools. Copies were presented to the Emperor (Nicholas) of Russia, to Prince Metternich, and others, and were well received. This book contained the first complete information which the Continent obtained about the system in America and of the result to be obtained.* Like Scotland, the common drink of Prussia, Schleswick-Holstein, Hanover, Brunswick, Oldenburg, and Poland at this period was distilled and *not fermented* liquors; but the people in the Southern States of Germany drank wine and beer to a considerable extent. Therefore the agitation on the Continent was against ardent spirits only, for the wine and beer in common use was comparatively weak and harmless, or had little power to intoxicate, unless taken in very large quantities; therefore very much different to the brandied wines and fiery compounds, called beer, &c., in England.

Dr. Baird visited St. Petersburg, Stockholm, Berlin, Dresden, and Hamburg, and was kindly received at the Court of King William III., and also by King Johann of Sweden, who, with his son the Crown Prince Oscar (afterwards King Oscar II.), became members of the Temperance Society. On the 15th of May, 1837, a Central Temperance Union was formed at Stockholm for the whole kingdom, under the name of the "Swedish Abstinence Society," of which Prince Oscar became patron. In 1836, the first society in Norway was established at Stravanger Straud, and in 1837 several others; but it was not until 1840 that the first central society of Norway was established at Christiania. At Amiens, in France, a society was formed in 1837, but it never made much progress. When Dr. Baird arrived at St. Petersburg in 1837, he found the Czar Nicholas very anxious to see his people free from the plague of intemperance; but as a large portion of the revenue was derived from the liquor traffic, and the

* Paper by Rev. J. H. Bottcher, International Convention Report, pp. 35, 6.

landed proprietors made a complaint to the Government about the effects of the temperance societies on the finances of the State, as already intimated, the formation of Temperance Societies was prohibited by imperial edict.

On the accession of Alexander II. a better spirit prevailed, and he took action himself, which has wonderfully altered the condition of things in Russia. The capital, St. Petersburg, is very much superior to London in one respect, for there public-houses and gin palaces, &c., are not allowed to occupy the best positions, nor be situated near the principal streets, and only a certain number are allowed to a given number of the population. In 1858 a very powerful agitation commenced in several parts of Russia, which was led on by the parish clergy, and large numbers of the people voluntarily offered up their vows in the churches and took the abstinence pledge. One Russian noble, the Count Kuscheleff Bessborodko, took up the matter warmly, and issued the following proclamation to the peasants on all his estates in Podolia, to wit: "That the peasants on his estate, in the province of Saratow, had voluntarily made the most solemn vows of completely abstaining from all spirit drinks; and that it would be a matter of great joy and satisfaction to him if the peasants on his estates in Podolia would follow the good example set them by their brethren in Saratow." In response to this kindly appeal, seven villages, with three thousand peasants, solemnly renounced the drinking of spiritous liquors, and instituted a fine or penalty (to be increased for each further violation), either in money or in bodily punishment (as the congregation should decide), for every transgression of the vow of abstinence. A legal document was made out, stating the vow thus made, and was signed by the elders of each congregation. Not content with this they petitioned their landlord to close all the distilleries and ginshops, and prohibit entirely the sale of these drinks on his estates. And to the honour of this noble landlord be it recorded that the Count gladly acceded to their request, although he was thereby the loser of a considerable portion of his income. After Easter, 1859, it was reported to Mr. Botcher that "the cause of temperance was progressing more and more in these parts; that entire congregations declared their adherence to it; that they instituted fines and penalties against drinking ardent spirits, and petitioned their landlords to have all the ginshops closed; that the corporations of shoemakers and joiners at Wilna have formed a league to root out the custom of drinking ardent spirits; that fines and penalties are instituted by these corporations for every relapse or transgression; that when these fines and penalties are of no avail, the transgressor is degraded from the rank of master or foreman to that of journeyman, and from this to the grade of apprentice respectively; and if the transgressor is found to be incorrigible, he is expelled from the corporation, all fellowship with him is given up, and his name is struck out from their registers."*

* International Convention Report, p. 52.

The first National Temperance Convention of Germany was held at Hamburg, in August, 1843, at which it was reported that the number of societies had increased to 500, the number of members to 40,000, and temperance journals to eleven. This Convention had most important results. It was instrumental in bringing unity and harmony into the constitution and principles of the German societies, and led them to adopt a principle involving total abstinence from spirits, and caution against the abuse of fermented liquors. This Convention was held on the same day that Father Mathew opened out his mission in London, and the report of his successes induced one of the noblest and most assiduous of the German temperance men to go to England and commune with Father Mathew, to learn the simple art employed, and to return to Germany and there achieve somewhat similar results. This was the late lamented Chaplin Seling, of Osnaburgh, who died in 1861.

On the 2nd February, 1844, the war-cry against alcohol was raised at Deutsch-Pieker, in the Prussian Province of Upper Silesia, by the Archdeacon Fietzack, a highly respected Catholic clergyman. Such was the influence he exerted upon the people, that the whole of the Catholic clergy arose as one man, and by their example carried away the entire population of the district, mostly of Slavonic race, being miners, coal and metal workers, and much given to drinking. This whole population at once took the pledge of total abstinence. "No country," says Mr. Botcher, "has ever witnessed such a moral triumph as this in Upper Silesia. In the one district of Oppelu, containing 900,000 people, within three months from the above date five hundred thousand adult male and female persons renounced the use of spiritous drinks; so that there were only the children left, who of course followed the example of their parents. These vows of abstinence were taken with the most solemn fervour, at the celebration of Church rites, in churches and chapels, before the altars, with prayers and sacred hymns; and they were kept with the utmost fidelity." Nobody in Europe, even in Prussia, would at first believe this news. The Government of Prussia ordered official inquiries to be made, and a ministerial edict of July 11th, 1845, made known and attested this surprising fact. All the local authorities announced in official documents, legally attested, the following fact: (1) "That this most remarkable resolution and renouncement of a whole province from alcoholic drink was a true and positive fact; (2) that this sudden renouncement had nowhere, and in no case, produced any of those hurtful effects so often predicted by fear or prejudice; (3) that according to the unanimous assurance of all the legal authorities, as well as according to the official returns purposely ordered for ascertaining the consequences, the population had become far more industrious, more orderly, more punctual, more attentive to religious worship, as well as more regularly domesticated and comfortable, since assuming their temperance vows, instead of the disorderly and irregular way of life that

had formerly prevailed among them ; (4) that disturbances of the public and domestic peace hardly ever occurred since the Temperance Reform, and that those festivities and public amusements which had formerly often been disturbed by spiritous drink, and where now only coffee and beer were served, had since been always celebrated with cheerfulness and decorum by all classes ; (5) that the landed proprietors were now greatly pleased with the perseverance and industry of their workpeople and journeymen ; that in their opinion the minor thefts and offences had also decreased ; and that even with the mine workers, the colliers, and metal workers, who formerly were generally addicted to intemperance, a very favourable reform had taken place ; (6) that the riots, the noises, the dirt, and disorder which formerly had been inseparable from every domestic or public ceremony, such as christenings, weddings, funerals, at fairs or popular meetings, and that had been daily occurrences at the inns and taverns, had now completely disappeared ; (7) a most striking proof of reform in this province is furnished by the following facts and figures : In the course of last year (1844), eighteen distilleries had been entirely shut up, one hundred and eight distilleries had ceased working, the production of spirits had decreased by forty-five thousand hogsheads, and the excise receipts had shown a decrease of two hundred and fifty-four thousand four hundred and eighty-nine thalers in the tax revenues of the province.—Certified at Berlin, 11th July, 1845, by the Home Secretary.”

When the above facts were communicated to his late Majesty the King of Prussia, he joyfully exclaimed : “I should consider it as the greatest blessing if, during my reign, the revenue for distillery tax would decrease so much as to come to nought,” and he ordered the Minister to communicate the report of the happy change and new state of things in Upper Silesia to all the eight provincial governments of the Prussian monarchy. This reform spread to Austrian Silesia, thence southward to Moravia, to Austria proper, and as far as the Tyrol ; northward to the Grand Duchy of Posen and to Russia proper ; the Catholic clergy, as in Upper Silesia, leading the way, and conducting the work in a similar manner. At Osnaburgh, in the kingdom of Hanover, a similar instance of almost unanimous reform was shown ; but in this instance the Catholic and Protestant clergy, the physicians and teachers, the civic and Government functionaries, joined in exhorting their fellow citizens to abstain from taking spiritous liquors ; at the same time they themselves publicly set the example. In a few weeks’ time several thousands of people followed their example, and out of a population of 18,500 in about three months 6,600 persons took the vow of temperance, and by their signatures bound themselves to abstain from spiritous liquors.

After one year the consumption of gin and brandy had decreased by 50,000 quarters, or about 600,000 glasses ; which in Prussian money would be of the value of about 20,000 thalers ; and in 1847 the distillery tax had decreased more than one-half of what it was in 1838.

A second National Temperance Convention was held at Berlin in 1845, when the number of local Temperance Societies were reported to be 700, with a membership of about 60,000, and the number of temperance journals were 11. A third National Convention was held at Brunswick in the year 1847, when the societies were reported at 822, with 70,000 members. In addition to these there were Catholic Parish Temperance Unions, numbering nearly four hundred, with a gross membership of about 477,000 adults, comprising: In Prussian provinces—(1) Silesia, 260,000 members; (2) Posen, 92,000 members. In Austrian provinces—(3) in Austrian Silesia, 25,000 members; (4) in the Margraviate of Moravia, 50,000 members; (5) in the Tyrol, 50,000 members.* From these Catholic Parish Unions were formed "Temperance Brotherhoods," which were founded to strengthen and supply the discipline that was beginning to relax in the parish unions.

For some years the Swedish Temperance Society formed at Stockholm on the 5th of May, 1837, made excellent progress under the patronage of King Oscar II., who set a noble example by shutting up all the distilleries on his own private estates. On the 26th of February, 1846, the King sanctioned a public grant of one thousand rixdollars, and the franking privilege by post, for the purposes of temperance reform.

These two favours to a popular cause up to 1862 had found no parallel, only in the kingdom of Hanover, where the Government munificently granted similar sums and privileges to a like extent for a lengthened period. The Stockholm Society sent out as agents or temperance missionaries, Professor Thomander, Archdeacon Wieselgren, and Pastor Steenhof. In 1842 there were 202 societies in Sweden, with 64,000 members, and in 1845 about 300 societies, with 85,000 members; but from this time there was a pause in the agitation, and on the 8th July, 1859, the cause lost its mainstay and support by the decease of the good King Oscar, who was once heard to declare: "I would gladly give away the most costly jewel of my crown if I could free my brave people from the cruel thralldom of alcohol." In Norway the movement began in 1836, and, as intimated, a Central Union was formed on the 20th of September, 1840, at Christiania; and on the 8th August, 1841, a second Union was established under the leadership of Dr. K. N. Andresen, the diligent author of many temperance tracts and essays. A fortnightly temperance journal was published, and the Norwegian "Catechism of Temperance" was translated into the Swedish language, and also into the tongue of the Laplanders.

There are few persons who have been associated with seafaring men, and even landsmen, who prefer gin to other drinks, but have heard of Hollands gin, the drink made by the Dutch people. In the heart of this spirit manufactory, in Holland, a Temperance Society was formed, on the 12th September, 1842, by six earnest, able, and devoted men, headed by the late Dr. W. Egeling, of Haarlem. His

*International Convention Report, p. 47.

associates were the Rev. Dr. F. C. R. Huydecooper, pastor at the Hague (and author of an excellent pamphlet, widely circulated in Holland, entitled, "A Word in Earnest and in Love to my Countrymen"); the Landowner J. Stoot, at Velsen, near Haarlem; and Dr. H. W. F. Herckenroth, physician at Amsterdam, and two others. They assembled in Leyden, on the 12th September, 1842, and drew up and signed the following pledge: "I hereby declare that I will abstain from all spiritous liquors (medicinal use excepted), and promise to dis-countenance their use wherever I can. If at any time I wish to release myself from being a member of this society, I will notify the fact to the secretary of the committee." As might be expected, the newly-formed society was much opposed, but the little band stood firm; small tracts were largely circulated, public meetings held, and now and then a new recruit enlisted, till at the end of the first year the pledged members numbered 160, and at the end of the second year 800; at the close of the third year 1,800; and after ten years' operations the society had spread itself over the country with 42 local divisions, and 9,645 registered members. In 1862 there were 58 local divisions, 354 correspondents, and 12,838 members, including the actual commander-in-chief of the army, Major-General Van Sweiten.* The engravings of "The Bottle," by the late George Cruickshank, were published in a cheap form, as also the engraving, "The Drunkard's Children," illustrated handbills, &c., and were widely circulated. Several popular English temperance tales, such as "Ten Nights in a Bar Room," "Danesbury House," &c., were translated into Dutch, and soon became favourite books. A medical declaration, signed by 500 of the 4,000 medical practitioners in Holland, condemning the daily use of strong drinks, did good service, and was the outcome of the distribution of copies of Dr. J. M. McCulloch's lecture to the students of Glasgow. But the friends in Holland, Germany, &c., are fully persuaded that no permanent good will be done until the strong arm of the law is called in to prohibit the sale of intoxicating liquors.

At the International Congress held at Brussels in 1856, the temperance question was brought prominently forward, and the English representatives of Temperance Societies and the Alliance were: Alderman W. Harvey, of Manchester; James Simpson, Esq., J.P., of Accrington; Samuel Pope, Esq.; Dr. F. R. Lees, Leeds; Thomas Beggs, Esq., London; and Edward Grubb, Esq., of Rotherham; J. M. McCulloch, M.D., Dumfries, Scotland, representing that country. The Continental Temperance Societies were represented by J. H. Bottcher, Baron Von Lynden, Judge Heemskirk, and Dr. W. Egeling, of Holland; Dr. Graehs, from Sweden; Dr. Faye, from Norway; and M. Ducpetiaux, from Belgium.

The published report contained notices of the addresses of Dr. McCulloch on "Alcoholic Poison," which occupied four pages; Mr. Beggs's eleven pages, and Baron Von Lynden's four pages, whilst the

* International Convention Report, p. 62.

second volume contained a paper by Dr. Lees, entitled, "The Traffic in Strong Drink Proved to be a Great Source of Crime," which occupied sixteen pages. A gold medal, of the value of 300 francs, was awarded to M. Paul Bougie-Lefebvre, of Brussels, for an essay on "The Causes and Results of Intemperance, and the Means of Preventing and Combating it."

In the East and West Indies the principles of total abstinence had made considerable progress before the year 1846, when it was estimated that there were about 5,000 teetotalers, chiefly Europeans, and a number of the soldiers in the East Indies had become teetotalers, and formed societies.

Of late years the cause has been warmly advocated by a noble band of Hindoos, with the Babu Keshub Chunder Sen at their head. As stated in Chapter I., the Hindoos were total abstainers generations ago, and would have been free from the drink curse but for Europeans. Many persons will remember that the illustrious Babu Keshub Chunder Sen spent some time in England in the year 1870, and those who heard him will not soon forget his burning eloquence and scathing condemnation of our Christian Government for the bitter wrongs done to India in forcing upon the people, for the sake of revenue, the accursed liquor traffic. Sasiprada Banerjee, and other illustrious visitors, have each as strongly condemned the liquor traffic, which they declare is desolating the hearts and homes of the people, and ruining some of the brightest and best of the sons of India.

The Government action in thus enforcing upon an unwilling people a traffic so much opposed to their religious convictions and productive of so much misery and woe, cannot possibly commend our Christianity, or create much affection for their subjugators and rulers.

In 1813, James Backhouse, Esq., a native of Darlington, county of Durham, England; and George Washington Walker, of Cambo, two missionaries of the Society of Friends, were on a mission to Australia, and having seen the advantages of temperance among the aborigines in South Africa, they introduced the subject into Australia, and at this time beer and wine were hardly known in that colony, so that the ardent spirit pledge was almost equal to total abstinence. Flourishing societies were established in Sydney, Launceston, and Hobart Town. Mr. Walker afterwards settled in Tasmania, and became eminently useful in the cause of temperance. The news of the success of Father Mathew in Ireland reaching the Irish colonists in Australia, stimulated them to organise temperance societies. In Sydney, the Rev. Dr. McEnroe and other Roman Catholic clergymen became zealous workers in the cause; whilst the Protestants, led on by Mr. Currie and others, were equally vigorous in their efforts. In 1838 a number of societies had been organised and a teetotal paper established.

At Launceston an attempt was made in 1838 to convert the old society into a total abstinence society. Mr. Sherwin, a disciple of the Quaker missionaries, was the president, but it was not until 1841 that the society became a truly teetotal society, and took decided steps to

promote the principles. The society in Hobart Town having died out, the teetotal banner was hoisted at the close of the year 1841, when Mr. George Washington Walker was appointed treasurer and Mr. Bonwick secretary. A Temperance Hall was erected, and a flourishing society existed for some time, till a religious difficulty caused a separation, and a new society was formed, with Mr. Walker as treasurer and Messrs. Bonwick and Crouch secretaries. The various societies did much good, but were checked in their operations in 1851 by the discovery of gold in the regions of Tasmania. "That event came like a pall over the moral condition of Tasmania, though of late years a great revival has taken place, especially in the success attending *Bands of Hope*, which have found their peculiar home in the Australian Colonies."* Mr. Crouch, of Sydney, became an active and zealous worker in the cause, and through his exertions various successful societies were established in New South Wales.

In Port Phillip, able and ardent workers were found in Mrs. Dalgarns and Mrs. Thomas (formerly Mrs. Stamp), who did good service both in this place and in Melbourne. The Roman Catholics of Melbourne had a Saint Patrick's Society, of which nearly all the priests were members. Dr. Geoghegan, the Catholic Bishop of Adelaide, was the founder of the Catholic Temperance Mission of Melbourne, and was very earnest in the cause. Here also the gold mania had a disastrous effect, and most of the societies were almost entirely crushed out. Mr. Heales, Prime Minister of Victoria, nobly struggled to save the Protestant Society from extinction, and in 1853 a Maine Liquor Law agitation was inaugurated in Melbourne. The Rev. Mr. Blair became the agent, and strenuous efforts were made to act upon the Legislature, and to a certain extent these efforts were partly successful. A commercial panic, however, brought the new society to the grave. The Victoria Temperance League was founded upon its ashes, but it also had to surrender in July, 1861, owing to pecuniary difficulties. It had its own monthly journal, the "*Temperance Times*," which, with a large amount of literature from England, was circulated by the League throughout Victoria. Throughout the whole of the British colonies the same feeling has long been held, viz., that until the people themselves have the power to prohibit the importation, manufacture, and sale of intoxicating liquor, all temperance efforts will be comparatively futile, and the prosperity and welfare of the colonies hindered; this fact is becoming more and more apparent every day. George John Crouch, Robert Ronald, J.P., and Robert Steel, of Sydney; Mrs. Thomas, of Melbourne; William Ferguson, of Sealkote; William Dale, of North Adelaide; and William J. T. Andrews, of Hobart Town, all testify that the friends of temperance are crippled in their efforts by the legal support given to the liquor traffic, and that the Australian colonies would have a much better chance if the importation of British beer, &c., was altogether prohibited. South Australia is deeply

* Burns's "Temperance Dictionary," p. 112.

indebted to G. W. Cole, Esq., M.P., and Mr. John Williams, for their unwearied exertions in favour of temperance principles. In Australia the Band of Hope movement is a power for good. Almost every Sunday-school has its own living, working Band of Hope, and when these have done their work in a truly vigorous and Christian spirit, the doom of the liquor traffic is sealed in these colonies. Already in various parts of Australia rapid strides have been made, the Sunday closing of public-houses being an accomplished fact. The majority of the emigrants leaving England, &c., for the Australian colonies being the sober and intelligent class, the cause will be strengthened and encouraged. We are informed that even amongst non-teetotalers there is an intelligent appreciation of the benefits of temperance, and that few give utterance to the vain and foolish talk heard from some of the English M.P.'s on this question. As respects the temperance movement, the British colonies are far in advance of the mother country; and unless a wonderful change is effected at home speedily, they will far outstrip England in the van of civilization, morality, and virtue.

New Zealand is an apt illustration of this fact. Half a century ago, this colony was one of the great receptacles for those classes that Christian charity removed from our midst, in the hope of purifying and keeping from contamination the young and virtuous of the country; but, lo! what happens? These very people, when placed under more favourable circumstances—away from the evil associations of the liquor traffic, &c.—became more prosperous, happy, and virtuous than the fatherland itself. Many of these men, who were the inmates of our convict settlements in New Zealand, became prosperous, virtuous, and useful members of society, and the criminal statistics of this colony put to the blush the religious pretensions of old England herself. Under the guiding hand of Sir William Fox, late Prime Minister of New Zealand, and his noble associates, temperance sentiment is so high as to allow a Local Option or Permissive Prohibitory Liquor Bill to be read a second time in their House of Parliament, and if Sir William would have allowed a compensation clause, it is highly probable that the Bill would have been passed. Rather than agree to this, he preferred to give up the Bill until a more convenient season presented itself, which may possibly be much sooner than some people anticipate.

Sir William Fox is a gentleman tolerably well known in England, having, after a long absence, paid a lengthy visit to his native land, and done good service for the Alliance in many of the large towns by his noble utterances from the public platform. He is a brother of the able, earnest, and esteemed Rev. G. T. Fox, of Durham, who is also a zealous temperance reformer.

Immediately on his return home to New Zealand, Sir William Fox renewed his efforts on behalf of the temperance cause, and attended conferences and public meetings, &c., in various parts of the colony. Unfortunately, at the general election of the New Zealand Parlia-

ment, in 1879, Sir William was defeated on the Education question. In a letter to the "Alliance News" of December 22, 1879, he explains the matter thus: "Two Sessions ago, a system of free education, entirely secular, was enacted. I had always adhered to Bible reading, with a conscience clause, precisely the same as in Mr. Forster's Act, and was consequently not an acceptable candidate for the Roman Catholics, who voted against me *en bloc*, and turned what seemed a few days before a majority of fifty into a minority of forty-six. Personally I am not sorry to be free from the troubles of active political life, of which I have had enough, but I am sorry to be out of it in reference to the temperance question in the Legislature. It is quite possible, however, that I may do as much outside as inside the Houses. The temperance cause as a whole is making decided progress in the colony. The feeling is stronger every year that strong drink is the source of most of our social evils, and I think the rising generation are becoming widely alive to the fact that temperance is the highway to success."

In the autumn of 1877, a large and influential Congress on "Public Morality" was held at Geneva, Switzerland, under the presidency of the Right Hon. James Stansfield, M.P., when upwards of 500 persons were present, including distinguished representatives of every country in Europe, and also some from America. Taking advantage of this occasion, the Rev. J. G. Rochat, a Swiss pastor, made inquiry of the Hon. Secretary of the Congress, Professor Stuart, of Cambridge, as to the desirability of drawing the attention of the Congress and of the Swiss public to the evils of intemperance as a cause of much of the immorality against which the Congress was combating. Professor Stuart introduced Pastor Rochat to Mr. William Burgess, of Liverpool, who proceeded at once to assist in arranging a public meeting to consider the question. This meeting was announced by a small handbill, and on the 21st September between 400 and 500 persons of all ranks attended, including many of the representatives to the Congress, viz.: Mrs. Lucas, Miss Todd, Belfast; Mr. A. Powell, New York; Mr. H. J. Wilson, Sheffield; Mr. Wm. Burgess, Liverpool; M. Briquet, Geneva; Dr. Carson, Liverpool; Dr. Routh, London; Dr. Whitten, Brighton; Dr. Whittle, Liverpool; M. C. Fernand, priest of the Young Men's Christian Association, Geneva; Mr. W. Lishman, Leeds; Mr. E. Jones, Liverpool; Mr. Crighton, Glasgow; Mr. H. Allen, Dublin; Mr. R. Shean, Mr. Cooper, secretary of the London Rescue Society; Mr. George Gillett, London; Mrs. W. Goulder, Liverpool; Miss Stephens, Bridport, and others. Pastor Rochat presided, and addresses were delivered by Dr. Carson, Miss Todd, Mrs. Goulder, Miss Stephens, Mrs. Wade, M. Briquet, Mr. W. Burgess, Mr. H. Allen, Mr. E. Jones, Mr. A. Powell, &c. An interesting feature of the meeting was that at a comparatively early hour, after Miss Todd, Dr. Carson, Mr. Jones, and Mr. Powell had spoken, the meeting was about to disperse, when Mr. Burgess rose and requested all who desired to hear further what the English friends had to say, would indicate the same by resuming their

seats. About three-fourths of the assembly responded to this invitation, when Mr. Burgess proposed that the chairman proceed to take the names of all who were willing to sign a total abstinence pledge and assist in forming a society to promote that object. Several short addresses of a practical and experimental character were then delivered by some of the speakers named, and twenty-seven persons came forward to sign the new pledge. Dr. Carson acted as interpreter between the English speakers and the Swiss people. The following is a literal translation of the pledge of the first Total Abstinence Society in Switzerland: "I declare to engage myself for the present to abstain completely from all intoxicating liquor, and to do all I can to battle against its use all around." A peculiarly-worded but honest pledge. Pastor Rochat and M. Fernand placed themselves at the head of the movement, and their greatest difficulty is the almost universal belief in the necessity of wine as a beverage. Previous to the meeting, Pastor Rochat said to Mr. Burgess, "I know only one other total abstainer besides myself in Switzerland;" but at the meeting there rose a hale, hearty man of 73 years of age, looking very much younger; who said he had been an abstainer ever since he was 22 years of age (he was therefore an abstainer of 51 years' standing), and he would challenge most young men to-day to do a day's walking with him. "This earnest veteran teetotaler became eloquent in the advocacy of the cause, and revealed to the younger men the fact that there were at least a trio who might by experience lead a new band of thirty against the custom of drinking, which has produced in the Swiss cantons, as elsewhere, an average share of drunkenness and misery."* The society held on its way, and continues to be doing good work in the midst of many difficulties.

In a letter from the Rev. Pr. Chatelain, of Geneva, secretary to the Swiss Temperance Society, he says: "It is not every day, nor everywhere, that one hears what one heard the other evening, in the reading room of the new restaurant in Pagns. About fifty men had met there to spend a social evening. The entertainment began with a song and the recitation of a poem, after which a man was called upon to speak who was formerly a working clockmaker, but is now one of the most active members of the Swiss Temperance Society. That man, who is not thirty years of age, has already followed the career of a drunkard during eight years. He related to us himself some of his falls, in former times—falls which more than once endangered his life, especially the night when he narrowly escaped being frozen on the bowling green. He had nevertheless religious convictions, and even a certain zeal for spreading them. But the day after his excesses he was ashamed to make a profession of piety, and little by little he would have renounced his profession if God had not by a strong hand drawn him out of the abyss. It is scarcely two years that he dates his deliverance and cure. He had often wished to break his chain, and several times he thought he had succeeded, when an unforeseen meeting was sufficient to cause

*Alliance News, 1877, p. 653.

him to fall again. You would have been touched at the frankness with which he told us how, at the death-bed of his mother, he formed the resolution of renouncing the fatal habit. Alas ! two days afterwards the wine offered at the funeral weakened his resolution, and three weeks after he was as miserable as ever. But his conscience was not asleep, and he heard that internal voice saying, ‘ Must this last for ever ? Is it necessary to drag this chain as far as the tomb ? Do not people speak of a Saviour come to save those who are lost ? ’ And he began to pray. By the providence of God he put his hand upon the biography of James Stirling, the Scotch shoemaker, snatched from drunkenness at sixty years of age by faith in the Saviour, and by the engagement of complete abstinence. The example of that conversion restored to our friend the hope of deliverance. He went up to his garret, and there, in the presence of God alone, he engaged himself to abstain from all intoxicating drinks during two months. That engagement restored to him an energy of will which the vice had caused him to lose, and it was with an increasing joy that he arrived at the end of the two months without having to deplore any relapse nor any violation of his engagement. He found himself so well both in mind and body that he no longer hesitated to join some friends in the village who practised total abstinence. That is not all. His example had the effect of attracting the attention of the Temperance Society. From all sides people came to beg Mr. B. and his friends to interest themselves about a father, a brother, or a neighbour whose conversion was ardently desired ; others set at defiance his ability to succeed in obtaining the signature of such or such a confirmed drunkard. From this it happened that he was very soon placed in contact with several slaves of drink. God in His goodness has crowned with success his persevering and charitable efforts, and he quickly realised his wish to be, like James Stirling, the means of salvation to many of his old companions in misery. He has opened in the Chaux de Fonds a Temperance Café, where, after working hours, ten or twelve men of all ages who have followed his example meet. We reckoned to-day in our Swiss Romande twenty persons, chiefly men, who were the slaves of drink, and who are now living in total abstinence from all alcoholic beverages, blessing God that they have found salvation by faith in the Saviour and by their union with the abstainers.”*

* “ Alliance News,” Dec. 20th, 1879, p. 818.

CHAPTER XXII.

TEMPERANCE BENEFIT SOCIETIES, PROVIDENT INSTITUTIONS, AND OTHER AIDS OR AUXILIARIES TO THE MOVEMENT.

Provision for Contingencies Natural, and Imperatively Necessary—The Value of Friendly Societies—Their Early Connection with the Public-house accounted for—The Publican Interests—Hindrances to the Temperance Cause—Origin and Success of the Order of Rechabites—The Sons of Temperance, &c, &c.—John Strachan—George Eskholme and others—Origin and Success of the Temperance and General Provident Institution—Building and Land Societies—Temperance Hotels, Temperance Halls—Remarks on the Necessity for such.

THE great apostle of the Gentiles tells us that “he who provideth not for those of his own household is little better than an infidel,” and the natural instinct of the wildest animals, the most ravenous birds, and the tiniest insects, leads them to adopt expedients for the due preservation, sustentation, and comfort of their young. So man, possessed with reason and reflection far beyond the highest and wisest of earth’s creatures, has to resort to expedients for providing against certain contingencies and calamities that occur in the lives of all—sickness, adversity, accident, and death—hence the establishment of Sick and Burial Clubs, Insurance and Provident Societies.

Some few men are fortunate enough to escape accident, and be free from lingering illness or bodily affliction; but they are the exception,—few indeed—and even these favoured few have no guarantee that they will always be so fortunate. But death is the common lot of all men. “It is appointed unto men once to die.” Therefore all must droop and die, or be suddenly cut off in health and vigour, and as soon as life departs—or even before this in certain cases—decay sets in, and the forms of the loved ones become offensive to the senses, and therefore, as tenderly and as reverently as possible, we return to the earth the dust that came therefrom, and cherish with fond remembrance all the virtues and excellences of the dear departed, casting a veil of charity over their weaknesses and frailties, and ever afterwards esteeming the spot where their earthly remains were laid as hallowed ground. In order to conform (more or less as we choose) to the customs of society, and meet the requirements of the case, and in some measure help the survivors in their grief and bereavement, funds must be provided; therefore, in the case of those whose means are limited the necessity for making some wise provision in the time of health and prosperity is imperative. To accomplish this laudable and desirable object we have in our midst various societies of a provident character, termed Friendly Benefit

Societies, Burial Clubs, and Insurance Societies. It is not our province to enter into any details respecting these societies, or attempt to set forth the special or peculiar monetary advantages (or otherwise) of any of them, nor shall we attempt to make invidious comparisons. Our object is to point out the evils arising from their connection with the drinking customs of society on the one hand, and the advantages of being conducted on temperance principles on the other. The history (and mystery) of Friendly Societies is of itself an interesting study, and with all their defects, take them as a whole, and more especially considering the grand object contemplated, they are a credit to the heads and hearts of the working classes of this country, and some of them prove to a demonstration that the sober working classes are peculiarly gifted with qualifications enabling them to manage vast and intricate machinery for the working out of such great and wonderfully-successful societies as some of our modernised Benefit Societies have become.

But the friends and advocates of teetotalism were not long in perceiving that one great hindrance to the spread of their principles, and even to the success of Benefit Societies, was their close and intimate connection with the public-house and the drinks sold therein. There are, however, legitimate ways of accounting for this unhappy connection : (1) The positive difficulty experienced in finding suitable rooms in which the meetings of Friendly Societies could be held, apart from the public-house ; (2) the peculiarly jealous eye that the law cast upon these societies for some time after their formation, they being looked upon as nothing more or less than secret political agencies ; and therefore schoolrooms and other places were closed against them. Much has been done of late years to remove these foolish prejudices by admitting gentlemen of social position and influence as honorary members, enabling them to see and judge for themselves as to the nature and objects of such societies. (3) The publican was not slow to perceive that by lending his countenance and support to the village club he would be able to make it subservient to his own interests, or, in other words, if he became a member, or, as was often the case, got up a Sick and Burial Club himself through the medium of one or two of his well-known customers, he would be able to secure its meetings at his house ; and if he allowed them the use of a room for an hour or two per week free of charge, it would bring grist to his mill ; for he was shrewd enough to know that working men could not sit and do business together in a public-house without soon getting the idea that they were thirsty and must have something to drink. Besides, as a member of the club, he would have ample opportunities of gently reminding them that it was his special business to see that their glasses were replenished now and then, and as landlord and member he had free liberty to pass in and out of the room as occasion required. Until the late registrar, John Tidd Pratt, Esq., interfered, the rules of most clubs made a special provision for a certain proportion of the funds to be spent in drink for the good of the house in lieu of rent, but

now it is presumed that a specific sum is paid for rent and the drink paid for by each individual member out of his own private funds. Thus it will be seen that it *paid* the landlord, and, appealing directly to the vanity of the members, he would in some instances honour the club and himself by calling his house "The Odd Fellows' Arms," "The Druids' Home," "The Gardeners' Rest," or the "Foresters' Court House," as the case might be, and as a matter of course there must be a jollification over the christening of the house, as well as one at the opening of the club or lodge, followed by anniversary dinners, &c., all tending to the consumption of drink and its consequences.

The early teetotalers soon found out that these public-house clubs were frustrating their efforts, and that members of the Temperance Society were falling again into habits of intemperance through attending the Friendly Society meetings, for here temptations were put in the way which only some men could successfully withstand. On these grounds, therefore, some of the friends of temperance began to consider the advisability of attempting to provide a special society for their own members.* They had not the experience that we now have, nor could they produce statistics to prove that total abstinence from intoxicating liquors is conducive to health and advantageous in a monetary point of view; but they were shrewd enough to imagine that the amount of money spent in drink for the good of the house would more than pay the rent of a good room, and leave a considerable balance for more legitimate purposes; besides, keeping the members from the drink they would be better able to transact the business of the society. On investigation it was found that many of the accidents that occasioned so great a drain upon the funds of the society were caused, directly or indirectly, by the drink consumed in these public-house clubs, and thus the society was seldom able to accumulate any large fund for funerals, &c. And further, the fact that a portion of the contributions paid by the members was regularly spent in drink was seen to be a source of annoyance and perplexity to even the most unsophisticated teetotalers who gave the matter any serious thought; for were they not (indirectly, if not directly) countenancing and supporting the causes and practices of intemperance in direct opposition to the words of the temperance pledge? And it is a source of grief and annoyance to many real friends of the temperance cause that some teetotalers of the present day have such peculiarly elastic consciences, or a very dim perception of their duty as teetotalers, as to continue to be not only connected with, but active officials of societies which persistently violate both the rules of the Order to which they belong, and also the law of the land in spending the funds upon intoxicating liquors.

The writer of these pages is acquainted with Lodges at this very time meeting in public-houses and illegally spending part of their funds

* "A Member of a Temperance Society" suggested the removal of Clubs and Benefit Societies to schoolrooms, in the "Moral Reformer" for Nov. 1831, p. 349. Another (in June 1832, p. 191) suggests the building of halls for Benefit Societies, &c.

upon intoxicating liquors, that, if a correct valuation of their assets and liabilities was made, would be found to be hopelessly insolvent, and yet some of the most active officials are professed teetotalers. The difficulties of the past are removed, and it is quite easy to procure suitable rooms for their meetings, apart from the public-house, and at much less cost; therefore they can have no reasonable excuse for staying where they are.

Early in 1835 some of the friends of temperance directed their attention to this subject, and after mature consideration a code of rules was drawn up, and a society established upon temperance principles, entitled, "The Independent Order of Rechabites," which was instituted at Salford, Manchester, August 25, 1835.

In January, 1836, the following letter appeared in the "Preston Temperance Advocate :"—

"SIR,—I am directed to inform you that a secret Order, on the principles of abstinence from all intoxicating liquors, is established at Mr. Meadowcroft's Temperance Hotel, Bolton Street, Salford, for the purpose of raising a sick and burial fund. The society is called 'The Independent Order of Rechabites' (see Jeremiah, xxxv.), and though they have only met a few times, they have upwards of one hundred members. The executive council of the Order are about to open another society in Salford and one in Manchester, and they intend, as soon as the general laws of the Order are printed, to visit the surrounding towns to explain the nature of the institution, for the purpose of opening other societies in connection with the one established in Salford, and they flatter themselves that the Order will in a short time be extended throughout the United Kingdom. The executive council intend to forward you a copy of the general laws as soon as possible.—I am, Sir, yours, &c.,

"JOSEPH THOMPSON."

"December 5, 1835."

Thus began the Independent Order of Rechabites, and to a considerable extent the most sanguine expectations of the executive were realised, for soon branches, or tents, as they are termed, were opened at Bolton, Preston, Warrington, and other towns, and the leading advocates of teetotalism becoming members, they made it their duty to foster and encourage the opening of tents all over the country. From time to time the general laws of the Order have been improved to meet the requirements of the times, and to be more in accordance with the experience and knowledge of principles of sound and equitable payments and benefits, and now it is an acknowledged fact that the Order of Rechabites is an old-established, well-conducted, substantial, and experienced society, on a very sound basis, and fully able to compete with any existing Friendly Society, and adapted to meet all the requirements of the teetotal working man in these matters, viz., provision for sickness, accident, and death. The Order is now spread

throughout England, Ireland, the Isle of Man, the Channel Islands, New Zealand, and Australia. A similar Order has been established in America, and friendly relations are held with each other. Mr. Joshua Pollard (one of the young men associated with F. R. Lees, John Andrew, jun., J. A. Pallister, and others, at the formation of the Leeds Teetotal Society) has held the highest official positions in the Order, and done much to make it what it now is—a first-class Friendly Society for total abstainers from all intoxicating liquors. According to the report for 1880, the number of paying members is about 34,000, in addition to which there is a respectable list of honorary members and about 12,000 juvenile members. The funds amount to over £200,000. Thomas Cunliffe, Esq., of Bolton—a member of a very old and zealous teetotal family—is chief officer.

Although of much later date, the Order of Sons of Temperance is the next in importance to the Rechabites. It was founded at New York, United States of America, on the 29th of September, 1842, and was organised on a basis strictly in accordance with the views and customs of the temperance people of America. In fact, it was an American organisation for temperance purposes, and as such made rapid progress. It was felt to be a power for good, because its machinery for regulating its own affairs and maintaining thorough discipline over its members was what was required, and for lack of which the old societies were found to be defective. As intimated in another chapter, the Order of Sons of Temperance in America is not a mere Benefit Society, a large number of its divisions being composed of honorary members, whose connection with the Order is not for mere pecuniary benefit, but for social intercourse and combined effort in furthering the cause of temperance.

On the the 18th of November, 1849, Mr. Joseph Thomas, of Liverpool—who has taken a deep interest in the Order in this country—succeeded in establishing “Queen’s Division No. 1 of England,” at Liverpool. For some time the new plant had to be carefully nursed and tended, and had to struggle against serious opposition, being strongly condemned by some as a plant of foreign growth, and altogether unfitted for English soil; by others considered altogether unnecessary, for the ground was already covered by native institutions well adapted to meet the requirements of the case. But Mr. Thomas was not so easily discomfited, and by his peculiar tact, amiability of character, and patient persevering energy, these impressions and prejudices began to give way, and at length a mutual agreement was come to and some of the Rechabites became “Sons of Temperance,” and *vice versâ*, so that in time many of the active friends and supporters of the temperance movement were identified with both Orders. The Grand Division of England was formed in 1850, and under its authority a number of branch or subordinate divisions were formed in various parts of the country, until the time came when it was deemed advisable to take the entire government of the Order in this country into their own hands, in order to adopt such modifications and amendments as were deemed

calculated to make the Order more in accordance with English sentiments and principles. Accordingly, the National Division of Great Britain and Ireland was instituted on the 6th April, 1855, with Brother Joseph Thomas as its first Most Worthy Patriarch, an office which he ably and honourably filled. From this time the Order in this country was free from the direct control and supervision of the Americans, and was in a position to make its own laws and adapt its payments and benefits as occasion required. Fraternal relations are still maintained between the two countries, but the funds are not assimilated, nor does the one country impose any taxes upon the other. Whenever any distinguished brother from America visits England he always meets with a cordial reception from the officers and members of the Order in Great Britain. The Hon. S. L. Tilley (now Sir S. L. Tilley, of Canada), General S. F. Cary, Hon. Neal Dow, and others have each received proofs of the esteem and regard of the Order on this side of the Atlantic.

For earnest, devoted attachment to the Order, few men in this country have excelled our late highly-esteemed friend and brother William Carmichael, for many years the able, minute, and scrupulously exact Grand Scribe of the Liverpool Grand Division. He was a true friend of the temperance cause, an earnest plodding labourer; in sickness and in health (up to the very day of his death, October 24, 1875) he was exceedingly anxious for the prosperity of the Order of Sons of Temperance.

Of the more prominent members of the Order in this country John Strachan, P.M.W.P., stands in one of the highest positions. He is a native of South Shields, Durham, and third son of Alderman J. Strachan, J.P., an old, earnest, and eminently useful advocate of teetotalism. John became a member of the first Band of Hope in South Shields, afterwards of the Temperance Society, and after receiving a good education he entered the medical profession, but disliking surgical operations, he gave his attention to the art of printing, and became very proficient. In 1857 he went to Canada, and there became a member of the Sons of Temperance, and W.P. of the "Orono" Division. In this Division he made the acquaintance of Miss Hayward, one of the lady visitors, and eventually induced her to become Mrs. John Strachan. After visiting the United States, and being initiated into the Grand Division of Eastern New York, he returned home to England, and became editor of the *North of England Advertiser*, which position he occupied until 1870. He succeeded in forming a Division of the Sons of Temperance in Newcastle-upon-Tyne, of which he was the first Worthy Patriarch, and by persevering effort the Grand Division was formed, and he was selected for the chief office. When the National Division of the Order met at Newcastle-upon-Tyne in 1867, Mr. Strachan was elected second Chief Officer of the Order, viz., Most Worthy Associate, and in 1869 he was unanimously chosen for the Chief Officer, M.W.P., and again in 1871, at the close of his term of

office, was re-elected with the same unanimity. Mr. Strachan did much during his official terms to sustain the Order during very trying and difficult times, for whilst he was M.W.A. there was a secession from the Order by a few jealous and discontented spirits, who desired their own will, irrespective of law or order. He also materially simplified and amended the rules of the Order, and thus did invaluable service. He was also the author (or one of the principal authors) of the "Degrees of the Order," for which he fought gallantly, and at length succeeded in overcoming the opposition and securing their adoption.

In the year 1841, at the close of one of the late Mr. Simeon Smithard's lectures at Rotherham, Mr. George Eskholme signed the total abstinence pledge, and at once identified himself with the active workers—Mr. Edward Chrimes,* Mr. J. Guest, and others. When the Order of Sons of Temperance was introduced into Yorkshire, Mr. Eskholme gave it his hearty support, and with others started the Pride of Temperance Division. He became their representative to the Bradford Grand Division and eventually Grand Worthy Patriarch for that G.D. When the National Division met at York, in 1869, Mr. Eskholme was a representative, and very warmly advocated a change in the financial arrangements, and the N. Division endorsed and approved the principles he laid down for a graduated scale of payments and benefits, instead of the uniform rate hitherto paid and received by young and old alike. He became M.W. Associate, and then Most Worthy Patriarch—the very highest offices in the Order—both of which he filled with remarkable tact, ability, urbanity, and esteem. As an employer of labour, as a personal friend and neighbour, as a devoted friend to all philanthropical and benevolent movements, there is no man in Rotherham more highly esteemed than Mr. George Eskholme.

The office of Most Worthy Scribe of the Order was for a number of years ably filled by Mr. Charles Ashley, of Salford, who, although not a platform orator, was a good organiser and a most zealous secretary. He was always ready and willing to work for the Order, and never afraid to make a sacrifice of either time, talent, or money. Unlike some of our officials, he was a man of an open, liberal turn of mind, ever ready to extend the hand of fellowship to each and every organisation that had a tendency to further true temperance and benefit suffering humanity.

Somehow the Order of Sons of Temperance has not made that progress of late years that its object and principles would lead us to expect. In some quarters there is an obstinate and perverse refusal to change or amend objectionable laws and regulations, and as each district has power to make its own laws, subject to certain regulations laid down by the National Division, there is not that uniformity and facility in some districts that there is in others. The London Grand Division seems to be making the most progress, and is based upon principles more calculated

* Mr. Chrimes was a sterling advocate, and died July 25, 1847.

than some others to ensure success and permanency. The Independent Order of Rechabites and the Sons of Temperance have each female and juvenile branches, and in principle are now very much alike, the chief difference being in the forms, ceremonies, &c. In addition to these two Orders there are the Sons of Phoenix, Independent Sons of Phoenix, numerous branches of Odd Fellows, Druids, and others conducted on temperance principles, so that ample provision for sickness, accident, death, &c., is made for total abstainers of every shade of opinion, without having recourse to the public-house club, or clubs held in public-houses.

The history of the origin and formation of the United Kingdom Temperance and General Provident Institution is worthy of special notice, as it shows the difference of opinion now and forty years ago relative to the effect of even a moderate use of intoxicating liquors on longevity. In the year 1840, Mr. Robert Warner, of the firm of John Warner and Sons, Crescent Foundry, Cripplegate, London, having somewhat recently taken to himself a wife and become a teetotaler, applied to a mutual assurance office to insure his life. He was accepted at a heavy extra premium, and inquiring of the secretary why he was charged more than the ordinary rate, he was informed that the directors considered that the non-taking of alcoholic beverages was so injurious to health, that they had determined to charge all abstainers extra premiums. Mr. Warner went home to reflect, and arrived at the conclusion that if there was any truth in temperance principles, the action of these directors should have been the very reverse of what it was. Having given further thought to the subject, he determined that temperance people ought to and should have an office for themselves. In furtherance of this idea he called upon a friend of his, Mr. Theodore Compton, who was in a mutual life office, and to him Mr. Warner stated his views, and the result was the two decided upon a plan to be pursued, and resolved to set to work—Mr. Warner to get others to join them, and Mr. Compton to act as secretary. After several consultations together the prospectus, tables, and rules were finally decided upon at Mr. Warner's house on the 5th of November, 1840, and the institution was started. The next step was to print the prospectus and find out what help could be got from the Temperance Societies. For this purpose Mr. Warner repaired to Bull's Head Court, then the offices of the New British and Foreign Temperance Society, or what was then called the Long Pledge Society—of which W. Janson, Esq., was treasurer, Rev. W. R. Baker, secretary, and Mr. James Ellis, collector. Many were the objections urged, but perseverance at length prevailed and a modified support was promised. A meeting was held on Nov. 9th, 1840, when Robert Warner, Rev. W. R. Baker, James Ellis, and Theodore Compton were present, and the minutes of proceedings were entered in a book, other directors obtained, and on the 31st of December, 1840, the tables and rules were enrolled under 10 Geo. IV. c. 56, &c. It was soon found that unless a guarantee deed was signed to a considerable amount no one would

insure. After great difficulties this was accomplished. Then the old, or Short Pledge Society talked against the institution, and the directors were obliged to hold meetings to answer their objections. They succeeded in satisfying a number of the temperance men, but the officers of the British and Foreign Temperance Society held back. The directors of this institution agreed and arranged that every policy holder should be a total abstainer from all kinds of intoxicating liquors, and that the expenses should be limited to the legitimate amount provided for by the premiums paid. Having no shareholders, they would save the interest usually paid on shareholders' capital; in fact, it should be a purely Mutual Life Assurance Society on teetotal principles, all the profits made to be given in certain forms to the policy holders themselves, in proportion to the amount assured for, the premiums paid, and the relative circumstances of each case. As might be expected, they were laughed at by the officials of other offices, and treated by the non-teetotalers as wild enthusiasts and teetotal fanatics, who would have their labour for their pains; for it was absurd to imagine that the lives of teetotalers were any better, if as good, as others. The medical profession almost to a man was against them, and who were they to set themselves up against such learned authorities? Even the better class of teetotalers, who were able to assure, were not then inclined to bind themselves to such stringent rules, and many pledged teetotalers were doubtful whether their health would enable them to continue to abstain. These were offered admission on payment of 15 per cent extra premium, but not many accepted these terms. Thus the first seven years were years of great difficulty, and the time and labour, with the anxiety involved, was too much for some of the directors, but the originators were hopeful of success and persevered, disseminating information by the circulation of tracts, &c., thus educating the teetotalers in the principles of the society. Another great drawback was the fact that the great majority of the teetotalers were of the poorer class, to whom the assurance of their lives was quite a new thing. In 1847 it was determined to open a general section, and to allow members to exchange from one section to the other under certain regulations. At the end of ten years (in 1850) an investigation by an actuary took place, when it was found that the premiums were too low, and although there was a profit it was too small to divide. This imperilled the existence of the institution, and it was decided at length to increase the premiums (not more than the average of other offices), and by great exertion the number of members was largely increased, and from that time the institution has been remarkably successful. When the two sections were formed—one for teetotalers only, the other for moderate drinkers—they carefully excluded brewers, spirit merchants, publicans, and persons known to have been of intemperate habits, &c. The income and expenditure of each section being kept separate, making due allowance for office and other expenses in strict proportion, it was found on careful investigation by the late Peter Hardy, Esq., actuary, and confirmed

by subsequent valuations made by Samuel Brown, Esq., actuary, that the total abstainers were legitimately entitled to an average bonus of from 17 to 20 per cent in excess of the moderate drinkers. This may be illustrated by an extract from the 38th Annual Report of the institution in question—the Temperance and General Provident Institution : “ The actuary reports the mortality on whole life policies to have been as follows, viz., expected claims in the Temperance Section 187 for £38,873 ; the actual claims were 117 for £24,338. In the General Section 299 claims were expected for £62,451 ; the actual claims have been 317 for £63,735.” It thus appears that the total claims were 434 ; but those in the Temperance Section 117, instead of 187, as expected, and those in the General Section 317, instead of 299, as expected ; in the one case seventy fewer than expected, in the other eighteen more. If the Temperance Section claims had been according to the General Section rate they would have been 198, whereas they were only 117, and had the claims in the General Section been as those in the Temperance Section they would have been 191, whereas they were actually 317.

One fact in this matter is worthy of special notice, and that is that the actuaries employed were *neither of them total abstainers*, so that they could hardly be biased in favour of the teetotalers. The society was established in 1840, as the Temperance Provident Institution, its active promoters being Robert Warner, Theodore Compton, the late Rev. W. R. Baker, and James Ellis. The position of chairman has been held for a number of years by Robert Warner, Esq., and that of secretary by Thomas Cash, Esq., who succeeded the late W. R. Baker. On the opening of the General Section in 1847, the name was altered to that of the “ United Kingdom Temperance and General Provident Institution,” and its success has proved beyond dispute that its founders and promoters were able, prudent, and thoroughly practical business men. Within the period of forty years this society has accumulated from the premiums of policy holders, interest, &c., the large sum of £2,838,000, in addition to paying about two millions sterling in claims and bonuses to policy holders. Its annual income is now about £372,000, and it has furnished temperance advocates with facts and figures that neither art nor logic can successfully controvert. The principles of this institution have been fully established, and now there are numerous assurance offices having a separate section for total abstainers, and their experience has been the same as the United Kingdom Temperance and General Provident Institution.

There are some men who are proof against all the arguments of the best insurance canvassers, and cannot be induced to see any utility in life assurance, and speak very curtly when the subject is named to them. “ What’s the good of bothering about where and how we shall be buried ? We shall get buried, never fear ; and as to working and toiling to leave a lot of money for those who are left after we are dead, why, let them shift for themselves as I had to do. I want a nice comfortable place to live in ; never mind about being buried,” &c. Although there may be little affection or humane feeling in such like arguments, it must be

admitted that there is a certain amount of philosophy in them; and to enjoy life a comfortable home is a desideratum. Most of the leading teetotalers have done their share in labouring for improved dwellings for the people; in fact, they have from the very first been true friends and advocates of sanitary reform.

Building Societies have been and are now the means of enabling thousands of the working and trading classes to become owners of their own premises, homestead, or cottage, and vast numbers of them have become members of such societies through their adoption and practice of the principles of teetotalism. To encourage this very desirable object, and to secure all the advantages of the principles of teetotalism, the "Temperance Permanent Land and Building Society" was established, and has been abundantly successful. This was followed by the "National Temperance Land and Building Society," the "London and General Permanent Building Society," the "Liberator Permanent Building and Investment Society," the "Artisans', Labourers, and General Dwellings Company Limited," the "Starr Bowkett Building Societies," and others. The peculiar features of most of these societies are "no public-houses or beershops, on any estate purchased by them; neither do they lend money to build such places with, but use every legitimate means to keep the liquor traffic away from the homes of the people." It will thus be seen that whilst temperance men keep the principles they hold and advocate ever in view, they can hardly be said to have been men of only one idea, but friends and helpers in other important organisations and movements.

From the very first the advocates of teetotalism have had to contend with a very serious difficulty, and one that to a large and important section of the community has proved an almost insurmountable obstacle in the way of their becoming personal abstainers. In a large trading community like ours, we must necessarily have a great number of intelligent, active, and clever men continually travelling from town to town, to transact business for their respective firms, and such gentlemen require a home when from home. But those who have spent a few years in travelling from town to town know that it was with difficulty proper places could be found by consistent teetotalers. Hundreds of commercial travellers have declared that they would gladly be teetotalers if they could, but independent of the habits and tastes of their customers, and the customs of trade, there is very little respectable accommodation to be had apart from the public-house or country inn. Public-houses were originally designed to provide comfortable accommodation for man and beast—not merely drink, but food and lodging, hence the term "licensed victuallers," but of late years they have degenerated into mere drinking bars in towns and cities. True there are special houses for commercial travellers in most towns, where every effort is made to meet their requirements; but there is also the drink and the drinking customs, which amongst this class were something frightful until within the last few years, and remarkably shrewd, clever business men have fallen a prey to

these social customs, and been utterly ruined, mind and body, as well as in their circumstances or social position. Although professedly temperance men have opened what are termed "Temperance Hotels," yet, as a rule, they have been neither comfortable nor profitable to the class for whom they were ostensibly intended. Commercial travellers, as a class, are men of fair education and social position, and require a meal properly cooked and served up; but too many of the keepers of these so-called temperance hotels were totally ignorant of such things. The mistress may have been a good housewife, and a tolerably fair cook for a working man's wife; but having had no training in the preparation of such dinners as are required by persons in a higher social grade, she was altogether unfitted to manage a temperance hotel. Further than this, many of the places termed temperance hotels were but one remove from an ordinary working man's home—dingy-looking places, scantily furnished, dimly lighted, and awkwardly arranged, with nothing up to the mark, except the charges, which in many cases were positively in excess of a first-class inn or boarding-house; there is no wonder that many of them failed for want of support. Worse still, many of them were kept by professedly temperance men (we use the term advisedly), but some of them were not even personal abstainers, or if they were, would for a trifling bribe send out to the nearest public-house for drink and allow it upon their tables. If teetotalers at all, they were short pledge ones; so that sterling teetotalers became disgusted and passed such houses by, after one or two visits. To meet this particular want the "Temperance Hotels Company Limited" was established, and in some of the large towns magnificent buildings have been erected, which are all that can be desired in the way of comfort, fittings, &c.; for example, the Trevelyan Temperance Hotels in Manchester, London, &c., but in smaller towns the travelling public are still dependent upon private enterprise, and there has been a great improvement in this respect of late years. For the accommodation of clerks, warehousemen, tradesmen, and others who live away from their business premises, much has been done of late years by such gentlemen as Mr. Ronald McDougall, of Liverpool, who was the prime mover in the establishment of the McAlpine Refreshment Houses in Liverpool, &c., and associated with N. B. Downing, Esq., late of Penzance, now London, provided those splendid houses of entertainment free from the drink, which are so popular in London. There are also coffee palaces and cocoa rooms, British Workman public-houses, &c., in almost every town in the country, all intended to provide food for the people, apart from the associations of drink, and as counter-attractions to draw the people away from the public-house.

Earnest, liberal-minded teetotalers have long perceived, and some have made an effort to provide for another much-felt want in this country, and that is suitable places in which temperance meetings may be held, and the other work of the movement provided for. The necessity for Temperance Halls is becoming more and more apparent every day, for much as we rejoice at the progress made during the

last half century, and the growth of temperance sentiment, there is still a vast amount of sectarian jealousy and bitterness that militates against the success of the temperance movement. There is still, even in England, that peculiar feeling which animated the Jews against the Samaritans, and large numbers of persons will not attend temperance meetings held in sectarian rooms. Men may talk as they like about the temperance platform being broad, unsectarian, and non-political, but until it stands upon strictly neutral ground, or, in other words, until halls are erected specially for temperance purposes, the cause will have to struggle against the peculiar prejudices of the people, and temperance meetings will not be attended as they might be. The very fact that special sectarian or denominational Temperance Societies are being formed all over the country is a strong proof of the correctness of the views above enunciated, especially when we hear that "no person shall be allowed to address any of our meetings unless he is an accredited member of the — denomination." This is another form of sectarian bigotry that cannot be too highly reprobated and condemned, for such societies will be a hindrance rather than a help to the cause. As a grand moral and social organisation (akin to, part of, or a handmaid to religion), teetotalism should be totally free from everything of a purely sectarian or party political character. It is a principle that professes, and is admirably adapted to rescue, or prevent—or both—the people of this country from the slavery of intemperance, and Catholic or Protestant, Churchman or Dissenter, Methodist, Presbyterian, Baptist or Congregationalist, Whig, Tory, or Radical, it should be the aim and object of all true teetotalers to do the greatest amount of good in their power to all, irrespective of country, creed, or party. Therefore, as society is at present constituted, and considering the very large numbers of people who are unconnected with any place of worship, or hardly ever enter one (and until considerable changes take place are not likely to do so), Temperance Halls are a positive necessity, and to help to provide these, first in the Metropolis, the "London and Provincial Temperance Halls Company" was established, for the special purpose of erecting suitable Temperance Halls, with rooms for committees, clubs, benefit societies, public meetings, &c., &c. In many towns this want has been felt for some years, and in others it has been amply or partially provided for. A good Temperance Hall, in a respectable position, may be taken as a fair indication of the wealth and prosperity of the temperance party in that particular locality.

CHAPTER XXIII.

BANDS OF HOPE AND JUVENILE TEMPERANCE SOCIETIES, &c.

Advantages of Early Training—Education of Children Relative to Intoxicating Liquors—Early Efforts of Dr. R. B. Grindrod, Mrs. Carlisle, and others—The British League of Juvenile Abstainers—John Frazer, Esq., Edinburgh—Rev. Jabez Tunnicliffe, of Leeds—The London Band of Hope Union: Success—The Crystal Palace Concerts—Unions formed at Sheffield, Halifax, Leeds, Bristol, Manchester, Huddersfield, Nottingham, Hull—Church Bands of Hope—Caterers for Bands of Hope—Mrs. C. L. Balfour—Rev. Charles Garrett—Rev. H. S. Paterson, M.D.—Rev. J. P. Chown—Rev. A. H. Herring—George Blaby—William Hoyle, of Manchester, &c., &c.

“*TRAIN* up a child in the way he should go, and when he is old he will not depart from it,” is one of those Scripture axioms that has been amply verified in thousands of instances, in connection with the temperance movement in this and other countries, as has already been incidentally shown in the course of this work. Some of the best workers in the temperance cause are men and women who in childhood were taught the true nature and properties of alcoholic liquors, and *trained* to total abstinence from liquors that are unnecessary and dangerous, as well as being the prolific source of much misery, wretchedness, and sin. The children of teetotalers who fall away in after life, and are a source of grief and anguish to their parents, do so because of their defective training in this respect; too many of them have been merely nominal teetotalers, the principle has not been rooted and grounded within them. Like the seed sown on stony ground, or among thorns, when temptation has come, when some of the cares and perplexities of life or the habits and customs of society are to be combated with, then the good seed is choked and perishes, and the late juvenile teetotaler is found amongst the lovers of intoxicating liquors. The precept is “*train up* a child in the way he should go;” let him be able at all times to give a valid reason for his teetotalism, and understand the principles involved in the words, “I am a teetotaler.” To this end were Juvenile Temperance Societies and Bands of Hope established. Forty-five years ago the numbers of young persons trained to total abstinence from alcoholic liquors were comparatively few indeed, whilst the multitude were (and we fear still are) taught to believe that they never would become strong, vigorous, manly persons unless they partook of certain quantities of beer, wine, &c., &c. Hence the wicked and pernicious notion infused into the minds of our youth—that it is a manly action to drink a glass of beer, and strut through the streets with a tobacco pipe or cigar stuck in the mouth. Even in this day of light and knowledge there are parents who

thoughtlessly, or ignorantly, are sowing the seeds of much after-suffering to themselves and of untold misery and perhaps shame to their children. "Whatsoever a man soweth, that shall he also reap," is in too many instances found to be fearfully true in this respect. There are numerous instances on record of drunken, insane murderers, just before being hurried into eternity, declaring, with peculiar emphasis, that their ruin for time and eternity is to be attributed to the taste for intoxicating liquors, generated and encouraged at their own fathers' table, or by sips from their mothers' glass at home in childhood. But for this fearful home training we should not have so many youthful drunkards in our midst to-day.

Again have we to bring forward a name long to be remembered in the annals of temperance as that of a pioneer in almost every phase of the movement. As far as can be ascertained, it is believed that the first Juvenile Temperance Society in England was organised in the year 1834 by Dr. R. B. Grindrod, the place of meeting being a schoolroom under the Mechanics' Institute, Cooper Street, Manchester. Dr. Grindrod was from the beginning of the temperance reformation a warm advocate for "*the training of the young* in total abstinence as the great *hope* of temperance reform." In 1845, Mr. Grindrod took up this subject warmly, and delivered a number of lectures to young people, and large numbers signed the pledge. In the same year, Mrs. Carlisle, of Dublin, came over to England on a mission to women and children. This lady held meetings and formed societies for children in different parts of the country; and at a meeting of the friends of Juvenile Temperance Societies, to decide upon the best method to pursue in managing them, it was deemed necessary to fix upon some specific name or title by which they should be designated. It is said that Mrs. Carlisle remarked that "as our object is to *band* the children together in societies of their own, and as our *hope* is in the young, let us call them 'Bands of Hope'"—a very suggestive, and aptly expressive title, which, after a little discussion, was accepted and determined upon. This was the foundation and commencement of organised Bands of Hope, which were warmly supported by the British Temperance Association, the Western Temperance League, and other organisations.

In the month of October, 1846, an institution was founded at Edinburgh, under the title of the "British League of Juvenile Abstainers," and in the course of a few months some two thousand children joined its ranks, and on the 3rd July, 1847, a grand fête was held, in which twelve thousand children took part. In course of time the city of Edinburgh was divided into districts, and a weekly meeting held in each, under the charge of a person called the superintendent, and a regular formula of business, instruction, and singing was arranged and carried out. The *modus operandi* is given in detail in a paper on the subject by Mr. Peter Sinclair in the Report of the International Convention, 1862.

John Hope, Esq., took a very deep interest in this movement,

and contributed from his own purse the munificent sum of £4,698 18s. 2d. within a period of three years ending the 31st of August, 1861. From 1847 to 1864 (or 1865) Mr. Hope's total contributions to this one object exceeded £20,000. In 1851 a grand fête was held in the Queen's Park, Edinburgh, when the delegations from the various Juvenile Societies in Scotland, and the parents, friends, &c., of the children were computed to be about 70,000 persons.

In the year 1847, the Rev. Jabez Tunncliffe, of Leeds, founded the Leeds Band of Hope, and under his skilful management the movement spread, and in a few months the number of members on his list was upwards of 4,000. *

The father of the movement in London and vicinity was Mr. J. H. Esterbrooke, who worked zealously for the movement. In May, 1855, through the labours of Messrs. J. Haynes, Stephen Shirley, and Q. Dalrymple, the Band of Hope Union was established for the purpose of promoting Bands of Hope in London and the provinces. The objects contemplated were as follows: (1) To form Bands of Hope; (2) to assist, as far as means would allow, Bands of Hope already established; (3) to employ authors of acknowledged talent in the production of works adapted to the present state of the movement; (4) to promote the circulation of approved publications; and (5) to employ agents qualified to interest the young, and to organise on a right basis local Bands of Hope. The offices of the Union were at the Temperance Hotel, kept by Mr. Stephen Shirley, in Hanover Street, Long Acre, London, till 1857, when Mr. Shirley removed to more extensive premises in Queen's Square, Bloomsbury, where the offices were transferred; but in course of time the operations of the Union became so extensive as to necessitate the removal of the offices to Red Lion Square, London. Mr. Shirley became one of the most active and efficient supporters of the Union, and it may be said that he was part and parcel thereof, for he ever delighted to labour amongst the young, although his efforts were not strictly confined to this branch of the movement. He was one of the founders of the London Temperance League, and is a warm supporter of the United Kingdom Alliance for the suppression of the liquor traffic.

Few men have taken a deeper interest in the education of the young in the principles of temperance by means of Bands of Hope than the Rev. George Wilson McCree, for several years the able and assiduous secretary of the Band of Hope Union. During his official connection with the Union, its operations were so largely extended that it was deemed advisable to change the name to that of the "United Kingdom Band of Hope Union." To his exertions, to a considerable extent, the credit is due for the success which has of late years attended the operations of the Union, and his retirement from office was the cause of much regret to the friends of the Union all over the country. He was admirably supported by the assistant secretary, Mr.

* See "Life and Labours of the Rev. J. Tunncliffe."

Frederick Smith, who now holds the office of secretary to the Union, a position for which he is peculiarly fitted. From childhood Mr. Smith has taken a deep interest in Band of Hope work, and when but a boy carried his own pledge book and laboured to form Bands of Hope in schools, &c. In addition to great musical talent, he has a remarkable aptitude to teach and control the young; and for the purpose of cultivating a taste for music, and that of the most sweet and ennobling character—vocal song—this country can boast of no institution to be compared to the Band of Hope Union, and no public concerts are so charmingly sweet and captivating as those given in the Palace of Glass at Sydenham, by the monster choirs of children under the direction and personal control of Mr. Frederick Smith. Many of these little ones have to undergo a long wearisome journey, have never seen one another's faces before, and yet with correctness, sweetness, and precision, they unite together and thrill the hearts of the thousands assembled in that huge concert hall by their rendering of such charmingly hopeful and encouraging temperance songs as the Rev. Charles Garrett's "We shall do it by-and-by," "Ye Friends of Temperance, self-denying," &c., to the music of the Marseillaise Hymn; or that pathetically touching temperance song, "Who will go for Father now?" and others, which formed the programme for 1871, when the largest number ever present on these occasions was gathered together that year. At the first fête in 1862 there were present 19,149 persons; in 1863 no fête was held; in 1864, although the weather was wet, there were 16,831 present; in 1865 the numbers were almost doubled, being 32,472; in 1866 the weather was again unpropitious, but the numbers present were 28,052; and in 1867, under the same circumstances, the numbers present were 30,628, but with fine weather in 1868 the numbers increased to 42,877; in 1869 to 50,016; in 1871 to 63,069. In 1872 the rain damped the ardour of some; nevertheless, the attendance was 62,280. In 1873 the attendance was 53,090. In 1874 the numbers decreased to 31,780. In 1872 a slight increase, viz., 35,000. In 1876 the Alexandra Hall was tried, when the attendance was only 33,980. In 1878 the fête was again held in the Crystal Palace and grounds, and by arrangement all the liquor taps in the Palace and grounds were closed against the sale of intoxicants for that occasion, when the numbers present were 60,542; in 1879 the numbers were only 32,166, owing, probably, to the fact that another temperance fête under other auspices had been held in the same grounds but two months before, when 36,874 persons are said to have been present. In 1880 the numbers present were 61,532, and in 1881 the numbers were 48,705.

Following the example of the London Bands of Hope, a Band of Hope Union was established at Sheffield in the same year (1855), and one at Halifax in 1858, Leeds 1860, Bristol 1862, and at Manchester in 1863, under the title of the Lancashire and Cheshire Band of Hope Union. In 1870 the Huddersfield Band of Hope Union was formed, and in December of the same year the Glasgow Union was

established. In 1871 Unions were formed at Nottingham and Hull, and a special County Union for Yorkshire, having its head-quarters at Leeds. In 1871, the Manchester Wesleyan Band of Hope Union was formed, and there are also the Bedfordshire Band of Hope Union, the Methodist New Connexion Band of Hope Union, and numerous others. The Church of England Temperance Society, the Wesleyan Methodists, the Methodist Free Churches, the Congregationalists, Baptists, and more recently the Presbyterians, have all given their adhesion to this movement, and make it a prominent feature in their temperance work in connection with each respective church, &c. In all it is computed that at the close of the year 1879 there were in the United Kingdom of Great Britain and Ireland nearly 3,000 organised Bands of Hope. If these are conducted in a judicious manner, the effect must be salutary, and each succeeding generation will make the temperance cause so powerful that eventually the drink curse shall be overthrown, and we trust for ever banished from the land. But many of the so-called Bands of Hope need to be cleansed of the abominations that have been allowed to creep in. In the desire for change, and to pander to a vicious taste, songs, recitations, and readings have been introduced that not only have no bearing whatever upon the temperance question, but are of a highly objectionable character; the children require to be educated, *trained up* in the principles, as well as being amused, and amusement and instruction may be happily blended together, so that the meetings can be made agreeable, interesting, and instructive.

There is one grand feature in the United Kingdom Band of Hope Union, and also in the Lancashire and Cheshire Band of Hope Union, and others, viz., that their programmes and publications are of a class worthy of commendation, and as a whole—we know of no exception at present—may be put into the hands of the most refined and sensitive child without any danger. It is the private unofficial temperance songs, &c., that are to be carefully examined before being adopted as a regular book for use in schools, Bands of Hope, &c., and these are the productions *generally* of men who have little love for the cause—more for the money to be made out of it. Even some well-known and thoroughly honest laborious workers in the cause have done much harm by mistaking their vocation and publishing a collection of doggerel rhymes, under the title of Hymns and Songs for Bands of Hope, Temperance Societies, &c., &c., and singing them at their meetings, thus securing for them a popularity they would never have attained if left to make their way on their own merits. In one collection, of which some thousands of copies have been sold, we find one piece (set to a popular air) which is said to be original reading thus:—

“ Must we bear with these dens of pollution
That stand, dark, frequent, and full;
O’er the once happy spots in our nation
Those temples of Bacchus are raised;
Where the mind of the man is degraded,
And the maiden grows callous to shame,

Let us banish this drink from our country
And free the poor drunkard and slave."

If the reader will refer to a poem entitled "The Slave," in John Critchley Prince's "Hours with the Muses," he will find that the seventh stanza, which is undoubtedly the original of this so-called temperance melody, reads thus:—

"Must we bear with those dens of pollution that stand,
Dark, frequent, and full o'er the once pleasant land,—
Those temples of Bacchus, where thousands are slain
By the poisonous cup at the altar of gain;—
Where the mind of the man is degraded and tame,
Where the cheek of the maiden grows callous to shame.
Let them cease to destroy—let them cease to deprave,
Let us blot out the name of the Drunkard and Slave."*

The object aimed at by those who have attempted to provide temperance words to popular song tunes has invariably been to utilize the music, try to improve the public taste, and further the cause of temperance by adapting the air of a popular song to words of a more elevating and instructive character than the original, and to give it above all a temperance bearing, but certainly not to take a beautiful temperance stanza and mutilate it to fit a particular tune, as in this instance. Edwin Paxton Hood, James Rewcastle, Robert Gray Mason, Thomas Harrison, Mrs. Dana, W. F. Wodson, John Ripley, Rev. J. Pierpont, Rev. Robert Maguire, Rev. D. Burns, Rev. G. M. Murphy, T. W. Evans, John Proctor, Thomas Jarratt, George Blaby, William Hoyle (of Manchester), P. T. Winskill, and a host of others have written (or parodied) songs for temperance purposes, but the very worst of them were never guilty of barbarity like this under notice. We gladly welcome the humblest and weakest effort to do good if the object aimed at is *good* and the means used are *justifiable*, but we feel that a "wrong is also done to us" if the cause is brought into contempt, and we believe such acts as these are both reprehensible and injurious. It is well for the fame of the late J. C. Prince, the Lancashire weaver-poet, that the mutilator affixes his own name to his work, and warns the public that it is not to be reprinted without his permission, as it and others are copyright.

To counteract the influence of the pernicious and absurd productions in circulation, and to provide pieces suitable for song and recitation, the Lancashire and Cheshire Band of Hope Union publish an admirable series of melodies—music and words, and the "Onward Reciter," in addition to their monthly organ, "Onward." The United Kingdom Band of Hope Union also publish a choicest selection of songs, hymns, &c., &c., and G. H. Graham, of Maidstone, publishes the "National Temperance Hymnal," and a host of useful literature suitable for Bands of Hope, &c.

Of the large numbers of friends who have catered for the young, the name of Mrs. Clara Lucas Balfour stands pre-eminently first. She was born in Hampshire on the 21st of December, 1809, and passed her

* "Hours with the Muses," 6th edition, 1857, p. 216-7.

earliest years in the Isle of Wight, and subsequently at a school at Woodford, in Essex. When only young in years, she was married to Mr. James Balfour, who, having been in the Royal Navy, had contracted habits of intemperance that became a source of great trouble to her. On the 7th of October, 1837, Mr. Balfour, however, signed the temperance pledge, after hearing an address from Mr. Thomas Albert Smith, and on the 16th of the same month Mrs. Balfour herself signed the pledge at a little chapel in St. George's Road, Pimlico. She is said to have been the ninth person who signed the pledge in the Chelsea district, and was a member of the committee of the first female society formed in the neighbourhood in which she resided, and by visitation and speaking in female meetings she became very useful. Shortly afterwards Mrs. Balfour contributed poems and papers to the "Temperance Intelligencer," and wrote several pamphlets on Socialism, Temperance, &c., which had a large circulation. In 1841 she published "The Garland of Water Flowers," being a volume of poems and tales, and from 1848 to 1876 her prolific pen was at work in the production of a host of works all contributing to her fame as a writer of more than ordinary merit. Her temperance tales are all of a superior character, and her contributions to the "British Workman" and "Band of Hope Review" are almost innumerable. After a painful illness, lasting some ten months, this highly-esteemed friend of the cause passed away on Wednesday morning, July 3, 1878, in the sixty-ninth year of her age. "The place of Mrs. Balfour in the temperance movement is too high, and has been too long illustrated by the efforts of her genius, to render it necessary at this time to dwell upon the loss which her departure inflicts upon the advocacy of the great cause in all its departments. Her sympathies from the first were with the Alliance, and 'An Address to the Women of England,' composed by her in the beginning of its history, will remain as one of many noble evidences of her attachment to its principles and her desire for its success. Her temperance writings are a library in themselves, and her oral addresses in behalf of the cause were distinguished by rare felicity of style and eloquence of expression. Besides her temperance works, Mrs. Balfour has written many volumes of sterling worth, and her lectures on literature and social life were always heard by large audiences with absorbing delight."* She was interred at Paddington Cemetery, Kilburn, on Monday, July 8, 1878.

The Rev. Charles Garrett, the justly popular Wesleyan minister, has ever been a warm and sincere friend of Bands of Hope, and has rendered invaluable service by his speeches, tracts, and personal labours. "Where are the Nine?" and "Stop the Gap" are tracts that should be read by every Christian parent, and have had an immense circulation.

The Rev. H. Sinclair Paterson, M.D., of London, has for years been an ardent worker in connection with this movement, as also have

* "Alliance News," July 6, 1878.

the Rev. J. P. Chown, Miss M.A. Paull (the eminent writer), Mrs. G. S. Reaney, another popular writer; Rev. A. S. Herring, and a host of others.

The active senior agent of the United Kingdom Band of Hope Union, Mr. George Blaby, although of humble parentage, was a man of a truly admirable character. When but a youth of tender years he became a public speaker, and in 1849 became a local preacher. In his twenty-first year he signed the teetotal pledge at a meeting in Tottenham Court Road, London, and was for some time a voluntary local worker. He became interested in Bands of Hope, and was induced to become agent to the London Band of Hope Union, and as a speaker, singer, and worker became deservedly popular. He published the "Temperance Harmonist," which contains a number of hymns and songs of his own, and the work has had a large circulation. *

In connection with the Lancashire and Cheshire Band of Hope Union, Mr. William Hoyle, of Manchester, has been a staunch, laborious, and continuous worker. His "Popular Melodist" has had a circulation far beyond the limits of the Union, and his contributions to "Onward" have been very numerous. As an honorary worker his services have been in constant request, and he is deservedly popular amongst the children.

Mr. William Bell (now of London), Rev. W. B. Affleck (now in Canada), and other agents of the Yorkshire Band of Hope Union have been laborious and successful workers amongst the young. In Ireland, Australia, &c., the Band of Hope movement is even more popular and successful than in England, and is ably supported by the leading temperance reformers. The I.O.G.T. has its "Juvenile Temples," in which the young are trained for membership in the adult lodges.

One of the grandest illustrations of the true spirit of Christianity is the truly Christ-like work of seeking out, gathering in, housing and feeding, educating and training for spheres of usefulness, the waifs and strays of society, so painfully numerous in our large cities and towns. But for these estimable and invaluable institutions known as "Children's Homes," "Refuges," &c., to be found in various parts of the country, large numbers of orphan and outcast children would be left to pine and die in their wretchedness, or grow up in ignorance to swell the ranks of the criminal classes which cost the nation so much, and whose lives and deeds help to fill the agony columns of the newspapers. The lessons taught by the humble shoemaker, John Pounds, have not been forgotten, and Ragged and Industrial schools have been supplemented by the Children's Home, the Refuge, Orphanage, &c., &c. Our leading statesmen and others are becoming more and more impressed with the truism contained in Eliza Cook's "Song of the Ragged Schools"—

"Better build schoolrooms for 'the boy'
Than cells and gibbets for 'the man.'"

* Mr. Blaby died October 26, 1875, aged 47 years.

But despite the efforts of School Boards, School Inspectors, &c., there are large numbers still to be cared for by Christian philanthropy.

In giving a few particulars of the work done in this direction, we merely observe that until the curse of drink is removed there will ever be numbers of neglected, orphaned, or outcast children to be provided for by some such method as those we are about to name.

In or about the year 1869, the Rev. Thomas Bowman Stephenson, Wesleyan minister, was appointed to one of the London circuits, and his duties took him into the neighbourhood of the New Cut. Mr. Stephenson says: "I soon saw little children in a condition that made my heart bleed. There they were ragged, shoeless, filthy, their faces pinched with hunger, and premature wretchedness staring out of their too bright eyes; and I began to feel that now my time was come. Here were my poor little brothers and sisters, sold to hunger and the devil, and I could not be free of their blood if I did not at least try to save some of them." Long before, he had been brought to the conviction that "the religion which does not fathom the social depths, and heal the social sores, cannot be Christ's religion." Inspired by reading some particulars of the Refuges, &c., on the Continent, he set himself to study the best methods to be adopted, and after consulting a few friends, a beginning was made by way of "private venture." A house was taken that was little more than a cottage. A stable at the back was made the dining-room and lavatory. The loft above became a dormitory, and the only playground was a patch some four yards square, with a gateway meant for the passage of a single cart; and this was workshop too. But here they contrived to receive and shelter twenty poor lads. The work rapidly grew upon them, and in like proportion the means came in, so that week by week all debts were paid. A small committee was formed, and a year had hardly passed before the adjoining house was taken and the number of boys under care increased to thirty-seven. The more that was accomplished the greater seemed the need; the applications for admission were soon too numerous; children were being turned away almost daily, and beyond and around them was a great world of wretchedness all untouched. Another effort was made and premises at length found on the site of the present buildings, which were adapted to the purpose, and gradually fitted to the still growing work. "The Children's Home and Training School for Christian Workers" has since developed into a wider field. Its headquarters are in Bonner Road, London, where, according to the report (presented to the Conference held at Liverpool, August, 1881), there were 252 children in residence. At the Lancashire Branch (Edgeworth, near Bolton), 109, most of whom are being trained for farming pursuits; at the Certified Industrial Branch, Milton-next-Gravesend, 133; at the Ramsey Branch, 26; Canada, 4; making a total of 524. In addition to these about 300 children in situations in England, Canada, &c., receive regular oversight and visitation. The total income for the year was £8,668 4s. 7d., and the expenditure had exceeded the income by £126 4s. 9d. Although denominational ends are

lost sight of in the single aim to rescue and elevate these neglected children, the institution may be deemed an integral part of Methodism, as the committee—although not all members of the Wesleyan body—make their annual report to the Conference, and Dr. Stephenson holds his place of right as principal, with the sanction of the Connexional authorities. From the well-known character of the principal—Dr. Stephenson being one of the oldest and most devoted temperance workers in the Wesleyan Methodist Society—our readers may rest assured that true temperance is made a part of the education of these children. They are all members of the Band of Hope, and have their own meetings, &c. Much interesting information is given, along with songs and stories of the Home, in a book printed and published at the London branch, as also in the annual reports.

About the same period—1869 or 1870—another gentleman was induced to enter upon a similar work in the East End of London, and “Dr. Barnardo’s Homes” for friendless, neglected, or destitute children are now well-known institutions. They are managed by an influential committee, of which the Right Hon. Earl Cairns is president, the Right Hon. Lord Kinnaird, vice-president, and W. Fowler, Esq., treasurer. The head-quarters are 18 to 26, Stepney Causeway, London, with a branch village home at Ilford, comprising thirty cottage homes for girls, a home for little boys in Jersey, and three large homes for boys and girls in the East of London, the whole containing about 1,000 homeless or orphan children. Children are admitted irrespective of differences of age, sex, or creed, and in spite of physical disqualifications that frequently lead to their being rejected elsewhere. These institutions are maintained by the free-will offerings of the benevolent. Dr. Barnardo is also an ardent temperance reformer, and takes special interest in Band of Hope work at home and abroad, and as a medical man has studied the question for himself.

The Good Templar and Temperance Orphanage is situated at Marion Park, Sunbury, Middlesex. This institution was established in 1874, to maintain, clothe, and educate necessitous orphan children of total abstainers. It was conducted on hired premises until the spring of 1880, when freehold premises were bought and resold, and more eligible premises (formerly known as Sunbury College) were purchased and adapted for the purposes of the institution. The total cost of the new premises, alterations, &c., with three acres of land, was about £2,500, and accommodation is provided for about seventy children. This institution is also supported by voluntary contributions. The Board and officers give their services gratuitously, and are also subscribers. No part of the income is devoted to other purposes than the maintenance of the orphans and the institution. Any person may become a subscriber, and societies, Good Templar Lodges, &c., may qualify by a regular collection on behalf of the funds, and may enjoy all the privileges of subscribers. A payment of 10s. annually entitles any person to nominate a candidate, or a donation of £5 gives a like privilege for life. The election of candidates rests with the Board of

Management. The property is vested in trustees elected by subscribers at their annual meetings. The Orphanage is open for inspection daily, Sunday excepted, and is conducted on strict temperance principles. All who have any share in the management, &c., are total abstainers, and a violation of the pledge involves immediate forfeiture of any position connected with the institution. The officers are Alderman Thomas Chamberlain, J.P., Windsor, chairman; Captain W. H. Phipps, R.N., deputy chairman; Froome Talfourd, Esq., treasurer; and Mr. Edward Wood, hon. secretary.

A similar work to that of Dr. Stephenson's has been carried on for some years past in Liverpool by the Rev. Father James Nugent, Catholic chaplain at the Kirkdale House of Correction. We regret we cannot give authenticated particulars, but we know that a great and good work is done at Father Nugent's "Boys' Refuge," Liverpool. These and similar institutions conducted by thoroughly earnest Christian temperance men, fully acquainted with the fact that such institutions are necessary because of, and are mainly fed by, the intemperance of the parents, is a sufficient guarantee that the advantages of total abstinence from all intoxicating liquors will be duly enforced upon the children brought into these institutions. They see and feel that

" Beneath all the rags and the dirt
That cover a body once fair,
There lieth a jewel of worth
More precious than any *we* wear,"

and thus they labour, in most cases making sacrifices that the world knows nothing of. In a special and peculiar sense these Homes and Refuges are Christian Bands of Hope, doing a grand and glorious work worthy of the support of benevolent Christian people of every denomination, and are powerful aids to the temperance movement. "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

CHAPTER XXIV.

THE BRITISH TEMPERANCE LEAGUE (NÉE ASSOCIATION).

Twenty-first, Twenty-second, and Twenty-third Annual Conferences—Life of Richard Horne, Agent—William Gregson, Agent—24th and 25th Conferences—J. S. Balmer and Frederick Atkin, Agents—Death of T. B. Thompson, Rev. Owen Clarke, Joseph Sturge, Alderman Beaumont, and John Addleshaw—Origin of Alfreton Temperance Society—Mr Gladstone's Wine Licence Scheme—Opposition of the League, &c.—26th and 27th Conferences—A Victim of Religious Bigotry and Intolerance—Thomas Turner, Agent—Ministerial Defections—Ministerial Helps—28th to 32nd Conferences—Death of R. G. Mason—33rd Conference—Rev. Dr. John Garrett and James Taylor on Sunday Closing—34th and 35th Conferences—Death's Doings—36th Conference—Death of E. F. Quant, Secretary—Appointment of F. Atkin—37th and 38th Conferences—Recognition of I.O.G.T.—39th Conference—Death of J. C. Booth, Agent, and Joseph Thorpe, ex-President—40th and 41st Conferences—Ministerial Conferences—42nd to 47th Conferences.

THE 21st Annual Conference of the British Temperance League was held at Bradford, on the 10th and 11th July, 1855, when the committee reported that the four agents, Messrs. R. G. Mason, T. B. Thompson, John Addleshaw, and J. C. Booth had laboured successfully, and that the "Advocate" had enjoyed an average circulation of 4,000 copies per month. The total income for the year was £885 9s. 11d. The register for 1856 reported 39 auxiliary Societies, with 437 subscribing members of the League.

The 22nd Annual Conference was held at Bury, in Lancashire, on the 16th and 17th of July, 1856, when resolutions were passed strongly condemning the practice of holding meetings of Benefit Societies at public-houses, and also the holding of coroners' inquests at such places, and a third resolution hailed with gratification the formation of Bands of Hope as an important omen for good.

The next Conference was held at Preston, on the 16th and 17th July, 1857, when the committee reported that, in addition to the old agents—Messrs. Mason, Thompson, Addleshaw, and Booth—Mr. William Gregson and Mr. Richard Horne had been engaged, and that 1,288 lectures and 263 sermons had been delivered. Of the "Band of Hope Melodist," published by the League, 30,000 copies had been sold during the year, making the total sale since its first issue about 100,000 copies, and of the "Family Pledge" about 1,600 had been sold, whilst the circulation of the "Advocate" had reached 42,000 copies. The number of members was stated to be 850, and the auxiliaries sixty-five.

What temperance man of any standing has not known "Dickey Horne," or has not had a yearning desire to see and hear him, if only

for once? Richard Horne was born at Stoke-upon-Trent, March 18, 1813. When only two years of age his mother died, and, to use his own words, "drink being more in favour than education," he was sent to work when he ought to have been at school. When about sixteen years of age he joined the Primitive Methodists, and at seventeen became a local preacher. On the 7th of March, 1836, just when he was twenty-three years of age, he signed the teetotal pledge at Sherrington, and at a meeting held at that place the following week, he was induced to take the platform as a substitute for the speaker appointed, who had failed to put in an appearance. In this manner he was called upon to make his maiden speech as a temperance advocate, and from that time up to the 1st of September, 1845, Mr. Horne continued to labour with success as a local advocate. On that date he entered upon an engagement as temperance agent, in the service of George Smith Kenrick, Esq., and was employed in the Midland districts as agent for the Central Temperance Association. In October, 1856, Mr. Horne became one of the agents of the British Temperance League, and soon became very popular. A writer in the "British Temperance Advocate" (author of "Temperance Takings," &c.), speaking of Mr. Horne, says: "If I were writing to and for a people that did not know the physical and mental attributes of this man, I should have said he was about five feet seven to five feet eight in height; phlegmatic rather than sanguine; stout, but not corpulent; in complexion fair rather than ruddy, and with a happy and funny, rather than a knowing smile, a venerable-like, bald round head, and all of his wisdom looking out of his eyes; and when animated, and in his happiest moods, seems to look into every corner of the minds of his audience. Many are the great things he made simple, now living in the minds of the multitudes who have hung on his lips, watching his supple hand going on his venerable-looking pate to play *slap*, while the striking thought clothed in witty garb flashed from his lips and eyes, never more to be forgotten, but to be incorporated in the future life." Mr. Horne continued to labour most assiduously until the year 1875, when he had a severe illness, from which he never thoroughly recovered. Although he did partially recover, it was evident to all who knew him that his constitution was broken up, and after a few months' labour he was laid aside altogether, and on the 15th of April, 1880, he calmly fell asleep. A more pure-minded, upright man never trod the soil than R. Horne.

Mr. William Gregson (now the active senior agent of the League) was born at Ribchester, Lancashire, on the 2nd of March, 1820. At the age of fourteen he signed the pledge at Clitheroe, and that he was in earnest his whole subsequent life has proved. He became warmly attached to the cause, and although in a good situation and in the receipt of 35s. per week, he resigned his position to become Temperance Missionary at Blackburn for 15s. per week. This was in 1851, when he was in the strength and glory of early manhood.

At Blackburn he made many friends, and became attached to the place and people, although he left it to take the position of temperance agent at Brighton, in Sussex, then at Bolton, again at Blackburn, from thence to Hull and York, where, at the invitation of Mr. John Cunliffe (then secretary of the British Temperance League), Mr. Gregson became (in 1846 or 1847) one of the agents of the League. He settled down and made his home at Blackburn, where he is now for the third time a member of the Corporation. As a lecturer, Mr. Gregson is acceptable everywhere; he has an engaging and attractive appearance, a good voice, large flow of language, a fund of anecdote, and ready wit. He is a keen debater, and can, when occasion demands, be severely satirical. Woe be to the man who attempts to banter or sneer at William Gregson in a public company; yet he is deservedly popular.

The 24th Annual Conference of the League was held at Bolton on the 14th and 15th July, 1858, when Mr. J. S. Balmer was added to the agency, and the report stated that 1,500 lectures had been delivered in 500 towns and villages, and above 250 sermons preached. The circulation of the publications of the League had largely increased, and the year's receipts were £1,300 10s. 8d. By the will of the late Joseph Eaton, Esq., of Bristol (who died May 26, 1858), the League became entitled in seven years to the sum of £7,500, and in the interval to the interest accruing on that amount. Altogether this was one of the most prosperous years the League had known.

The 25th Conference was held at Scarborough, on the 5th and 6th July, 1859, when it was reported that the number of agents employed had been increased to nine, viz., Messrs. R. G. Mason, J. C. Booth, W. Gregson, R. Horne, J. S. Balmer, F. Atkin, S. Fothergill, Thomas Hardy, and Benjamin Davie, by whom 2,000 lectures had been delivered (500 of them free). The income for the year was £1,638 14s. 5d. The executive was raised to sixteen, of whom six were resident in Bolton and ten in other towns.

Mr. J. S. Balmer (one of the new agents of the League) was born at a quiet little village called Stainton, about five miles south of Kendal, Westmorland, in the year 1832. He might almost be said to have been trained from the cradle in the principles of temperance, for when a child, meetings were held in his father's house, and there he often listened to the advocacy of the local speakers. Among the most notorious of these men was one termed "King Rookstone," and one of the verses sung at his meetings was the following:—

"King Rookstone's come with all his train,
To join the good teetotal chain;
We'll link and link, and still link on,
'Till all the world is joined in one."

In 1852, Mr. Balmer became a member of the Temperance Society at Carlisle, where he then lived, and on the formation of the Ayrshire Temperance Union, in 1855, out of about thirty applicants Mr. Balmer was elected the county agent. He laboured in that capacity for about two years with great success, and then spent a few months with the

Scottish Temperance League, and in 1858 became one of the agents of the British Temperance League. On the 18th of August, 1861, Mr. Balmer settled down as minister of the Methodist Free Church, at Bridgewater, Somerset, and was eventually received into the regular ministry of the United Methodist Free Churches, and whilst in the Manchester circuits (recently) he rendered valuable service to the temperance cause and the Alliance—in the Manchester district particularly.

Mr. Frederick Atkin was born at Alford, in Lincolnshire, on the 12th February, 1820. Of his parentage Mr. Atkin jocosely remarks: "I had the misfortune to be born poor, but I came honestly by my poverty, and up to this period of my history I have succeeded in holding my own, and as no 'claimant' is likely to appear, it is highly probable that I shall remain in undisputed possession of my patrimony to the end of my days." But if his parents were poor, they were none the less worthy, for none but a good son of good parentage would write or speak of them as Mr. Atkin has done of his parents. His mother seems to have had most of his affection, however, for he continues: "Whatever there is in my character that is truthful, or virtuous, or honest, I owe it, under God, to the teachings of a pious mother." He signed the temperance pledge in 1845, and in 1847 commenced his public labours as a temperance advocate, under the auspices of the Hull Christian Temperance Society. He afterwards laboured as a temperance missionary at Gainsborough, Ipswich, Devonport, Brighton, and Plymouth, and visited most of the English counties, parts of Scotland, and South Wales, as a temperance agent, previous to becoming one of the agents of the British Temperance League, and as such made his mark in the country.

At the Conference of the League this year (1859) the question of the seat of government, or Executive Committee, was again warmly debated, Sheffield, Manchester, and Bolton being the places nominated. For a number of years, Mr. J. Gnest, of Rotherham, had warmly advocated the claim of Manchester as the seat of government for the League, and again brought forward his motion, his plea being that Manchester was a town of much more importance than Bolton, and therefore to be preferred. The result of the debate and vote was that Bolton retained its position, and, on the whole, perhaps it was best so. Manchester being the headquarters of the United Kingdom Alliance, and there being at this period little differences at times between some of the teetotalers and some of the Alliance men, the close proximity of the two might have led to more serious consequences. Early in this year death began his work, for on the 20th January, T. B. Thompson, agent of the League, fell a victim; on the 22nd Mr. John Meredith, of London; and in the same month the Rev. Owen Clarke, *last Secretary* of the British and Foreign Temperance Society, were each stricken down. Rev. Owen Clark survived the existence of the society, which he long and vainly strove to hold together, by holding meetings in favour of the ardent spirit pledge in opposition to teetotalism. His attacks upon the teetotalers invariably recoiled upon his own head, and caused him

considerable trouble during his declining years. As minister of a small Baptist Church at Kensington he ended his career. On Saturday, May 14, 1859, the angel of death came suddenly, and swiftly smote down one of the noblest and best men of his day—a warm friend and supporter of the League — Joseph Sturge, Esq., of Birmingham. Mr. Sturge was the second son of Joseph Sturge, of Elberton, in the county of Gloucester, and was born August 2, 1793, being the sixth in direct succession of the same name. While only a young man engaged in the quiet pursuits of a farm, he was balloted for the militia, and as a member of the Society of Friends, his principles were opposed to the profession of arms, and as he refused to serve and would not pay for a substitute, several sheep and lambs were seized to pay the fine incurred by his refusal. On attaining his majority, Mr. Sturge commenced business at Bewdley as a corn merchant, and in 1822 removed to Birmingham. Here he joined his brother Charles, and they succeeded in establishing a large and successful business. Mr. Joseph Sturge married Eliza, the only daughter of Mr. James Cropper, of Liverpool, and after her death he remained a widower for a number of years. He then married Hannah, the daughter of Barnard Dickenson, a member of the Coalbrookdale firm. As a public man he took an active part in the agitation that ended in the total emancipation of the slaves in the British Colonies, and made a special journey to the United States of America in the interests of the slave population of that country. He also took a very prominent part in the cause of free trade; and as an earnest of his zeal and sincerity he contributed £200 per annum towards the funds of the Anti-Corn Law League. Mr. Sturge was the prime mover in the formation of the Complete Suffrage Union, and took a deep interest in home politics. He contested the boroughs of Nottingham, Birmingham, and Leeds. As a member of the Peace Society, he was an indefatigable worker. He was a member of several deputations, and visited Denmark and Holstein, and in 1854 he paid a visit to St. Petersburg for the special purpose of trying to avert the horrible war then impending. At the close of the war Mr. Sturge travelled through Finland, and did all he could to help the poor Fins in their terrible trials occasioned by the war, his own firm contributing £500 towards the fund for their relief. Reformatories, Sunday Schools, Temperance Societies, Bands of Hope, &c., found in Mr. Sturge an invaluable friend and supporter. In the business in which Mr. Sturge was engaged, the malt trade formed one of the most profitable features, but that he sacrificed in the interests of the cause of temperance. “He had come to the conclusion that he could not consistently retain a trade in an article used for the purposes of making intoxicating liquors, and it was forthwith announced that that part of their business would be discontinued. This was done at the sacrifice of a large and lucrative source of profit, but was done without reluctance. It was a noble act in an age of commercial keenness and overweening selfishness. Mr. Sturge regarded the sacrifice as falling within the line

of strict duty. It was done without any ostentatious parade ; nor did he appear at any period afterwards to regard it as worthy of notice or remark." It appears that Mr. Sturge had been unwell for some months previous to his death, but the attacks were only of a temporary nature, and did not interfere with his regular pursuits. He rose as usual at half-past six o'clock on the 14th of May, and was preparing for his customary ride before breakfast, when, in his own apartment, he was seized with a violent fit of coughing, and complained of severe pain in the region of the heart. All that could be done was unavailing, for at about a quarter past seven he expired, the cause of death being disease of the heart.

On the 16th of October of the same year, Alderman Beaumont, of Bradford, was also stricken down by the same complaint—heart disease. In a previous chapter we gave some account of the life and labours of Mr. Beaumont.*

In the same month (October, 1859), Mr. John Addleshaw, one of the agents of the League, was taken ill in the train, near Retford, at which town he had to stay at a public-house for several days before he could venture on his journey home. He appeared to rally, and recommenced his labours at Heywood on the 5th and 6th November, and on the 7th spent the afternoon with his eldest daughter, Mrs. Hartley, of Manchester, where he became so ill that he was ordered to bed by the physician, and after a few days' lingering illness he calmly and happily passed away on the 19th November, 1859, in the fifty-eighth year of his age, sincerely regretted.

In October, 1859, Mr. George Jackson, a working joiner, of Ripley, Derbyshire—working at Alfreton at the time—made special efforts to create an interest in the ancient market town of Alfreton on behalf of the temperance cause ; and after considerable labour secured a place for a meeting, and made arrangements with the League for Mr. Addleshaw to deliver one of his lectures. At the last moment almost, Mr. Jackson learned that Mr. Addleshaw was too ill to attend, and, as it proved, was on his death-bed. In the emergency he procured the services of his friend Mr. P. T. Winskill, who was living and labouring in the district at the time, and by his aid a most successful meeting was held, resulting in the formation of the Alfreton Temperance Society, which was affiliated with the League, and for a few years did good service to the cause in that district, under the fostering care of Mr. Jackson, Mr. Haskins, Inland Revenue officer ; Mr. Alexander Smith, railway contractor ; and others.

One of the greatest mistakes that has ever been made by an enlightened statesman was the one committed by the illustrious William Ewart Gladstone, as Chancellor of the Exchequer, in the early part of the year 1860, in his Wine Licence scheme, whereby he proposed to meet a portion of the deficit in the national income. Mr. Gladstone affirmed that this system was not proposed simply as a means of raising revenue, but as one carrying out the principles of free trade,

* See page 79.

and contributing to the comforts and conveniences of the people. That this was an error of judgment on his part, and a plea that time and experience would prove foolish and mischievous, all intelligent temperance reformers were agreed upon, and gave his scheme most decided opposition. The experience of the Beer Act of 1830 and 1832 had testified to the fact that the multiplication of facilities for obtaining drink did not lead to the adoption of what was termed the "milder beverage," but rather tended to increase the fearful amount of intemperance under which the country was already groaning, and the New Wine Licence Act only proved an additional snare. It paved the way for the enormous amount of drinking that is now visible amongst the mothers, wives, and daughters of England, entailing misery and wretchedness in the homes of the people that no human power can estimate, and which all true lovers of humanity cannot but deeply deplore. The scheme was strongly opposed by the British Temperance League and kindred organisations, and petitions were sent up to the Houses of Parliament from all parts of the country, and every possible argument used to show the dangers and evils involved; but all were in vain, the scheme was adopted, and the Act shortly afterwards put into force. Had not the Right Hon. W. E. Gladstone been afflicted with mental obliquity of vision, by which his otherwise powerful mind had been blinded upon this point, he would long ere this have seen—as did the late Lord Brougham live to see and regret—that the Beer Act in which he took a prominent part was an evil instead of a blessing; so also that this light wine method of teaching temperance only helped to intensify the evil and increase the national curse.

On the 17th and 18th of July, 1860, the 26th Annual Conference of the League was held at Leeds, when important official changes took place. The Rev. S. A. Steinthall, of Liverpool, was appointed hon. sec., and the Rev. E. F. Quant, of Bacup, salaried secretary to the League. The agents at this period were Messrs. R. G. Mason, J. C. Booth, William Gregson, Richard Horne, J. S. Balmer, F. Atkin, T. Hardy, R. W. Duxbury, T. D. Matthias, Thomas Turner, and Benjamin Davie. The number of auxiliaries was stated in the next register to be 122. At this Conference an unsuccessful attempt was made to prevent any of the Executive of the United Kingdom Alliance acting as officials of the League, the mouthpiece of the opposition being none other than Mr. Thomas Whittaker, who, however, found but little sympathy from the members of the Conference.

The 27th Conference was held at Lancaster on the 10th and 11th July, 1861, when the committee, who had been anxiously arranging for a weekly organ, announced the completion of all the arrangements, and the first number of the new periodical had been issued on the previous Saturday. The committee also reported that they had circulated two reams of Mr. Livesey's sheet tracts, and 57,000 copies of Mr. Jarrold's series, and had purchased 5,000 copies of Dr. J. M. McCulloch's "Lecture on the Scientific Basis of the Temperance

Movement." An active agitation in favour of Sunday closing had been carried on, and numerous petitions sent in to the House of Commons. Eight agents had been employed, and 2,317 lectures delivered, of which 640 were free. The number of auxiliaries was now 130.

About this period an incident took place which, although apparently trifling in itself, proves how much mischief may be done to the cause, as well as to individual sufferers, by the meddlesome interference of weak-minded, bigoted professors of religion. One of the ablest and best agents of the League at this time was Mr. Thomas Turner, of Sheffield—a man thoroughly well posted on the question, an amiable, agreeable, and warm-hearted friend and supporter of the cause, a fluent, able speaker, and an earnest worker. Whilst out on his duties as agent, he was asked to occupy the pulpit of a certain place of worship on the Sunday, and respectfully declined; on being urged in somewhat authoritative tones he still more definitely declined, saying that his work was temperance advocacy, not preaching. A few days afterwards the secretary of the League got a letter inquiring if their agent, Mr. Thomas Turner, was an infidel. Instead of taking the course that prudence would have dictated, Mr. Quant wrote to Mr. Turner demanding per return a statement as to what his religious views were. This Mr. Turner resented, as being impertinent and dictatorial, and replied that when he became agent for the League the only conditions required were proofs of his ability and integrity as a temperance advocate, and he declined to answer any questions relative to his private religious opinions. The result was that shortly afterwards Mr. Turner received an intimation from the rev. secretary that from a certain date his services would be dispensed with, and he was thrown upon his own resources. For some considerable time Mr. Turner proved his devotion to the cause by labouring as an independent unofficial advocate, and with his son and two young daughters travelled the country, giving temperance musical entertainments, depending upon the excellence of the entertainment and the generosity of his audiences; but he soon found to his sorrow that the latter was not at all equal to the former, and that a change was imperative. For a number of years this family travelled the country, giving musical and panoramic entertainments under the title of "The Turner Family," Mr. Turner being all the while the same consistent and faithful advocate of teetotalism, vegetarianism, &c., &c. Mr. Turner was no infidel, neither was he ever afraid to state his religious views and principles when desired to do so in a proper spirit; but he was just the man to resent official arrogance and impertinence, even though it might result in pecuniary loss and unmerited humiliation. It is a somewhat singular fact that at certain periods the executives of most of our large temperance organisations have been anxiously solicitous after clerical and ministerial agents and officials, and the title "Rev." has been a greater inducement than other qualifications. So much has this been apparent, that for the sake of gaining this title several temperance men have been tempted to become

ministers of an isolated Church, having power to select its own pastor, and after a few months or a year or two of such pastorate, out they came, and were henceforth known to the temperance world as the Rev. So-and-so. And what is more remarkable still, is the additional fact that in numerous cases of delinquency, or departure from the principles of total abstinence on the part of temperance advocates, the defaulters have been clerical or ministerial agents.

Some whose names are only casually mentioned nowadays were at one time professedly ardent and zealous advocates of temperance principles, but they are no longer known as teetotalers after their entry into the sacred circle, for, either in compliance with the fashions and customs of the new sphere in which they move, or professedly by the advice of their medical attendant, having entered into Timothy's profession they suddenly find that they are afflicted with Timothy's ailment, and require a little wine for their "stomach's sake" and their "often infirmities," although they have positively less work and fewer hardships than before. To the surprise of old friends and fellow labourers, they speak in very ambiguous terms when temperance necessarily forms a part of their pulpit utterances. On the other hand, there have been ministers of almost ALL denominations who have long and earnestly laboured in the temperance cause *without fee or reward*, and in some cases at great sacrifice of time, and at the risk of loss and deprivation. These men proved that they were worthy disciples of Him whose mission was to seek and to save the lost, and "great will be their reward." Of this class we may mention the names of the Revs. W. J. Shrewsbury, J. Cox, and Richard Tabraham, who, when the leading men of the Wesleyan Methodist Society were strongly opposed to the temperance cause, took a bold and open stand on behalf of total abstinence principles, and to the last continued to take a deep interest in the movement. The Rev. R. Tabraham, even in old age, "was ever rejoiced to attend temperance meetings, and to testify to the benefits which he believed himself both to have derived and diffused from his temperance principles, to which he had been loyal for upwards of forty-two years."* He was a warm friend of the Alliance, and thoroughly believed in its principles and policy. Mr. Tabraham entered the Wesleyan ministry in 1815, and died at Hackney in the last week of the year 1878.

The 28th Annual Conference of the British Temperance League was held at Sheffield on the 15th and 16th July, 1862, when the continuance of the weekly organ was warmly discussed. The Rev. S. A. Steinthall having resigned the office of hon. sec., E. B. Dawson, Esq., LL.B., was appointed. The committee reported that seven agents had been employed, and had delivered 2,299 lectures and addresses. The income for the year from all sources was £2,662 13s. 11d., and the number of auxiliary or affiliated societies was 136.

The 29th Conference was held at York on the 8th and 9th July, 1863, when there was a large attendance of officers, delegates, and

* "Alliance News," Jan. 4, 1879.

members. During the year five agents were employed for the whole period and one part of the time. The income from all sources had been £2,243 9s. 5d. The "Advocate" had again become a monthly periodical. The Sunday Closing Movement had been zealously taken up, and 1,300 written petitions sent out from the League offices. 50,000 copies of a tract by Mr. J. Livesey had been purchased for gratuitous distribution.

The 30th Annual Conference was held at Huddersfield, on the 6th and 7th of July, 1864, preceded by sermons in several of the places of worship on the Sunday, open-air meetings on Monday, and a Band of Hope meeting in the Philosophical Hall on Tuesday evening. The report showed a balance in the treasurer's hands of upwards of £140, notwithstanding a year of considerable effort. Two agents had been re-appointed, making the number on the staff seven, and one in occasional labour. At this meeting some opposition was raised to the re-appointment of the Rev. E. F. Quant as secretary, and Mr. J. H. Raper gave notice of his intention to move at the next Conference an amendment of the rules by which the Executive would be enabled to appoint their own secretary. In this matter he was supported by Mr. T. Whittaker. Resolutions were passed strongly supporting the Sunday closing agitation and the Permissive Bill of Sir Wilfrid Lawson, M.P. At the concluding meeting, held in the Philosophical Hall, E. B. Dawson, Esq., J.P., of Lancaster, presided, and in the course of an interesting address stated that he had been connected with the temperance movement in all its phases for thirty-five years. He had seen the transition from the moderation society to total abstinence, and in regard to its application he had determined to remove the alcoholic enemy from every position in *his* establishment. As a guardian of the poor, as well as a magistrate, he had daily evidence of the evils and burdens to which society was exposed by drinking, and he had resolved *that he could not support any candidates for Parliamentary honours who would not vote for measures dealing with the liquor traffic.*

The next, or 31st Conference was held at Halifax, on Wednesday and Thursday, 16th and 17th August, 1865 (five weeks later than usual). Sermons and meetings of various kinds preceded the Conference proper, which was held in the Mechanics' Hall, Crossley Street. The Chairman explained that the cause of the change in the time for holding the Conference was occasioned by the fact that it was thought likely that the general election would take place in July, and be an unfit time for their business assembly. The report showed that seven agents had been employed with success, and that the number of affiliated societies was 149. According to arrangement the question of head-quarters for the next three years was part of the business, and again a warm discussion took place; the places nominated were Bolton and Leeds, when it was decided by a vote of 61 to 42 in favour of Bolton. The notice of motion—that the appointment of secretary should be left to the Executive—not having been put upon the minutes according to rule, fell through, and the

Rev. E. F. Quant was re-elected to the post of secretary. The large public meeting closing the proceedings was held in the Mechanics' Hall, which was crowded. Mr. Councillor Tatham, of Leeds, presided, and addresses were delivered by Mr. William Johnston, of Glasgow (who represented the Scottish Temperance League); Mr. T. B. Smithies, of London; Rev. John Garrett, M.A., of Manchester; Rev. J. Myers, of York; J. H. Raper, and others.

The 32nd Annual Conference was held at Manchester, on the 10th and 11th July, 1866. Preliminary meetings were held during the two previous weeks at a number of towns in the surrounding districts, addressed by the agents of the League and a number of local gentlemen. The meetings in Manchester commenced on Sunday, July 8, with a large meeting in the Free Trade Hall; sermons in places of worship of almost every denomination, and several open-air meetings. On Monday evening, a Band of Hope meeting, under the auspices of the Lancashire and Cheshire Band of Hope Union, was held in the Roby Chapel, when W. R. Callendar, jun., Esq., presided. Mr. Richard Horne, Mr. T. B. Smithies, editor of the "British Workman;" the Revs. James Bardsley,* and W. Caine, M.A., addressed the meeting. The Conference was held in the Friends' Meeting House, Mount Street, and was presided over by Joseph Thorpe, Esq., J.P. The agents at this time were Messrs. J. C. Booth, W. Gregson, R. Horne, F. Atkin, R. W. Duxbury, T. Hardy, and G. D. Allott (missionary), who had delivered 2,033 lectures, and 265 sermons and Band of Hope addresses. The Rev. Robert Gray Mason, the senior agent, was reported to have become so seriously prostrated by illness as to leave no hope of his restoration. On the motion of Mr. David Crossley, seconded by Mr. E. Whitwell, it was resolved: "That the appointment, remuneration, and control of the secretary shall be vested in the committee" (Resolution No. 5). Resolutions were also adopted in favour of continued action to secure the closing of public-houses on Sunday; of thanks to Dr. F. R. Lees, for his "Inquiry into the Reasons and Results of the Prescriptions of Intoxicating Liquors in the Practice of Medicine;" of cordial welcome to the Hon. Neal Dow, and of greeting through him to the temperance workers in America; and also a resolution deploring the results of the dangerous measure introduced by Mr. Gladstone for the encouragement of the sale of wines in refreshment-rooms and grocers' shops, &c. The public meetings in the Free Trade Hall, in the Salford Town Hall, and the Cavendish Lecture Hall were large and successful.

The next, or 33rd Annual Conference was held in St. George's Hall, Bradford, on the 26th and 27th June, 1867. About fifty meetings were held in and around Bradford in connection with this Conference. A Band of Hope meeting was held in the above hall on the 24th, addressed by the Rev. John Jones, of Liverpool; Rev. E. L. Adams, of

* Afterwards Canon Bardsley, a true friend of the cause, who signed the teetotal pledge with his first rector, Rev. Theodore Drury, of Keighley, on the 29th October, 1832.

Scarborough; Mr. J. H. Raper, and Rev. E. F. Quant, the chair being occupied by Mr. Priestman. During the Conference several warm discussions took place, especially one on the Sunday closing question. At the previous Conference the following resolution had been unanimously carried: "That this Conference has heard the reference to the Sunday closing movement in the report with sincere gratification and hearty approval, and trusts that if no special organisation be established during the coming year which gives assurance of efficient action, the Executive will take energetic steps to originate a measure which shall remove from this country the great curse of the Sunday traffic in intoxicating liquors, and that under all circumstances they will assist in every endeavour judiciously made towards forwarding that much wished-for movement." In accordance with this resolution a deputation attended the Conference held on the 26th of October, 1866, and at which the Central Association was formed. The deputation gave a pledge on behalf of the League to render all the assistance possible, and in fulfilment thereof placed the services of Mr. F. Atkin, their agent, at the disposal of the Central Association, and also prepared and sent out a large number of written forms of petition, &c. This assistance they continued for nine months, and did all they could to strengthen and support the Central Association in their efforts to secure entire Sunday closing, despite their disappointment and mortification at the action of parties outside of the League and Association who brought in John Abel Smith's Bill. On the motion that the report and statement of accounts be adopted and printed, the Rev. John Garrett, D.D., proposed, and Mr. Jas. Taylor (now officials of the so-called National Union) seconded, the following amendment; "That the report be referred back to the Executive to be amended in the paragraph upon Sunday Closing; because this Conference, remembering the definite work in which the British Temperance League is engaged of persuading the public to adopt total abstinence on scientific, religious, moral, and social grounds, rejoices in the passing of every Act of Parliament by which the legalised facilities for drinking, especially on Sundays, are further restricted and removed; and because this Conference will not pass its censure upon the labours and actions of the large number of able, sincere, and earnest friends of the cause who are not present to explain the reasons which guide them in cordially supporting the Bills which are now before Parliament." On being submitted to the vote there were only two in favour of the amendment, and the original motion was almost unanimously carried.

It will thus be seen that the British Temperance League, true to its principles, could not cordially support or promote a partial measure, although they would accept all instalments offered towards the liquidation of their demands. As a proof of this they passed the following resolution: "That the British Temperance League, in Conference assembled, declares its unchanged and unalterable adhesion to its old demand for the *entire abolition* of the Sunday trade in strong drinks, and would record its determination to regard no measure which does not

secure this for the country at large as satisfactory; at the same time it would cordially assure the Executive of the Central Association for stopping the sale of intoxicating liquors on Sunday, of its approval of their past policy." Whilst thus agitating for Sunday closing, the League rendered valuable aid to the Band of Hope movement, and strongly protested against the use of British wines, and the so-called foreign light wines, &c., as well as all other intoxicating liquors. The total income for the year had been £1,968 5s. 2d., and the agents employed were J. C. Booth, W. Gregson, R. Horne, F. Atkin, R. W. Duxbury, Thomas Hardy, and G. D. Allott, missionary.

Shortly after the meeting of this Conference, viz., on the 31st October, 1867, the Rev. Robert Gray Mason, senior agent of the League, departed this life at the age of sixty-nine years. In accordance with his own wish his remains were interred in a spot he had selected in the Bolton Cemetery. The funeral *cortège* started from the offices of the League, and contained many of the active official agents, members, &c., and the Burial Service was read by the Rev. W. Roaf. On returning to the offices of the League an able address was delivered by Mr. William Logan, of Glasgow, who feelingly referred to the obligation that Scotland was under to him whose earthly remains they had just consigned to the tomb.

The 34th Annual Conference of the League was held at Preston on June 24 and 25, 1868, preceded by sermons, meetings, &c., as usual. Owing to the illness of Joseph Thorpe, Esq., president (from whom an able letter was read), Mr. David Crossley, chairman of the Executive, presided. This being the time for again considering the question of the head-quarters of the League, another effort was made to secure its removal to Leeds, the mover and seconder being Mr. Atkinson and Mr. George Ward, of Leeds. After a lengthy discussion it was again decided by a large majority that "Bolton be the Executive town for the next three years." Resolutions approving of the policy of the Central Association and of condemnation of the Wine Licensing Act, &c., were again unanimously carried, and also one disapproving of the holding of election committees in public-houses. The agents at this period were Messrs. Booth, Horne, Atkin, Hardy, and Allott, Messrs. Gregson and Duxbury having retired. Very large and enthusiastic public meetings were held in the Corn Exchange on the evenings of Monday, Tuesday, Wednesday, and Thursday. The first was presided over by Mr. Joseph Livesey, and addressed by Messrs. F. Atkin, G. D. Allott, J. C. Booth, T. Hardy, and Richard Horne. The Band of Hope demonstration on Tuesday evening was presided over by Mr. D. Crossley, and addressed by Mr. William Bell, J. C. Booth, Rev. John Jones, Rev. John Guttridge, and Mr. J. Livesey. On Wednesday evening, James Barlow, Esq., Mayor of Bolton, presided, and addresses were delivered by Rev. Thomas Holme, of East Cowton; E. B. Dawson, Esq., J.P., Rev. Thomas Rooke, M.A., Mr. Thomas Whittaker, Rev. W. M. Taylor, M.A., William Hoyle, of Tottington; J. Livesey, and others. On Thursday evening there was an immense

gathering. E. B. Dawson, Esq., J.P., presided, and addresses were delivered by Dr. Martin, Rev. W. Allen, M.A., Rev. John Jones, Rev. T. B. Stephenson, and Mr. Joseph Barker (formerly Rev. J. Barker, of Chester).

The next, or 35th Conference was held at Bolton on July 7 and 8, 1869. On the Sunday previous about 150 temperance sermons were preached in and around Bolton in connection with the Conference. On Monday, July 5, open-air meetings were held, addressed by R. Horne, G. D. Allott, and William Taylor, assisted by several local gentlemen. On the following evening a Band of Hope demonstration was held in the Temperance Hall, presided over by James Barlow, Esq., the Mayor, and addresses were delivered by the Rev. Arthur Hall, of London; J. H. Raper, G. D. Allott, and W. Taylor, interspersed with singing by a choir of 150 children. In the absence of J. Thorpe, Esq., president, who was on the Continent, Mr. David Crossley presided over the Conference meetings, and the report presented showed the finances to be in a more healthy condition, the balance due to the treasurer being considerably reduced. During the year Mr. Thomas Hardy had retired from the agency to go into the commercial world, and Mr. W. Taylor, of Bolton, who had won the first prize offered by the treasurer, J. Barlow, Esq., for the best working man's speech on temperance, was appointed as second missionary of the League. During the preceding year death had cut down three prominent members of the League, viz., Mr. John Cunliffe, of Bolton, formerly secretary and afterwards one of the Executive Committee; Mr. James Backhouse, of York, who for a number of years had been one of the vice-presidents of the League. Mr. Backhouse signed the pledge under somewhat peculiar circumstances. He and Mr. George Washington Walker were on a mission to Africa, and at a place called Hankey, in South Africa, a number of Hottentots, who had been emancipated from slavery, met to give God thanks for freedom, and to be doubly free they united in signing the charter of freedom from drink also. It was at this meeting, held on the 3rd December, 1838, that Mr. James Backhouse signed the total abstinence pledge. Speaking of this people and this subject Mr. Backhouse said: "The effects on the native character were most pleasing; 'as drunk as a Hottentot' had been a common saying, and yet after two years the children had so little idea of drunkenness that when they saw a drunken Englishman, they at first thought him mad, then sick, and at last concluded that he was blind, and offered to lead him." He further adds: "After the drunkenness of the people was cured, it was astonishing to observe the spread of the Gospel; it seemed like a new outpouring of the Spirit." The third departed friend was Mr. John Wild, of Huddersfield, who was one of the persons present at the formation of the British Temperance Association in Manchester, in 1835, and had been a staunch friend to the last.

The 36th Conference was held at Sheffield, on July 6 and 7, 1870, preceded by sermons, public meetings, and a gala in the Botanical

Gardens. The Band of Hope demonstration was held in the Temperance Hall, Townhead Street, over which J. Barlow, Esq., of Bolton, presided. After an absence of two years, owing to ill health, Joseph Thorpe, Esq., president of the League, was at his post, and presided over the deliberations of the Conference. This year's report speaks in high terms of the valuable services rendered to the cause by General S. F. Cary, of America, who visited this country during the year and addressed a number of meetings arranged by the Executive of the League. Amongst the resolutions of this Conference was one "urging the importance of securing the co-operation of female agency," and another "condemnatory of the granting of occasional licences to sell intoxicating liquors at bazaars, cricket matches, races, fairs, &c., as a fruitful cause of leading large numbers of young people to fall victims to the temptations thus brought in their way, at times when their greater leisure renders them more than usually susceptible to these temptations." At this Conference Mr. Quant, the secretary to the League, was present, and seemed to many of the friends unusually joyous and happy. "On returning home, on Friday night, he complained of feeling somewhat tired, but still seemed cheerful, and spoke hopefully of the prospects of the League, whose interests he carefully watched over until a few hours before his death," which took place on Saturday, July 16, 1870, in the fifty-ninth year of his age. "E. F. Quant was born at Bury St. Edmunds on the 12th November, 1811. He was from early life associated with Christian labours, and in 1833, when only twenty-two years of age, he left England for the West Indies, and was engaged in the work of foreign missions for seven years. He afterwards removed to the United States, where he laboured for three years, returning to his native land in consequence of having lost all his worldly goods by a very destructive fire. He then for seven years conducted a private school at Braintree, in Essex; but feeling that his most congenial work was that of a minister of the Gospel, he removed to Bacup, and took the oversight of a Baptist Church in that town. In 1860, as the result of a very cordial invitation, he accepted the office of secretary to the British Temperance League, a position he retained until his decease. Mr. Quant had not been confined to his room for more than a few days. He had for a considerable time been weakly at the chest; but the more immediate cause of death was a somewhat severe diarrhœa."* His remains were interred in the Bolton Cemetery, near to the graves of John Addleshaw, Robert Gray Mason, and John Cunliffe.

The 37th Annual Conference was held at Lancaster on July 5 and 6, 1871, in the Palatine Hall. Joseph Thorpe, Esq., was again at his post, and presided over the proceedings. A very long and ably written report was presented, setting forth the position and efforts of the League during the preceding year, and giving a brief abstract of the various measures introduced into the House of Commons bearing upon or affecting the temperance movement, and of the action taken thereon

* British Temperance League Register, 1871, p. 41.

by the League. The Executive felt constrained to oppose Mr. Bruce's Bill, and to continue the agitation in favour of the Sunday closing of public-houses. In speaking of the loss sustained by the death of the Rev. E. F. Quant, their secretary, it said: "In Mr. Quant's place the committee appointed Mr. Atkin, who had been long in the service of the League, as one of its agents, and who consequently was well acquainted with the requirements of the auxiliaries. They feel that the pains which he has taken in mastering the routine of the office, and the description of the work carried on there, in some respects so different from that to which he had been accustomed, deserve not their thanks, but those of the League." That the choice was a wise one subsequent events have proved.

The 38th Annual Conference was held in the Town Hall, Scarborough, on the 18th and 19th June, 1872, Joseph Thorpe, Esq., president, in the chair. The report presented on this occasion was a vigorous and hopeful one, notwithstanding the very large number of gaps occasioned by death. Amongst the prominent friends of the League stricken down during the year were four vice-presidents, viz., Joshua Blakey, Esq., of Halifax; Joseph Spence, Esq., of York; Lawrence Heyworth, Esq., of Liverpool; and the Rev. Thomas Holme, vicar of East Cowton, near Darlington. Of Lawrence Heyworth, Esq., the report says: "Few are called to occupy so prominent a position as Mr. Heyworth did, and none ever did so with a firmer determination to do right. With him it was the voice of conscience, not custom, that guided his actions. To the close of a life of eighty-six years he refused even as a medicine to take these body and soul destroying drinks."

Mr. James Larnier, of Framlingham, whose talents had on several occasions been placed by him at the service of the League, was also amongst the number of those stricken down by death during the year. 'His last public engagements were a series of addresses delivered in the spring of last year (1871) in the Northern Counties, and on his way home he was seized with an illness which, after several months' suffering, terminated a life of active devotion to the cause of temperance, in which he has been surpassed by few. Thus the pioneers of our movement are being gathered in by the Great Husbandman."

During the year under notice the agents of the League were Messrs. J. C. Booth, W. Gregson, R. Horne, G. D. Allott, and Thomas Hardy (who had again joined the staff), with occasional help from the Revs. F. Wagstaff, Enoch Franks, James Duthie, James White, and Mr. Joseph Bormond. The Executive had deemed it advisable to use the pruning-hook, and cut off some of the dead and effete branches, and to present a list of none but *bonâ fide* auxiliaries, so that of the 121 auxiliaries reported all were living subscribing branches of the League. At this Conference the representative of the Irish Temperance League put in a first appearance, and was warmly received. After some discussion it was once more decided that Bolton be the executive town. The sixteenth resolution of this Conference is one deserving of special notice, as it shows the advanced

opinion of the temperance reformers then assembled. It ran thus: "That this Conference is of opinion that the time has arrived when temperance reformers of all shades of opinion should unite together and sink political differences in order to secure for their principles that parliamentary and municipal representation which their vast importance demands." In the reports for 1871 and 1872, special mention is made of an organisation of which we shall have more to say in subsequent chapters. In 1871 it is said: "Among those fellow-labourers we may specially introduce to the members of the League the representatives of the Order of Good Templars, as it is the first occasion on which that Order has favoured us with a deputation. They deserve our warmest welcome for the sake of the work they are carrying out; and knowing that *their* success is but another word for *our* prosperity, we commend the Order to the hearty support of every member of the League. Wherever there is an auxiliary of the League, there should be a Lodge of Good Templars; and far from feeling any jealousy of this youngest organisation in England, whose office it is to unite in the fraternal bonds of a common work for a common object all the children of men who desire to banish the curse of intoxicating drink from the earth, we gladly hail it."* In the report for 1872 we read: "Last year we had the pleasure of introducing the youngest branch of the temperance enterprise to the notice of the Conference. In the twelve months which have since elapsed, the spread of the Independent Order of Good Templars has been truly marvellous, surpassing the expectations of the most sanguine believers in its efficacy as the means of uniting in one vigorous body the scattered and too often isolated bands of devoted temperance workers."†

The 39th Annual Conference of the League was held in the Mechanics' Hall, Halifax, on July 15 and 16, 1873, preceded by an unusually large number of sermons in different parts of the country in connection with the temperance cause. A Band of Hope meeting was held in the Mechanics' Hall on the Monday evening, over which F. H. Bowman, Esq., presided. Addresses were delivered by Rev. Fergus Ferguson, Edward Allworthy, Esq., and Mr. Richard Horne. Choice selections of music were sung by a choir of 200 voices, under the leadership of Mr. C. Needham. Joseph Thorpe, Esq., president, again presided over the business of the Conference, when the report showed an improvement in the financial position of the League, and a slight increase in the number of auxiliaries, which was now 125, and the number of subscribing members of the League nearly 1,600. During the year special efforts had been made to enlist the sympathies and secure the co-operation of the ladies in the great work of temperance, and two Conferences of ladies had been held, the result being the formation of a Ladies' Committee, and arrangements made for systematic visitation, district meetings for females only, and other

* British Temperance League Register, 1872, pp. 32-3.

† *Ibid*, 1873, p. 33.

efforts. Again had the scythe of death mown down devoted friends and fellow-labourers, some whose places it was hard to fill. Mr. John Kershaw, of Leeds, had been identified with the work and operations of the League for thirty years (or more), and was a faithful and devoted friend of the temperance cause. Mr. J. C. Booth, the senior agent of the League, after a year of indescribable suffering, departed this life on the 24th of April, 1873, in the fifty-fifth year of his age. At the funeral, on the 29th April, impressive addresses were delivered by the Rev. J. S. Balmer and Joseph Thorpe, Esq., the president of the League. Of Mr. Booth the report says: "Although Mr. Booth departed this life at a comparatively early age, yet he had lived longer than most men. He was old in labours, having accomplished more in thirty years than most men do in fifty. Probably no one was more highly esteemed or sincerely mourned for than our late agent, Mr. Booth. By his removal the League has lost one of its most intelligent and faithful servants, and the temperance cause one of its brightest ornaments." A breach was again made in the list of vice-presidents of the League by the death of Robert Charleton, Esq., of Bristol, a man of more than ordinary worth, a true friend and worker in the temperance cause, &c., &c. He was also an active official of the Western Temperance League, and took a deep interest in every phase of the movement. To the sincere regret of the members of this Conference, Joseph Thorpe, Esq., who had held the office of president for twenty-three years, persisted in retiring, and moved as his successor James Barlow, Esq., J.P., of Bolton, and the motion was cordially agreed to. Mr. Thorpe had expressed a desire to be relieved of the office on previous occasions, but was overruled, and it is somewhat remarkable that it was at the Conference held at Halifax where he was elected to the office, and at Halifax he retired, little thinking, perhaps, that this was the last Conference he would attend, or the last time that he would appear in public to advocate the cause he had so much at heart. On Tuesday, September 23, 1873, he calmly and peacefully departed this life at his residence, Southwood End, Halifax, in the seventieth year of his age.

By the elevation of Mr. Barlow to the office of president of the League a new treasurer was required, and Mr. William Hoyle, of Tottington, was elected to that office. By this time, also, several changes had taken place in the agency, and the staff was less than usual, four agents only being permanently employed, viz., Richard Horne, Thomas Hardy, James Eddy, and Jonathan Smith, the occasional lecturers being Revs. E. Franks, C. H. Murray, J. White, J. Duthie, Messrs. W. Gregson and O. Blinkhorn. Mr. David Crossley, chairman of the Executive, had been appointed special organising officer of the League, and a resolution was passed by the Conference approving of this action of the committee.

The next, or 40th Annual Conference was held in the Temperance Hall, Leicester, on the 16th and 17th July, 1874, preceded by a special Good Templar meeting on the Saturday evening, sermons (and a

camp meeting in the Victoria Park, presided over by Mr. Joseph Harrop), and a public meeting in the Temperance Hall on the evening of Sunday, and a Band of Hope demonstration on Monday evening. The Conference was presided over by James Barlow, Esq., president. In the report of work done during the year special mention is made of the publication of a work entitled "The Philosophy of the Temperance Reformation,"* an 8vo. pamphlet of great merit, and so highly appreciated by the veteran temperance reformer, Mr. Joseph Livesey, that he asked and obtained permission to print a cheap edition at his own risk. Year by year the League has devoted its attention to the great work of educating the people on the subject through the press, as well as by means of its lecturers, &c., and has given the "Advocate," tracts, melodies, &c., careful attention. The agents employed during the year were Messrs. W. Gregson, R. Horne, Thos. Hardy, James Eddy, Jonathan Smith, C. H. Murray, and F. Wagstaff. Of the work of Mr. D. Crossley, organising officer, the report says: "Few of our friends have any adequate conception of the difficulties attendant upon the establishing of any new branch of labour. It must, however, be remembered that for a time the duty is one of clearing and preparing the ground before anything can be done in sowing the seed. In the early stages of the work hundreds of letters were written with the view of arranging for Conferences in those parts of the country where true temperance teaching was either slight or entirely neglected, but it was found that personal visits were absolutely necessary to make any progress. With this object visits were paid and addresses delivered in Yorkshire, Lincolnshire, Derbyshire, and Staffordshire on one side, and Cumberland and Westmorland on the other. After mature consideration it was resolved to hold a number of Conferences of ministers of religion and Sunday-school teachers, the first of which was held at Bolton, on the 5th of February; the president of the League in the chair. Similar Conferences were held at Bury, Burnley, Accrington, Rawtenstall, Oxford, Reading, Birmingham, and Cambridge. A large number of other places were visited and addresses delivered, all tending to create an interest in the cause of temperance."

The 41st Annual Conference was held in the Temperance Hall, Grimsby, on the 2nd and 3rd June, 1875, preceded, as usual, by sermons, meetings, &c., including a monster open-air meeting on the Sunday afternoon, and meetings in the market-place on Monday and Tuesday evenings. The president, James Barlow, Esq., was at his post, and presided over the deliberations of the Conference. The report on this occasion was unusually long, but very interesting, recording a great amount of work done, and expressive of hopeful confidence in the prosperity of the League. The agents were Messrs. W. Gregson, R. Horne, C. H. Murray, J. Eddy, J. Smith, and S. Compston, with occasional help from the Revs. E. Franks, T. Slevan, J. White, J. Duthie, W. Reed, and Mr. O. Blinkhorn. The publication department had been well sustained and the "Advocate"

* By F. Atkin, Esq.

enlarged. District Conferences had been held at Blackpool, Blackburn, Dewsbury, Leicester, Poeklington, Preston, and York, at which Mr. Crossley took the opportunity of urging upon ministers of religion the importance of attending the forthcoming ministerial Conference in Manchester. Local Conferences were afterwards held in Silverdale, Southport, Wigan, and Rochdale. During this year (1874) a great ministerial Conference was held at Manchester, on the 24th and 25th November. This was designed to cover England, north of Birmingham; a similar Conference, under the auspices of the National Temperance League, to cover the southern portions of England from Birmingham.

At the Manchester Conference, convened by the British Temperance League, about 1,000 ministers of various denominations attended, when papers were read on some of the leading topics of the temperance question, as affecting the work of the Christian Church, and on the second day resolutions were passed, and a petition to the Prime Minister adopted, embodying the substance of the papers which had been read at this meeting. The papers read were as follows: (1) "The Influence of the Drinking Customs of Society upon the Work of the Christian Church," by the Rev. Charles Garrett, Liverpool; (2) "How best to protect the Young, and especially our Sunday Scholars, from the Evil Example of the Present Drinking Habits of the People," by Rev. G. W. McCree, of London; (3) "The Total Abstinence Expedient for the Promotion of Temperance," by Rev. J. A. Macfadyen, M.A., Manchester; (4) "The Temptations of the Liquor Traffic, and its Influence in producing Intemperance, and blocking the way of Moral, Social, and Temperance Reform," by Rev. R. M. Grier, M.A., Vicar of Rugeley; (5) "The Duty of Christian People to obtain the Closing of all Places for the Sale of Intoxicating Liquors on Sunday," by the Rev. Canon Toole, of Manchester.

April 25, 1875, was appointed as a day of humiliation and prayer, on account of our national intemperance, and was "very generally observed throughout the country." On the 21st and 22nd April, 1875, the Conference for the Southern Counties was held in London, and was also very successful, and was followed by others in various parts of England and Wales, and contributed to a considerable extent to the awakening of the various Christian communities to the importance of making *temperance* part of the work of the Church and Sunday-school.

The 42nd Annual Conference of the British Temperance League was held at Leeds on the 4th, 5th, and 6th July, 1876, and was largely attended. Sermons were preached in no fewer than seventy-three churches and chapels in Leeds and district on Sunday, July 2nd, and about twice that number in churches and chapels in the Northern and Midland districts. On Monday, July 3rd, a most successful Band of Hope meeting was held in the Town Hall, Leeds, when W. H. Conyers, Esq., presided. Several open-air meetings were held, and three large public meetings on the evening of each day of the sittings of the Conference. The business meetings were

held in the Friends' Meeting House, the president, James Barlow, Esq., in the chair. The same staff of agents had been employed as during the previous year, and these, with the occasional agents and honorary deputations, had delivered 1,497 lectures and addresses. The number of auxiliaries has been raised to 143, and the subscribing members to 1,700. Amongst the list of departed friends of the League, the report named Edward B. Dawson, Esq., J.P., Lancaster; John Higginbottom, Esq., F.R.C.S., F.R.S., Nottingham; Rev. Jabez Burns, D.D., London; James Mason, York; and R. Whittaker, West Hartlepool. A feeling of deep awe and sincere regret was created in the Conference by the painful announcement, per telegram, of the death of Mr. G. C. Campbell, * of the National Temperance League, as also of the severe illness of Mr. Richard Horne. This was acknowledged by some of the senior members of the League to be one of the best Conferences ever held, being full of inspiration and encouragement.

The 43rd Annual Conference was held in the Temperance Hall, Oldham, on Tuesday and Wednesday, July 3 and 4, 1877, preceded by sermons and public meetings, a social tea meeting and Band of Hope demonstration, which was presided over by J. T. Hibbert, Esq., M.P., and addressed by the Revs. S. Walker, W. Caine, H. E. Hustwick, and others, interspersed with singing by a choir of 500 voices. James Barlow, Esq., president, was again at his post, and the report showed that there had been no change in the agency, and that owing to continued illness Mr. R. Horne had been laid aside. The Executive Committee had enriched the publication department by the purchase of the "Ipswich Series of Tracts" copyright, stereo-plates, &c., so that they were in a position to supply the auxiliaries with tracts on all phases of the movement at a very cheap rate. At this as at previous Conferences of the League, resolutions were passed recommending continued action and persistent effort in favour of Sunday closing of public-houses, Band of Hope work, Sir Wilfrid Lawson's Permissive Bill, and kindred efforts to promote the cause of temperance.

The 44th Annual Conference was held at York, on the 9th and 10th July, 1878. On the Sunday previous (July 7th) an eloquent sermon was preached in the Old Minster to a crowded congregation by the Rev. Canon Basil Wilberforce, and two sermons in Salem Chapel by the Rev. Fergus Ferguson, D.D., drew large congregations. Sermons bearing on the temperance question were delivered in many other places of worship in the city and its environs. On the Monday evening a Band of Hope meeting was held in the Concert Hall, which was crowded in every part. Addresses were delivered by the Chairman, Alderman Bellerby, City Sheriff; Rev. Fergus Ferguson, D.D., Rev. J. S. Balmer, J. H. Raper, Esq., and others. At a certain stage of the proceedings — previously arranged — a beautiful bouquet of flowers was presented to the president, treasurer, secretary, and agents of the League,

* G. C. Campbell died July 4, 1876, in his fifty-fourth year.

and also to the gentlemen who occupied the platform. This was a graceful tribute of respect to the officers and directors of the League, and was highly appreciated. The Conference proper was held in the Temperance Hall, Goodramgate; James Barlow, Esq., president, in the chair. A very able and exhaustive report of work done during the year was presented, the most notable feature of which was the holding of special Conferences, viz: in December, 1877, a two days' Conference of women was held at York, attended by a large number of representative women from all parts of Yorkshire. Nine meetings of various kinds were held during the two days, at which papers were read and addresses delivered by Mrs. Fielden Thorp, of York; Miss Ellen Webb, of Kent; Miss K. Capper, of Birkenhead; Miss Firth, of London; Mrs. Lowery, of Philadelphia, U.S.A.; Miss Mason, of London; Mrs. Whiting, of Leeds; Mrs. W. Wilson, of Sheffield; Mrs. Casson, of York; Dr. Townson, of Liverpool; Dr. Robert Martin, of Manchester, and others. A full report of the proceedings appeared in the "Advocate." A similar Conference (in the interests of the League) was held at Bradford on the 18th October, 1877, when about 400 ladies and gentlemen were present, and several interesting papers were read. In the evening a great public meeting was held in St. George's Hall; E. West, Esq., in the chair. Fielden Thorp, Esq., Samuel Bowly, Esq., Wm. Hoyle, Esq., of Tottington; and Miss Gertrude Wilson, of Leeds, took part in the proceedings. The 44th annual report unfortunately showed that the financial position of the League was not all that its friends could desire, as there was a balance due to the treasurer of £563 19s. 0½d. Important resolutions were passed in favour of Sunday closing, the enforcement of the existing Licensing Acts, of regret at the action of the Right Hon. John Bright, M.P., and several others. Two large public meetings were held in the Victoria Hall on the evenings of each day of the Conference, the first being presided over by James Barlow, Esq., president, and the second by William Hoyle, Esq., Tottington. Addresses were delivered by Messrs. T. E. Minshall, Thomas Watson, T. Cunliffe, Thomas Whittaker, J. H. Raper, Rev. F. Ferguson, D.D., Rev. C. H. Collyns, M.A., Rev. J. S. Balmer, Messrs. A. Scarr, R. Clough, and others, and the proceedings throughout were enthusiastic and effective.

The 45th Annual Conference was held at Huddersfield on July 8 and 9, 1879. On Sunday, July 6, sermons were preached by the Rev. Fergus Ferguson, D.D., Rev. S. Antliff, D.D., Rev. J. S. Balmer, and others. On Monday evening a Band of Hope meeting was held in the Victoria Temperance Hall, and on Tuesday and Wednesday evenings public meetings were held in the same hall. The Conference met on Tuesday morning, under the presidency of James Barlow, Esq., J.P. The report was necessarily tainted with the prevailing feeling of gloom and regret that the depressed state of trade and the consequent distress in the country throws over all movements of this nature; nevertheless, it took a consistent and earnestly

serious view of the duty incumbent upon all true friends of temperance, and whilst recording work done, pointed out what was still necessary to be done to ensure success. It hailed with gratification the progress of temperance principles in the medical profession, making special reference to the testimonies of Sir W. W. Gull, M.D., Sir Henry Thompson, M.D., Dr. B. W. Richardson, Dr. Norman Kerr, and others. In speaking of the Band of Hope movement, a very opportune hint was thrown out in the following paragraph: "Might not some plan be adopted by which the Bands of Hope and the adult societies could be brought into closer proximity, so that those who are trained in the Bands of Hope might be engrafted into the parent stock? At present, unfortunately, too large a proportion of the young men and women who used to swell the ranks of juvenile abstainers have not increased the numerical strength of adult membership; and whether they remain faithful to their pledges or not your Executive have not the means of knowing; but they trust that they do not forget the principles in which they have been trained, and will in due time lead their children by the same path." The number of auxiliaries was reported at 127, and the members of the League 1,846. The "Advocate" had again been altered in size and shape, and the balance due to the treasurer reduced to £266 1s. 10½d., or less than one-half the amount it was the previous year. Important resolutions were adopted, one of pleasure in hearing of the great amount of good which had resulted from the adoption of the Irish Sunday Closing Act; another at the rapid progress which the cause of temperance is making among scientific and medical men, as testified by the evidence given (by leading men) before the Lords' Committee on Intemperance, and which the Conference recognised as "a presage of a rapid change in the habits of the leaders of thought in regard to intoxicating liquors, and consequently in the habits of the great masses of the people of the country, who are greatly influenced by the habits and teachings of others." A very important resolution affecting the future work of the League occupied the serious attention of the Conference, and was eventually carried. It was as follows: "That, in the opinion of this Conference, the time has arrived when it is desirable to make such a change in the carrying on of the work of the League as will better adapt it to the altered circumstances of the times, and enable the Executive more fully to take advantage of the growth of the temperance sentiment which exists in the country, and also more effectually to reach the neglected districts. The Conference, therefore, resolves that in future, except on special occasions, the charge for the agent's services shall not be enforced, but that instead of this an appeal shall be made to the public to sustain the operations of the League by means of contributions." The most unsatisfactory part of the proceedings was the report of the treasurer, which showed that the severe and too prevalent commercial depression had had its effect upon the funds of the League, and that there was a necessity for retrenchment, and to some extent an apparent slackening of agency efforts. The Exe-

cutive, however, were hopeful that with a revival of commerce additional help would come, and that the League officials would be enabled, with renewed energy, to take up the work necessarily kept in abeyance for lack of the monetary help required.

The 46th Annual Conference was held at Darlington, in July, 1880 ; the president, James Barlow, Esq., J.P., in the chair. There was a goodly attendance of members and delegates, and a very able and lengthy report was presented, which not only enumerated the various operations of the League, but also gave an interesting sketch of the general progress of public sentiment as evinced in the growth of the Band of Hope movement, the physiological and medical department, the legislative aspect, &c., &c. During the year the agents had delivered 817 lectures and addresses, nearly the whole of which had been free. In addition to these, sixty-nine lectures and addresses had been delivered as follows : Rev. W. Reid, 8 ; Rev. J. White, 1 ; G. R. Tweedie, 2 ; the Secretary (F. Atkin), 58 ; whilst Messrs. D. Crossley, J. Bradshaw, R. Mansergh, and others had on several occasions rendered valuable services. By resolutions 5 and 6 it was decided : (5) " That, in the judgment of this Conference, the time has arrived when it will be for the interest of the British Temperance League that the Executive should be located in some other large town than Bolton ; " (6) " that Sheffield be the Executive town." In consequence of this alteration, the secretary, Frederick Atkin, Esq., afterwards tendered his resignation, and the Rev. C. H. Collyns, M.A., an able and devoted friend of the cause, was appointed as his successor. The balance due to the treasurer was a little over £100 more than it was at the previous Conference, but the stock in hand, &c., was worth about three times the deficiency. Interesting public meetings were held in connection with the Conference, and arrangements made for carrying on the work with fresh vigour under the new arrangements.

The 47th Conference of the British Temperance League was held at Sheffield on the 5th and 6th of July, 1881 ; the president, James Barlow, Esq., of Bolton, in the chair. The officials and about seventy delegates of various societies were present. The report was of a hopeful and encouraging character, concluding with the following notable paragraph : " The League commenced its labours in the days when the flag of total abstinence was first unfurled. It has watched each development of the movement, it has endeavoured to embrace it in all its bearings, and has striven, so far as it has been able, to give support to it in every way, feeling that the many sides from which it may be viewed are but parts of one great whole. We have been, and still are, the teachers and upholders of the power of moral suasion ; but none the less have we remembered that the nation has duties to perform towards its citizens, which make it imperative that she should see that law be not the feeder and sustainer of vice, but the helper and teacher of the weak, and therefore we have been consistently foremost in maintaining the necessity of legal action against the liquor traffic. As one of the oldest temperance organisations in the land,

we have supported, to the best of our power, the Band of Hope work, the Sunday-closing movement, the appeal to the Christian Churches of our country, and all the efforts which have been the issue of the stirring of our large and many-sided question. Your Executive feel deeply the responsibility of the trust committed to their hands. They are thankful for past support: they ask for new and increased support. The present moment, as we all must be conscious, is one of supreme importance to our cause. That the League may be enabled to seize the opportunities offered to it, and, with God's help, do its work with the greatest possible efficiency, we appeal for help to all true Christians and to all faithful citizens of our common country." In addition to the ordinary routine business, a special vote of thanks was unanimously awarded to E. B. Dawson, Esq., of Lancaster, on his retirement from the office of hon. sec., a post he had ably filled for nineteen years. Owing to the executive town being so far from his home, Mr. Dawson felt unable to discharge the duties of the office; hence his retirement. On the election of officers taking place, A. H. Burgess, Esq., of Leicester, was elected hon. sec., the other officials being re-elected. Under the leadership of Thomas Watson, Esq., J.P., Rochdale, supported by Charles Watson, Esq., Halifax; T. Emmott, Esq., J.P., Oldham; Alderman Clegg, of Sheffield; and W. Hoyle, Esq., of Tottington, a vigorous and successful effort was made to wipe out the debt due to the treasurer, and provide a fund in support of the future operations of the League. A public meeting was held on Tuesday night, which was presided over by J. Barlow, Esq., president, and addressed by E. B. Dawson, Esq., Thomas Whittaker, Esq. (Mayor of Scarborough), R. Mansergh, Thomas Watson, and others, and was very successful. Another was held on Wednesday evening, which, in the absence of W. Hoyle, Esq., who had been called away, was presided over by Alderman Clegg, and was addressed by R. Cranston, Esq., of the Scottish Temperance League; Mrs. Parker, of the British Women's Temperance Association; the Mayor of Scarborough, and others. The whole of the proceedings connected with this Conference were characterised by an amount of enthusiasm and hopeful vigour that led many of the friends of the League to consider this as one of the best and most satisfactory Conferences the League has ever held.

CHAPTER XXV.

PROVINCIAL, DISTRICT, AND COUNTY LEAGUES, UNIONS, AND ASSOCIATIONS, AND OTHER MINOR TEMPERANCE ORGANISATIONS.

Western Temperance League—Central Temperance Association—G. S. Kenrick, Esq.—Midland Association—Birmingham and Wolverhampton District Association—East of England Temperance League—North of England Temperance League: Interesting Inauguration; Success—Life of James Rewcastle, Hon. Sec.—Samuel Capper, Agent—Devon and Cornwall Temperance League—Dorset County Temperance Association—South Lancashire and North Cheshire Total Abstinence Union—Manchester and Salford Temperance Union—Monmouth County Temperance Association—British Women's Temperance Association.

ON the 19th of June, 1837, the Western Temperance League was established at Street, near Glastonbury, Somersetshire, and from its foundation to the present time has been an uncompromising supporter of true temperance principles. It covers the counties of Somerset, Gloucester, Hants (including the Isle of Wight), Wilts, South Wales, Dorset, Berks, and Herefordshire. During the winter months six agents are usually employed, but in the summer two are considered to be enough. Joseph Eaton, Esq., of Bristol, was one of its most active promoters, and in addition to his efforts to disseminate information by the gratuitous circulation of the "Herald" (of which he was the founder), he gave two prizes of £100 each for the best essays on "Juvenile Depravity" and the "Physiological Effects of Alcoholic Liquors." The prize for the first-named was awarded to the Rev. Henry Worsley, M.A., whose work was published in 1849; the other prize was awarded to Dr. W. B. Carpenter (brother of the late Rev. P. P. Carpenter, of Montreal, Canada), whose essay was published in 1850, and has since been republished in a cheap form and widely circulated. Mr. Eaton was a devoted friend of the League, and a munificent supporter of every branch of the movement, and at his death on May 26, 1858, in his sixty-sixth year, he bequeathed large sums to the various Leagues and to the United Kingdom Alliance. The late Robert Charleton, Esq., of Bristol, was for many years treasurer of the League, and an earnest friend and supporter of kindred organisations.* Among the early friends and supporters of the Western Temperance League were the late Edward and Samuel Thomas, of Bristol; Henry Fowler Cotterill, Esq., and Edward Saunders, Esq., of Bath; the Rev. Thomas Spencer, of Hinton Charter House (for some time secretary of the National Temperance Society, London); the late Rev. Benjamin

* He died Dec. 12, 1872, in his sixty-fourth year.

Parsons, Vicar of Ebley, and author of "Anti-Bacchus," &c.* the late Rev. William Richard Baker, of Shepton Mallett; John Rutter, Esq., of Shaftesbury; Edward Neave, Esq., of Gillingham; and the Rev. Cyrus Clark, of Street—all able, influential, and active friends and supporters of the temperance cause. John Garth Thornton, Esq., of Redland, Bristol, may be said to be almost the last living representative of the early friends and supporters of this League, having held the position of secretary almost from the commencement. The "Western Temperance Herald," the official organ of the League, is an ably conducted and valuable monthly periodical.

In January, 1843, the Central Temperance Association was founded by G. S. Kenrick, Esq., of West Bromwich. It was established for the purpose of organising Temperance Societies, and of supplying those already in existence in the iron districts of Staffordshire, and places in its immediate neighbourhood, with efficient lecturers, and to promote, as far as possible, the sobriety and well-being of the people. Those societies that were able to do so were expected to send contributions to the Agency Fund, while those in their infancy, or whose resources were too limited to pay, were supplied with lecturers chiefly at the expense of the president himself. During the first year of its existence it met with inconsiderable success. But by the publication of a monthly journal as the organ of the society, entitled "The Temperance Gazette," the labours of the agents, and the active exertions of the president himself, it began at length to produce favourable results.

The Midland Association, having its executive at Daventry, and its publication, the "Temperance Messenger," issued at Leicester, were at this time in existence, but towards the close of the year 1845 they both failed for want of pecuniary support. Most of the societies in the Midland districts availed themselves of the advantages the Central Association held out, and solicited the services of the agents. About the same time the North Staffordshire and the Shropshire Associations also joined the Central Association, which now extended itself over the counties of Stafford, Warwick, Worcester, Salop, and parts of Leicester and Derby. One agent at first sufficed, then two, and afterwards three and four were found necessary. The "Gazette" was increased from 8 to 16 royal 8vo pages. A gratuitous monthly circulation was formed, by which from 500 to 1,000 copies were sent to magistrates, ministers, and gentlemen of position and influence in the district, the cost being defrayed partly by the proceeds of the paper, but chiefly by the private resources of Mr. Kenrick. These efforts were continued with untiring zeal and energy until the close of the year 1848, when a sudden calamity, which threatened the very existence of the Association, occurred in the death of its honoured founder, G. S. Kenrick, Esq. His munificent support, sound discretion, and benevolence, had kept the societies together, supplied gratuitous lectures wherever there was a disposition to use

* Mr. Parsons died Jan. 10, 1855, at the age of 58 years.

personal effort in the formation of a society, established the "Gazette," and so efficiently was it conducted that during the year 1848 it had reached a circulation of 10,000 copies per month. In consequence, however, of a notice of the intention of the Government to discontinue the postal privileges of the Isle of Man—where the "Gazette" was printed*—it was relinquished, and the association was represented by a weekly newspaper, entitled *The Cause of the People*, edited by Mr. Richard Wakelin, who had for some time acted as secretary to Mr. Kenrick. At the death of the president, and in the absence of a committee, the management of affairs devolved upon Mr. Wakelin, who issued an appeal to the friends of the temperance cause for support in the critical position of the association, and his appeal was liberally responded to. A Conference of delegates was summoned to meet at Coventry, in the Easter-week of 1849, to appoint officers upon whom should devolve the responsibility of management. The following were the officers elected: President, Samuel Bowly, Esq., Gloucester; vice-presidents, Joseph Cash, Esq., Joseph Eaton, Esq., Rev. L. Panting, M.A., Rev. John Babington, M.A., Rev. F. Howarth, Rev. H. Solly, John Shepherd, Esq., Joseph Sturge, Esq., Edward Thomas, Esq., Charles Darby, Esq., Edmund Robinson, Esq., * Charles Wilson, Esq., John Guest, Esq., and John Vipond, Esq.; treasurer, E. S. Ellis, Esq., of Leicester; committee, Messrs. Thomas Corah, Thomas Burgess, Alfred Ellis, Dawson Burns, Rev. T. Hacking, Sidney Hanson, M.D., and George Stevenson; secretary (after October, 1849), Mr. Cornelius Newcombe; agents, Messrs. Richard Horne, James Allan, and R. Martin; head-quarters, Leicester. On the 1st July, 1849, the committee issued the first number of the "Central Temperance Gazette," in shape and form the same as its predecessor, but in January, 1851, it appeared in magazine form, 16 pages 8vo, with wrapper for advertisements, official notices, &c., as "The Temperance Gazette," the organ of the Central Temperance Association. It contained valuable contributions from the pens of Dr. F. R. Lees, Rev. Francis Bishop (then of the Liverpool Domestic Mission, and afterwards for a number of years the esteemed minister of the Chesterfield Unitarian Church. He was an able, earnest, and faithful friend and supporter of the temperance cause), Rev. Thomas Spencer, M.A., Rev. H. Solly, M.A., Thomas Irving White, and numerous others. Afterwards this association, like many others, was obliged to cease operations for want of pecuniary support, and the various societies transferred themselves to the British Temperance League and other organisations. It was in connection with this association that Mr. Richard Horne, the popular agent of the British Temperance League, commenced his life work. In addition to Messrs. Horne, Allan, and Martin, Messrs. Benjamin Glover, P. Edwards, Toneley, Lowery, Kemp, Pitt, Flinn, Williamson,

* As was also the "Advocate," under the direction of Dr. Lees.

† Of Warrington, and for several years an active official of the Warrington Total Abstinence Society, which was affiliated with the Central Temperance Association.

and the Rev. W. D. Corken were at some period of its existence agents of this association.

Mr. Benjamin Glover was an active worker in the temperance cause for several years, and whilst residing at Bury, Lancashire, laboured to disseminate the literature of the movement, and also compiled and published a very useful "Temperance Reciter," &c., but after his entry into the ministry of the Unitarian Church, he (like Edwin Paxton Hood and others) became apparently, if not quite, indifferent to the movement, and of them it may be said, "Ye once ran well, what did hinder?"

The Birmingham and Wolverhampton District Association for the Promotion of Temperance was formed in December, 1856, for the purpose of securing an interchange of speakers between the existing societies, and for the establishment of new ones in neglected parts of the district. Its area having been gradually extended until it had swelled into a more important and valuable organisation, it was deemed advisable at the annual meeting held at Coventry on May 12, 1873, to alter the name to that of the "West Midland Temperance League," and at the annual meeting held at Hanley, Staffordshire, on May 14, 1877, it was abbreviated to the "Midland League." From the report for the year ending April 29, 1879, it appears that the annual income was £364 6s. 2d. and the expenditure £317 19s. The number of affiliated societies and Good Templar Lodges was about 80, and the number of voluntary speakers 140. The League usually employs two or three regular agents. Its active officials are Charles Sturge, Esq., president; A. Southall, Esq., treasurer; Mr. J. Phillips, hon. secretary; and Mr. R. Douglass, secretary, the head-quarters being at the Temperance Hall, Temple Street, Birmingham. Mr. John Rutherford, of Birmingham, late hon. secretary, has been a most laborious worker for the League, and all kindred organisations have had his best attention and help.

In the latter part of the year 1857, some of the active friends of temperance in the north of England, conceiving the idea that a federation of the Temperance Societies in the Northern Counties, and especially Northumberland, Durham, &c., was desirable, took steps towards the accomplishment of this object. In May, 1858, a successful bazaar was held in the Music Hall, Nelson Street, Newcastle-upon-Tyne, under the distinguished patronage of the Marchioness of Londonderry, Lady Trevelyan, the Mayoresses of Newcastle, Gateshead, South Shields, and Durham. By the efforts of a provisional committee twenty-three societies were affiliated, and 292 members enrolled as subscribers to the North of England Temperance League. The inaugural meeting was held on the 15th of September, 1858, when the League was formally established. Sir Walter C. Trevelyan was the first president, a number of influential gentlemen were made vice-presidents, and a General Council was formed from the representatives of the various societies, the Executive Committee being Messrs. George Charlton, George Dodds, James Stewart, R. P. Bell, William

Stewart, Christopher Allen, William Peel, T. N. Cathrall, W. Guthrie, J. Jones, W. J. Townsend, and Fenwick Pickup. Mr. T. P. Barkas was elected to the office of treasurer; Mr. Daniel Oliver, secretary; Mr. James Rewcastle, corresponding secretary, and Mr. George Curry, minute secretary, Mr. Septimus Davis being appointed travelling agent. The principles of the League were set forth as: "Total abstinence from all intoxicating liquors as beverages, and the total suppression of the liquor traffic by legislative enactment." After the Conference a *soirée* was held, and was numerously attended; Mr. W. Hawden, of Blaydon, in the chair. An interesting episode formed the introductory portion of the proceedings, occasioned by the presentation of forty-five neatly-executed photographic portraits of the ladies who conducted the bazaar, the proceeds of which had so considerably aided the League operations. The idea of such presentation originated immediately after the bazaar from an offer made by Mr. W. S. Parry, whose beautiful manipulation as a photographer had made his name "a household word" in Newcastle, and who, in accordance with his voluntary offer, took the whole of the portraits gratuitously, in order that they might be presented through the Temperance Society to the ladies, as a souvenir of the bazaar at which they so ably and successfully assisted. Mr. George Curry, in an appropriate address, presented the portraits in the name of the committee, each portrait being mounted on beautifully ornamented tablets, bearing a suitable inscription. Mr. J. Hardwick, on the part of the ladies, respectfully acknowledged their acceptance. Mr. George Charlton, in the name of the committee, then presented Mr. James Rewcastle with his portrait, as an expression of esteem on account of his labours for upwards of twenty-five years in connection with the temperance cause.* This portrait was of a large size, in a suitable frame, and was also from the gallery of Mr. Parry, to whom, by special motion, thanks were awarded by the meeting. During the year Mr. Davis laboured hard, and succeeded in affiliating a number of new societies; obtained 498 signatures to the pledge, and about 100 new subscribers to the League funds. He was supported during the third year of the League's operations by Mr. John Rogers, of Barnard Castle, who was the second agent of the League, and on the 22nd January, 1861, Messrs. John Brooks, George H. Fea, and William Lapsley entered upon the agency, Messrs. Rogers and Davis having retired. After one year and nine months' services—which were most able and efficient—the committee were compelled, for want of funds, to dispense with the services of Mr. Brooks. In the report for this year (1862) the committee notice the decease of Mr. George Washington Walker, one of the founders of the Newcastle Temperance Society, and an ardent worker in the infancy of the cause in the north of England. As shown in previous chapters, Mr. Walker was a friend of, and a co-worker with, Mr. James Backhouse, and zealously laboured for the cause in Africa, Australia, &c., &c. On his return to England Mr. Walker settled down in the locality of Cambo, Northumberland, and

* North of England Temperance League Register, 1859, pp. 55-6.

rendered valuable services to the movement and to the League, the agents having every respect and attention shown at his home, while labouring in the locality. In the early part of 1863, Mr. G. H. Fea resigned the agency, and joined the staff of the West of England League, when Mr. Septimus Davis was engaged to fill up Mr. Fea's engagements with the societies, after which Mr. P. T. Winskill, of Middlesbrough, acted as a supply, visiting "many of the societies with acceptance." This six weeks' work gave him an insight into the workings of the League, and brought him into more intimate acquaintance with some of the active officials of that body, and at the same time prepared him in some measure for the work in which he was afterwards engaged. One of the first duties he had to perform was to join the officials and members of the League in following to the grave the mortal remains of Mr. Jonathan Priestman, the esteemed president of the Newcastle Temperance Society. Mr. Peter Dean, of Blackburn, who had been employed in connection with the Cornwall League, became one of the agents, and in 1864, Mr. W. Lapsley retired, and took the position of agent to the Newcastle Temperance Union, from which he removed to Marske-in-Cleveland, under the auspices of the Peases, of Darlington. He was succeeded by Mr. J. Swindells, and on Mr. Dean's retirement he was succeeded by Mr. Samuel Capper, of Manchester. The operations of the League became extended to the populous districts of Northumberland, Cumberland, Durham, and North Yorkshire, including the whole of the Cleveland district. According to the report for 1879, there were 175 affiliated societies and three regular agents, viz., Messrs. G. Tomlinson, J. Taylor, and Thomas Beckwith. From its very commencement the League has been deeply indebted to its brilliant staff of honorary agents, most of whom were old, well-tried, able, and devoted pioneers of the movement—a band of workers second to none in the United Kingdom. Of the most prominent were George Charlton, George Dodds, James Rewcastle, George Lucas, and Rev. J. H. Rutherford, of Newcastle and Gateshead; Edward Elliot, of Earsdon; Robert Robson, of North Shields; Ralph Cook, of Byker Bar; Rev. George Whitehead, of Shotley Bridge; Charles Bell, of Middlesbrough; Robert Swan, of Sunderland; J. M. Browne, of Guisborough; William Johnson, of Darlington; W. B. Affleck, of Bishop Auckland; Joseph Ritson, of Peases West; and William Lapsley, of Marske.

For several years the League published a very valuable "Annual Register," full of useful information and facts, a yearly summary of work done by the various Leagues, Associations, &c., most of the matter being from the pen of the late James Rewcastle, the indefatigable secretary of the League—one of the most earnest, active, devoted, and truly amiable and affectionate officials that any society was ever blessed with—a man whose highest ambition, whose chief desire was to be able to do good. In 1862 he attended the International Temperance and Prohibition Convention held in London, and read a paper on "The Legislative Aspect of the Question," which

was much appreciated. After acting for some time as one of the Collectors of Rates for the borough of Newcastle-upon-Tyne, he was appointed to the important office of Superintendent of the Municipal Rate Office, and some time before his last illness the Council appointed a committee of inquiry to inspect the department under his control, and the result was such as to elicit the highest encomiums of the committee. The *Newcastle Chronicle* of October 5, 1867, speaking of Mr. Rewcastle, says: "It has often been remarked that when a man becomes strongly impressed with one great idea, overpowered by the importance he assigns to it, he is apt to become offensive in the habit and manner of intruding it upon others. Many great and able men have impaired the power of doing good which they possessed by falling into this error. Not so Mr. Rewcastle. It would be quite impossible for anyone to be more completely and profoundly penetrated with the vital urgency of the cause under whose banner he so bravely fought; but he never allowed the earnestness and ardour of his feelings and convictions to betray him into expressions or charges calculated to give offence or unjustifiable annoyance to his opponents. Hence it is that, though the question with which his life was bound up is one which, affecting powerful individual and class interests, necessarily stirs up a vast amount of antagonism, Mr. Rewcastle, by virtue of his gentle and inoffensive nature, never on any occasion aroused such animosities. A very wide circle of friends and acquaintances will mourn the loss of this kindly, manly, and in its true sense, noble spirit which has passed from us. Without derogating from his capacity, which was excellent, it may be said of him, 'Death might have ta'en an abler soldier—not a better.' If voluntary, hearty, steady, utterly disinterested and thoroughly-performed services made the good workman, it will be long before the temperance cause meets with truer allegiance and support than it found in Mr. James Rewcastle." After about a month's serious illness he departed this life on the 4th of October, 1867, in the sixty-sixth year of his age. His remains were interred in the Elswick Cemetery, and were followed to the grave by a large number of friends and representatives of various temperance and other organisations.

"No envy, bickerings, or strife
E'er marred the beauty of his life;
But meekness, gentleness, and grace,
Marked every lineament of his face.
Like a father to the agents, he
Was ever courteous, kind, and free;
Not a dictator, but a guide
In whom the weakest might confide."*

Mr. Rewcastle was no mean poet, and wrote several choice temperance melodies, several of which appeared in the collection published by Mr. Edwin Paxton Hood. "The Patriot Band," "Aids to

* These lines are a portion of "A Tribute to the Memory of James Rewcastle," written at the time by one who knew him well, and had received much aid and encouragement from him in his efforts to further the temperance cause.

Virtue," and "The Song of the Reformed," are examples; he also wrote a "Plea for Ragged Schools" in verse, which was published in pamphlet form. His contributions to the press were numerous, and mainly on the temperance question, and all breathed an earnest and sincere regard for the advancement of true temperance principles.

Of all the agents that the League has had, perhaps we could not give a sketch more acceptable to our readers than that of the life of Mr. Samuel Capper, which is an apt illustration of how, despite almost insurmountable difficulties, some men can push their way in the world, when backed up by temperance principles. Samuel Capper was born at Manchester on the 25th October, 1839. His father had been an inveterate drunkard, but was reclaimed in the year 1838. He took pains to teach his son Samuel to shun the public-house as a "pest-house." At the age of twelve years Samuel was placed in a Manchester warehouse, and before he had attained his thirteenth birthday both his parents died, leaving Samuel to the care of his elder brother. Unfortunately, this brother led a fast life, and soon squandered all his means, leaving Samuel homeless and penniless. As his earnings were only about three shillings per week, he had to suffer considerable hardships. He attended the First Day School,* taught by the Society of Friends in Manchester, and there got the rudiments of his education. When about fourteen years of age he joined a Band of Hope in Manchester, at the meetings of which he made his first attempts at reciting and singing. He was heard to recite at one of the meetings by the proprietor of a Music Hall, who tried to induce Samuel to go on the stage. The lad consented, but through the interference of some of his friends he changed his mind, and did not put in an appearance as was expected. Mr. Capper made his first speech on the temperance question when he was about eighteen years of age, and for about six years took his place as a voluntary local speaker, going out to address meetings after his day's work was done. In 1868 he became one of the agents of the North of England Temperance League, and laboured successfully for nearly three years, acquiring a reputation that led him at the close of his engagement to act as an independent lecturer, travelling and visiting various parts of the United Kingdom. In 1871 he was invited by W. S. Williams, Esq., secretary of the Canada Temperance Union, to go over on a lecturing tour to Canada. He did so, and attended the annual meeting of that Union, and also the Session of the Grand Lodge of Good Templars held at Belleville, Ontario. Of his labours there the *Toronto Daily Telegraph* had the following notice: "Mr. Samuel Capper delivered a lecture to a large and appreciative audience in the Town Hall, Napanee, on temperance. He is a very fluent and eloquent speaker, and keeps his audience spell-bound as he portrays the evils of the drink traffic. He is a good singer, and occasionally illustrates his arguments by a song. He at times has the audience in tears, and

* That is, a Sunday-school.

before these are well dried he has them in convulsions of laughter." In 1879 Mr. Capper entered into an engagement to lecture in Canada, &c., for a given period, and went out to fulfil his engagement. He has published a "Temperance Melodist," which contains a number of old favourites and a number of hymns and songs bearing his own name. It has had a large circulation, but many of the pieces bearing Mr. Capper's name are very defective, and are sung by comparatively few persons. Temperance advocates who can sing well are a desideratum, and can generally command success. Their aim and object should always be to instruct, edify, and impress as well as to amuse their hearers. The words of a song sometimes reach the heart that has long been impervious to argument and entreaty.

"A sweet plaintive song may some erring heart move,
And teach him there's virtue in Temperance."

Instances are on record where the drunkard has been arrested at the alehouse door by the words of a temperance song. In the "Temperance Record" for the week following the Crystal Palace fête in 1871, such an instance is related. The children of a Band of Hope in some part of the great metropolis were riding in a conveyance from the palace to their homes, in the evening, and beguiled themselves by singing some of the pieces that had been sung that day by the monster choir. Just as they passed a certain locality they were singing, "Who will go for Father now?" and the singing attracted the attention of a man about to enter a public-house to procure more drink. The words rang in his ears, he hesitated, went home, and pondering over the subject, resolved to sign the pledge and become a sober man.

The Northamptonshire Temperance Union was originally founded in 1856, its active president being J. Wills, Esq., of Kettering. Mr. John Parker, of Finedon, has been treasurer for a number of years, and is also a hard worker in the cause. One of the best friends of the Union was the late Rev. R. E. Bradfield, for over twenty years minister of the Old Baptist Chapel, Rushden. He was president of the Rushden Temperance Society for a number of years, an able and zealous worker, a staunch adherent of the Alliance, and a warm friend of Bands of Hope, &c. After a long and painful illness he died on Sunday, Nov. 16, 1879.

The Cornwall Teetotal Association was formed on the 24th of August, 1838, when there were over 18,000 teetotalers in the county, Penzance reporting 5,000 and St. Ives 2,500.*

The Devon and Cornwall Temperance League was formed in December, 1859, and devoted its attention to the two counties from whence it derived its name, and at times employed two or more agents. In November, 1876, it was amalgamated with the Western Temperance League.

The East of England Temperance League was formed at Ipswich

* Couling's "History," p. 133.

in 1861, for the purpose of promoting the cause in the Eastern Counties, but there appears to be no record of its proceedings since the year 1868, the presumption being that it was absorbed by some of the larger organisations. Its chief officers were W. D. Sims, Esq., Ipswich, president; Thomas Maw, Esq., Needham Market, treasurer; Mr. R. C. J. Rees, Ipswich, hon. sec., and Mr. R. Mattingley, Ipswich, secretary.

The Dorset County Temperance Association was founded in 1862, and, according to the last report, eighty-nine societies were affiliated, and 125 towns and villages worked by the association. Its annual income was £406 1s. 3d.; and it employed two agents—Messrs. Bell and Gribble. It also has a monthly organ, entitled the “Dorset County Temperance Advocate.” J. J. Norton, Esq., is president; G. Curtis, Esq., treasurer; and Rev. F. Vaughau, secretary.

In the year 1862 the South Lancashire and North Cheshire Total Abstinence Union was formed, and for a few years did a good work in its own immediate district, under the fostering care of the hon. secretary, Mr. J. B. Leach, of St. Helens, Lancashire; David Roberts, Esq., and William Farish, Esq., of Chester; Rev. G. S. Reaney, of Warrington, and other local gentlemen. Mr. William Bradley was its active agent for some time, having his office, &c., in Union Court, Bridge Street, Warrington. On leaving the Union he emigrated to America, and was succeeded by Mr. James Cavis, of Blackburn, who resided at Runcorn, and laboured for the Union for nearly two years. At the Annual Conference held at Birkenhead, June 10, 1872, indications of decline were visible, and one of the weaknesses of the Union was pointed out to the Business Committee, in the fact that the printed reports year by year were delusive, for numbers of the so-called societies said to be in connection with the Union were societies only in name, some having died out, others never having given indications of healthy life from the first. In order to resuscitate the Union, Mr. Miles Duffil was engaged as agent, and for some time he laboured with apparent success; but the Good Templar agitation seemed to engross the attention of the temperance workers, and from this and other causes Mr. Duffil's resignation was accepted, and no other agent was employed, so that in a few months after the Union died out.

The Manchester and Salford Temperance Union was established in 1863, and embraces about sixty branch societies, with a voluntary staff of about 125 advocates. All total abstainers who are subscribers of one shilling or upwards per annum are eligible for membership, and Temperance Societies are admissible to union on payment of not less than five shillings per annum. It has a Ladies' Committee, and usually a female missionary to visit the homes of the people. Peter Spence, Esq., J.P., F.C.S., has held the office of president for several years; Benjamin Whitworth, Esq., that of treasurer; William Brunskill, chairman of the Executive; Messrs. Joseph Rigby, J. H. Henry, and R. H. Seabrook, hon. secretaries; and Henry Sharples, agent. The offices are 43, Market Street, Manchester.

In addition to the above-named there are the Monmouth County Temperance Association, established 1879; the United Temperance Order,* and the British Women's Temperance Association. The British Women's Temperance Association was formed at Newcastle-upon-Tyne in 1876, but in 1877 its head-quarters were removed to London. It is under the patronage of the Dowager Countess of Aberdeen, the Hon. Lady Mount-Temple, Lady Jane Ellice, Louisa Marchioness of Waterford, Lady Eardley-Wilmot, and others. The ex-president, Mrs. E. Parker, is an able and eloquent speaker and an ardent worker. The president, Mrs. Lucas, is sister to the Right Hon. John Bright, M.P., and an earnest, able friend of the cause. The object of the association is to form a union or federation of the Women's Temperance Societies existing in various parts of the country, and to form others. Its work is, by example and personal influence, to endeavour to reform the intemperate; to discountenance the drinking customs of society, especially amongst women; to induce households to abandon the use of alcoholic beverages; to discourage the introduction of wine on festive occasions; to hold drawing-room meetings; to get up women's petitions on any great temperance question. It is a purely Total Abstinence Society, and has now about 200 affiliated branches, and is doing immense service to the cause. It has a Prayer Union in which members have the option of being enrolled, and is a most admirable Christian temperance organisation, worthy of the support and sympathy of all true-minded temperance reformers.

* See Chapter xxxiv.

CHAPTER XXVI.

THE UNITED KINGDOM ALLIANCE FOR THE TOTAL SUPPRESSION OF THE LIQUOR TRAFFIC.

Necessity for Legal Interference with the Liquor Traffic indicated—The Late Charles Buxton, an Eminent Brewer, on this Question—Formation of the Alliance: Public Inauguration; Declaration of Principles—Nathaniel Card, Esq., Promoter of the Alliance: its Constitution, &c.—First Prize Essay: its Extensive Sale, &c.—The Permissive Bill: its Introduction into Parliament; Subsequent Stages—Progress of the Alliance: its Auxiliaries, &c., &c.—Active Workers and Supporters—Sketch of Life of Sir Walter Trevelyan, Bart., the First President—Sir Wilfrid Lawson, Bart., M.P.—Samuel Pope, Esq. Q.C.—Thomas H. Barker, Secretary—J. H. Raper, &c. &c.—James Simpson, Esq.—The Alliance Superintendent, Agents, &c., &c.

WE have now to record the formation and work of an organisation which, although not strictly a teetotal or temperance association, is nevertheless the natural outgrowth of, and will eventually be the means of fully accomplishing the end and aim of the agitation of temperance principles. At first the advocates of teetotalism were buoyed up with the hope that in a few years the movement would become popular, and that, as a natural consequence, the liquor traffic would cease to exist. But, alas! they soon learned, by bitter experience, that as they plucked up one evil weed and endeavoured to plant good seed in the ground, others as obnoxious quickly sprung up; that while they were reclaiming drunkards and rejoicing at their success, the liquor traffic was daily producing new subjects for them to work upon, and therefore they became convinced that if any permanent good was to be effected, they must strike at the root of the evil, and prohibit the traffic that has proved to be the greatest hindrance to our peace and prosperity as a nation, as well as the prolific source of untold wretchedness, misery, and woe to vast numbers of the people. War, with all its horrors and cruelties; slavery, with all its bitterness and degradation, sufferings, and sorrows; poverty, with its concomitant distress and anguish, are severally and unitedly, or all combined in their worst forms, but weak in comparison with the brutalizing, demonizing, and soul-destroying influence of the liquor traffic, which is daily producing fruit at which even hell itself may shudder, and fiends shrink back with horror and amazement.

The following extract from an essay entitled, "How to stop Drunkenness," by the late Charles Buxton, an eminent English brewer, is confirmatory evidence of the truthfulness of the foregoing remarks, and cannot be looked upon as the vain and foolish ravings of a crack-brained and fanatical teetotaler, but rather as the solemn utterances

of a man worthy of respect and attention. Mr. Buxton says: "It is in vain that every engine is set to work that philanthropy can devise, when those whom we seek to benefit are habitually tampering with their faculties of reason and will—soaking their brains with beer, or inflaming them with ardent spirits. The struggle of the school, the library, and the church all united against the beerhouse and the gin palace, is but one development of the war between heaven and hell. It is, in short, intoxication that fills our gaols; it is intoxication that fills our workhouses with poor. Were it not for this one cause, pauperism would be nearly extinguished in England. Looking, then, at the manifold and frightful evils that spring from drunkenness, we think we were justified in saying that it is the most dreadful of all the evils that affect the British Isles. We are convinced that if a statesman who heartily wished to do the utmost good to his country were thoughtfully to inquire which of the topics of the day deserved the most intense force of his attention, the true reply—the reply which would be exacted by full deliberation—would be that he should study the means by which this worst of plagues can be stayed. The intellectual, the moral, and the religious welfare of our people, their material comforts, their domestic happiness, are all involved. The question is, whether millions of our countrymen should be helped to become happier and wiser—whether pauperism, lunacy, disease, and crime shall be diminished—whether multitudes of men, women, and children shall be aided to escape from utter ruin of body and soul? Surely such a question as this, enclosing within its limits consequences so momentous, ought to be weighed with earnest thought by all our patriots." The only practical and effective solution of that very serious inquiry that has yet been offered is to be found in the declaration of principles of the organisation instituted in Manchester on the 1st of June, 1853, and now known the world over as the United Kingdom Alliance for the Total and Immediate Suppression of the Liquor Traffic. At the inaugural meeting held in Manchester, October 26, 1853, the following declaration was unanimously adopted as a basis for the agitation, and as indicating the character and scope of the movement: (1) "That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people;" (2) "that the traffic in intoxicating liquors as common beverages is inimical to the true interests of individuals, and destructive to the order and welfare of society, and ought, therefore, to be prohibited;" (3) "that the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible, satisfactorily, to limit or regulate a system so essentially mischievous in its tendencies;" (4) "that no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in its results, as the traffic in intoxicating liquors;" (5) "that the legislative

prohibition of the liquor traffic is perfectly compatible with rational liberty, and with all the claims of justice and legitimate commerce;" (6) "that the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilisation;" (7) "that, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording most efficient aid in removing the appalling evil of intemperance.

Upon this basis was the United Kingdom Alliance established, and from the day of its formation to the present time, it has persistently and earnestly laboured to accomplish the object in view. At first many of the half-hearted and weak-kneed friends of temperance looked upon it with distrust, and in some instances with jealous fear; but much of that feeling wore away with time, and now few earnest friends of temperance stand aloof from the Alliance agitation. During the course of an address delivered in Exeter Hall, London, in 1862, Dr. F. R. Lees made the following statement: "I recollect the first meeting of the United Kingdom Alliance nine years ago, when I came from America to bear my testimony to the working of Prohibition there. What took place before that? A Quaker, an honest, humble servant of his Master, now gone to his rest, was impressed with the conviction that this country was groaning under a tremendous burden which was opposing all that was good. Mr. Card (the late Nathaniel Card, Esq.) consulted his friends respecting a meeting for a Maine Law, and was told that the scheme was a wild one. Only in one person—our brother Thomas H. Barker (secretary of the Alliance)—did he find a sympathiser. They formed a committee and inaugurated this movement, and behold the result." Nineteen years have been added to the nine, and the little twig that was planted by one—who, despite the scorn and derision of thousands, had faith to believe that "every plant that his Father in heaven had planted, tended, and watered must prosper"—has grown to such dimensions that those who once scoffed now begin to tremble, and gazing with wonder and amazement at its wonderful growth and immense proportions, acknowledge its power, and, foreseeing the result of its operations, raise the specious plea of "compensation;" whilst others, having yielded to the irrepressible conviction that as it is "of God and cannot be overthrown," have joined the ranks, and are now to be found amongst the friends and supporters of this mighty organisation.

Nathaniel Card was born at Dublin in 1805, and at the age of fourteen was apprenticed to his uncle, the late George Birkett, by whom he was highly respected. At an early age he began to display that generosity of spirit and gentleness of nature for which he was afterwards characterised. He was a laborious visitor in connection with various charitable institutions which have long adorned his native city. During the ravages of cholera in Dublin, in 1831-2, Mr. Card, at the peril of his own life, visited the dwellings of the afflicted, relieved their necessities, and applied such remedies as were found practicable, and

which his own kindness of heart suggested. After settling in Manchester, he soon won the esteem of the people, and in 1854 the citizens of Cheetham Ward sent a deputation soliciting his consent to accept a seat in the council chamber, which, upon public grounds, he was induced to accept. He was not a platform orator, but an earnest, zealous, and laborious worker, not only for the Alliance, but numerous other good movements. He died at Manchester on the 22nd of March, 1856, at the age of fifty-one years, deservedly respected by a large number of acquaintances.

The following were the first officials of the United Kingdom Alliance: President, Sir Walter Trevelyan, Bart.; treasurer, Nathaniel Card, Esq.; honorary secretary, Samuel Pope, Esq.; secretary, Mr. Thomas H. Barker; Executive Committee, Messrs. William Harvey, N. Card, S. Pope, J. Riley, W. Rowe, H. Dixon, J. Banning, T. Inglis, J. E. Nelson, Dr. Hudson, Rev. James Bardsley, Rev. T. Hacking, and Rev. Owen Jones. The constitution of the Alliance, which was adopted on its formation, and remains intact, is:—

I. TITLE.—This association shall be denominated the “United Kingdom Alliance.”

II. OBJECT.—The object of the Alliance shall be to call forth and direct an enlightened public opinion to procure the total and immediate legislative suppression of the traffic in all intoxicating liquors as beverages.

III. MEMBERSHIP.—All persons approving of its object and contributing annually to its funds shall be deemed members of the Alliance.

IV. MANAGEMENT.—The Alliance shall be under the direction of a President, Vice-Presidents, General Council, and Executive Committee.

V. ELECTION OF OFFICERS.—The General Council shall be augmented to any extent and in any manner the Executive Committee may direct. The President, Vice-Presidents, and Executive Committee shall be elected at the meeting of the General Council, to be held in the month of October in each year. The Executive Committee shall consist of members of the General Council, and shall meet as often as may be deemed expedient, to adopt and carry out all advisable means for promoting the objects of the Alliance.

VI. LIABILITIES.—Members of the General Council as such shall not be held liable for any debts contracted on behalf of the Alliance; and no funds of the Association shall be disbursed, nor any liability incurred, except under a minute of the Executive Committee.

VII. GENERAL BASIS.—The Alliance, basing its proceedings on broad and catholic grounds, shall at all times recognise its ultimate dependence for success on the blessing of Almighty God.

The declaration of principles sets forth in full the character and scope of the movement. Its general operations are thus stated: The Council of the Alliance set themselves vigorously to the work of enlightening the public mind, of creating a correct public sentiment

upon the liquor traffic, and of organising the same, so as eventually to embody it in a legislative enactment. The methods adopted by the Alliance to promulgate its principles and promote its object are: (1) Lectures and public meetings; (2) essays, tracts, placards, handbills, and periodical publications, including a weekly organ, the "Alliance News" (price 1d.); (3) petitions and memorials to Parliament, to Government, to local authorities, and to religious bodies; (4) house-to-house canvasses, to ascertain the opinions of heads of families and other adult members; (5) Conferences of electors, ministers of religion, Sunday-school teachers, the medical profession, and other important bodies.

The public meetings held by the Alliance are usually convened in the largest buildings in the cities, towns, and villages, have frequently been called and presided over by the local authorities, have been freely open to all classes, discussion has been allowed and invited, resolutions have been submitted, embodying the principles and aims of the Association, and in nearly all cases have been affirmed by enthusiastic and unanimous votes of the people. There have been numerous instances where the largest buildings in the town have been totally inadequate to meet the requirements of the case, and overflow meetings have been held in adjoining buildings, and in some cases the speakers have been obliged to deliver three speeches to different audiences on the same evening. Resolutions and memorials from public meetings are being continually sent to the Home Office, and to various influential members of Her Majesty's Government, urging them to bring in a comprehensive measure dealing with the whole licensing question, and giving the ratepayers of each parish a power of veto on the local issue of licences by a vote of two-thirds.

In the year 1854, the Executive of the Alliance offered a prize of one hundred guineas for the best essay, thirty guineas for the second best, and twenty guineas for the third best essay, in illustration and enforcement of the propositions contained in the declaration of the General Council of the Alliance adopted October 26, 1853. The Rev. Dr. W. McKerrow, Rev. B. Addison, M.A., and Mr. R. Hilditch, barrister-at-law, were the adjudicators. On the 24th of March, 1856, they announced that the first prize had been awarded to the essay of Dr. F. R. Lees, entitled, "An Argument for the Legislative Prohibition of the Liquor Traffic;" the second to that of the Rev. W. Buchanan, B.A., and the third to that of the Rev. Henry Tarrant, with a recommendation that twenty guineas additional be paid to the author of the second prize essay. Dr. Lees's essay was published in September, 1856, and had a remarkably rapid sale. The first eleven thousand were taken up before publication, a second edition of 11,000 was speedily sold, and was followed by a third edition (revised and stereotyped) of 25,000 copies at 1s. each, in stiff covers. The essay was followed by a sequel (6d. each), containing answers to a hundred classified objections, and subsequently by a supplement and index to the whole work. This work was hailed as an invaluable boon by the friends and advo-

cates of the Alliance, and became a complete armoury for the student of temperance principles, and up to the present hour it has been proved to be unanswerable.

In 1864, Dr. Lees's Prize Essay was published in an abridged form as "The Condensed Argument for the Legislative Prohibition of the Liquor Traffic," and being sold at a merely nominal price, it had a very large circulation, and proved to be a very valuable educational medium. "The United Kingdom Alliance has no test of membership bearing upon the personal habits of its members, or affecting their religious creed or political opinions. It invites the co-operation of all good citizens, whether abstainers or not. It has but one object—the annihilation or total suppression of the liquor traffic, by a law enacted by Parliament, and enforced by public opinion, armed with executive power;" or, in other words, unlike the Maine Law, which was (and is) an Imperial enactment enforced upon the community before they were fully prepared for it; hence the opposition and modifications, &c., it has had. The Alliance seeks the legal power to enable parishes, townships, or districts, as soon as a majority of two-thirds—or such other majority as may be determined upon by Parliament—of the ratepayers, or others voting upon the question so determined, to entirely prohibit the common sale of intoxicating liquors within their own immediate parish, township, or district. And when such vote has been taken in favour of veto or prohibition, the magistrates or other licensing authority shall have no power to issue any licence for that district or parish, &c. By this means the law would only be put in force where public opinion had been brought up to the standpoint required. Hence the agitation for what is known as the Permissive Bill, which leaves the question of licensing, &c., just as it is in all districts where the Bill is not put into operation. Many persons *mistake* and *misstate* the principles of the Permissive Bill as one to restrict and curtail the liquor traffic, and assume that the vote when taken—presuming the Bill was law—would give the ratepayers the power to say how many or how few licences they would allow in their midst. But instead of this the issue is simply total prohibition, or the present system as it is, unless modified or altered by some one or more of the many schemes suggested by numerous statesmen and others. The Alliance strenuously opposes all extensions of facilities for the sale of intoxicating liquors, whilst it welcomes and aids every measure for limitation or reform of the licensing system. The Permissive Bill is perfectly consistent with all schemes and efforts to amend the licence laws, and is indeed the just and needful complement of measures falling short of its grand aim. In 1860 the Alliance led the opposition to Mr. Gladstone's Wine Licence Bill; and every measure that has been before Parliament for the limitation of the traffic has had the earnest and consistent support of the Association, both in and out of Parliament.

At the annual Council meeting of the Alliance in October, 1857, a draft of suggestions for a Permissive Prohibitory Liquor Law was

adopted and put into circulation. At the Council meeting in 1863 the draft of a Permissive Prohibitory Liquor Bill was agreed to; and in the Session following the statesman desired by Mr. Buxton, the brewer, was found in Wilfrid Lawson, Esq., M.P. for Carlisle, who with zeal, energy, ability, and perseverance worthy of himself and the cause, has become the acknowledged leader and champion of the movement. In 1864,* Wilfrid Lawson, Esq., M.P., and Thomas Bazley, Esq., M.P. for Manchester, submitted to the House of Commons a Bill similar in character to that of the Alliance. The preamble of the Bill set forth that, "Whereas the sale of intoxicating liquors is a fruitful source of crime, immorality, pauperism, disease, insanity, and premature death, whereby not only the individuals who give way to drinking habits are plunged into misery, but grievous wrong is done to the persons and property of Her Majesty's subjects at large, and the public rates and taxes are greatly augmented; and whereas it is right and expedient to confer upon the rate-payers of cities, boroughs, parishes, and townships the power to prohibit such common sale as aforesaid: Be it therefore enacted, &c." The Bill itself provides that, on application of any district, the votes of the ratepayers shall be taken as to the propriety of adopting the provisions of the Act; but that a majority of at least two-thirds of the votes shall be necessary in order to decide the question in the affirmative. The Act itself would, when once adopted, prohibit within that district all traffic in intoxicating liquor for common purposes. The first reading of the Bill was strongly opposed by the friends of the liquor traffic, but after a brief debate it was carried by a large majority. The motion for the second reading was, as expected, defeated by a large majority, although forty members voted and paired off in favour of the Bill. This was a greater number than had been calculated upon by the promoters and movers of the measure. Petitions, bearing upwards of 482,000 signatures, were sent in in favour of the Bill, whilst the opposing petitions were but few, and chiefly emanated from those interested in the liquor traffic. On his reelection to Parliament, in 1868, Sir Wilfrid took the earliest opportunity of giving notice of his intention to introduce his Permissive Bill. In 1869, on the motion for a second reading of the Bill, ninety-four voted and paired in its favour (an increase of fifty-four), whilst 200 voted and paired against it (a decrease of ninety-seven hostile votes), reducing the majority from 257 to 106. In 1870, on the vote for second reading, 115 votes and pairs were recorded in support, and only 140 against, reducing the hostile majority to thirty-one. In 1871 there were 136 votes and pairs in favour of the motion for a second reading, and 208 against it. In 1873 the majority against the Bill was 240; in 1874 it was 226; in 1875, the majority against was 285; in 1876 it was 218; in 1877 the Bill was withdrawn by Sir Wilfrid Lawson, in favour of the Irish Sunday Closing Bill; and in 1878, on the motion for a second reading, it was defeated by a majority of 194. On the 11th of March, 1879,

* March 4th, 1864.

in accordance with a notice given in due form after the withdrawal of his Permissive Bill, Sir Wilfrid Lawson moved in the House of Commons the following resolution: "That inasmuch as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want without detriment to the public welfare, this House is of opinion that a legal power of restraining the issue or renewal of licences should be placed in the hands of the persons most deeply interested and affected, namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system by some efficient means of local option." This resolution, known as the "Local Option" resolution, was most ably moved by Sir Wilfrid Lawson in what the press characterised as one of his very best speeches, and was ably supported by Hugh Birley, Esq., W. E. Forster, Esq., Mark Stewart, Esq., Mr. McLagan, Dr. Kenealy, Mr. Arthur Peel, Mr. A. M. Sullivan, Mr. David Davies, Mr. Stansfeld, and Mr. Henry Samuelson. It was opposed by Mr. Wheelhouse, Sir Matthew W. Ridley, Earl Percy, Lord F. Hervey, Mr. Rodwell, Mr. Serjeant Simon, Sir John Kennaway, Mr. Pell, Sir H. Selwyn-Ibbetson, the Marquis of Hartington, and the Home Secretary, Mr. R. A. Cross. Sir Charles Legard, by lifting his hat, seconded Mr. Wheelhouse's amendment, but did not speak on the subject. Sir Thomas Chambers, Mr. Edward Jenkins, Mr. Wm. Shepherd Allen, and several others were ready to speak in favour of the resolution, but had no opportunity to do so. Sir Wilfrid Lawson rose to move his resolution at 4.45 p.m., when there was a full House, the Strangers' and Speaker's galleries being densely crowded. He spoke for fully an hour, and was frequently applauded throughout his powerful, sparkling, and conscience-stirring speech, and sat down amidst loud and prolonged expressions of approbation. On the other hand, Mr. Wheelhouse spoke to almost empty benches, and his speech met with few responses. The most striking feature of the debate was the broader scope and deeper reach of the underlying principle than was attained on any previous occasion. Mr. Wheelhouse himself seemed to think that something further must be done to make the licensing system tolerable, and many of the speakers were in favour of "local option" to some extent and in some form. Even Mr. Cross, as the mouthpiece of the Government, was constrained to admit the grave injustice of having the liquor traffic thrust into close proximity with occupiers, or to the detriment of owners of property against their wish. The first division was taken at nearly one o'clock on Wednesday morning, when 166 (with the tellers) voted for the resolution and 254 against; thus the resolution was lost by a majority of 88, or a reduced majority of 106, as against the Permissive Bill in 1878. Mr. Wheelhouse's amendment was negatived without a division, and without any other speech in its favour but his own. The second amendment was by Lord F. Hervey, and was for delay till the report of the Lords' Committee should be published. This also was rejected by 169 to 121, or a majority of 48: Mr. Cross, Home Secretary;

Sir Stafford Northcote, Chancellor of the Exchequer; Sir Michael Hicks-Beach, and other members of the Government, being amongst the defeated party in this division. An amendment of Sir John Kenna-way's was then withdrawn by permission of the House, and Serjeant Simon's amendment stood next. On its proposal by the hon. and learned member, Mr. Cross rose, and in the course of his speech gave further illustration of the growing desire for some measure of "local option." On the suggestion of Sir Wilfrid Lawson, the debate was adjourned until Tuesday, March 18. On that date the debate on the County Boards Bill and other business occupied the whole time up to half-past twelve, when opposed orders cannot be taken. Sir Wilfrid Lawson rose to resume the discussion on Serjeant Simon's amendment just as the fatal moment was reached, and had only time to name the following Tuesday for proceeding when other matters prevented further action during that Session.

In the meantime, Mr. Rodwell (with encouragement from the Government) introduced a Bill, embodying both his own proposal and that of Mr. Serjeant Simon. This Bill was read a first time on the 19th March, 1879, and a second time on the 1st April, and ordered for consideration in Committee on the 17th April. Its first and main clause was as follows: "Upon the hearing of every application for a new licence for the sale of intoxicating liquors, the licensing authority shall take into consideration the character, circumstances, and population of the district proposed to be served, and the number of licensed houses therein, and no new licence shall be granted unless the application for the same shall be supported by a requisition signed by such a proportion of the residents in such district as shall satisfy the licensing authority, and they shall find as a fact upon evidence taken on oath that such licence is necessary to supply a public want." According to this clause the veto of the magistrates would be made complete both in regard to licences for consumption "off" the premises and "on," and all licences placed upon the same footing as licences for ordinary public-houses, and could not be procurable irrespective of "the wants of the neighbourhood" and against the will both of the justices and the people. But Mr. Rodwell, in a letter to the *Times*, stated that the measure was not intended to apply to grocers' licences, and that the Licensing Amendment Act, 1872 (as his measure was intended to be termed), was not to be confounded with another Bill brought in by Mr. Staveley Hill and himself, which would raise the question of grocers' licences. Repeated efforts were made during the month to get the Bill into Committee, but they did not succeed, and Sir Harcourt Johnstone gave notice of the following amendment: "That this House will upon this day six months resolve itself into the said Committee." On the other hand, Mr. McLaren, with the advantage of close observation and much experience of the Scotch Licensing Laws, under which grocers and all who sell intoxicating liquors by retail are subject to the complete veto of the licensing authorities, gave notice of a motion the

very reverse of that of Sir Harcourt Johnstone, viz.: "Before going into Committee on Licensing Act (1872) Amendment Bill, to move 'that it be an instruction to the Committee that they have power to extend the Bill to Scotland.'" These and other proposals found little favour with the House, and nothing of any advantage to the public in respect to the liquor traffic was effected.*

Reverting to the history of the Alliance as an organisation, it may be interesting to notice that it is supported by voluntary annual subscriptions from its members, who now may be said to number nearly 100,000. The first year's subscription list amounted to £1,310, but since then it has increased to nearly £20,000, and but for the great depression in trade would undoubtedly exceed that sum this year. At the General Council meeting in 1871, it was resolved, on the motion of William Hoyle, Esq., of Tottington, that a Guarantee Fund of £100,000 should be raised to enable the committee to carry forward the movement during the next five years, and it was nobly responded to. For the efficient working of the Alliance the entire country throughout England and Wales is laid out in districts and placed under the charge of able and responsible agents, who lecture, organise electoral committees, correspond with the press, promote petitions, and in every legitimate way seek, under the direction of the Central Executive, to create and extend an enlightened public opinion hostile to the liquor traffic. Scotland is worked through the agency of a special organisation, called the Scottish Permissive Bill Association, established and publicly inaugurated October 1, 1858, and having its head-quarters at Glasgow, is in close alliance with the Executive of the United Kingdom Alliance. In Ireland the work is carried forward by aid of the Irish Temperance League and Permissive Bill Association, having its head-quarters at Belfast, and by the co-operation of the Irish Permissive Bill Association, Dublin. The Executive are in direct communication with the active friends of the cause in the United States of America, Canada, New Zealand, Australia, &c., &c., and are under a deep debt of gratitude to General Neal Dow, General S. F. Cary, the late E. C. Delavan, W. L. Garrison, and others, of America; to Sir S. L. Tilley, W. J. Manning, and others, of Canada; Sir W. Fox, of New Zealand; the Baboo Keshub Chunder Sen, of India, and numerous others, for invaluable gratuitous services rendered to the cause in the United Kingdom of Great Britain and Ireland. To attempt to enumerate the names of the friends and supporters of the Alliance would be to fill our pages with an array of names that might dazzle but would also weary our readers.

"By crowds they come of every rank and grade,
The wealthy peer, the matron and her maid,
The Church's mitred heads, deans, canons, too,
Patriots, statesmen, merchants not a few.
Orators, artists, poets lead the van,

* For particulars of the action of the Gladstone Government of 1880, and the passing of the Local Option Resolution of Sir Wilfrid Lawson, Bart., M.P., see the concluding chapter of this work.—*The Author*.

Scientists, doctors, and the artisan.
 All firmly bound by sacred solemn ties
 To labour till the cruel monster dies."

Foremost is the name of the late esteemed and generous president of the Alliance, Sir Walter Trevelyan, Bart. Sir Wilfrid Lawson, Bart., M.P., Rev. Sir Lovelace Stamer, Bart., Archbishop (now Cardinal) Manning, Bishops Temple, Abrahams, and Fraser, Canons Wilberforce, Farrar, and James Bardsley, Prebendary Grier, the late Rev. Dr. Gale, Rev. Thomas Hutton, Rev. W. Barker, M.A. (one of Her Majesty's chaplains), Professors Newman, Rolleston, the late P. J. Smythe, M.P., A. M. Sullivan, Esq., M.P., Hugh Mason, Esq., M.P., W. S. Caine, Esq., M.P., Thomas Burt, Esq., M.P. (an earnest teetotaler), Dr. B. W. Richardson, Dr. Norman Kerr, and a host of others, are but types of the kind of men of all creeds and shades of politics who are enlisted under the standard of the Alliance. Almost the whole of the above are earnest working total abstainers.

Possibly the only one of the old Lancashire pioneers of teetotalism who is not directly connected with the Alliance is the venerable and ever-to-be-honoured father of the Preston teetotalers, Mr. Joseph Livesey, whom some ignorantly represent as being altogether opposed to legislation in favour of temperance principles. In a private letter to the author of these pages,* Mr. Livesey says: "While we have ten drinkers to one abstainer, we cannot expect *prohibition* to be extensively adopted. Our people should work as they never worked, and instead of 'compensation,' if the drinkers can be induced to *cease buying*, the houses will shut up of themselves without compensation. This is the policy we should always have pursued. Parliament will be right when the makers of Parliament are right themselves."

Of the many friends and supporters of the Alliance who have forded the river of death during the quarter of a century of its existence, and whose loss has been keenly felt, none have been more sincerely regretted than Sir Walter Trevelyan, Bart., whose death took place at Wallington, Northumberland, on the 23rd of March, 1879, in the eighty-second year of his age. In speaking of Sir Walter's demise the "Alliance News" of March 29, 1879, says: "Of the many social movements whose claims he advocated, there was none in which he took such a hearty and continuous interest as in that for the removal of intemperance. He was an active and sincere friend of every phase of the temperance movement, but his name is best known as identified with the United Kingdom Alliance. He has been president of the United Kingdom Alliance since its formation in 1853, and to its funds he has always been a most munificent contributor. At the meetings of the auxiliary, held in Newcastle, he was wont to preside, his introductory addresses on such occasions being invariably brief, but eminently practical. When in its 'days of small things' the Alliance, in acceptance of the suggestion of the late Nathaniel Card, was formed in Manchester, and a president was wanted, Sir Walter nobly accepted the office,

* July 3, 1880.

undeterred by the knowledge of the general ridicule and scorn which awaited the earlier movements of the organisation. As he did not flinch in the beginning from thereby making himself the laughing-stock of many, so never for a moment did the fidelity of his attachment to the cause suffer the slightest diminution. His powerful aid by social influence, by pen, and by purse, could always be relied on. He lived to see the infant society in which, or in whose object, few men then believed, grow under his fostering care to a vast and powerful organisation, the effect of whose teachings has already markedly changed the tone of public opinion in regard to the liquor traffic, and has registered many good results in the books of Parliament. The first president of the Alliance, Sir Walter Trevelyan has till now been its only one, and it is with pain and grief that the habit of thinking of him in that character will now necessarily be broken." That he was not a man of only one idea the following extracts from the press will conclusively prove: "His well-known face and form will be missed at many a meeting of philanthropists and social reformers, for it was as a philanthropist and a reformer that Sir Walter was best known. Sir Walter found time, amid his numerous philanthropic engagements, to contribute to the 'transactions' of various societies and to magazines papers on geology, botany, and other scientific subjects. Nearly sixty years ago he visited the Faroe Islands and wrote descriptions of their vegetation, geological formation, and climate. The herbarium which he then formed he subsequently presented to the Botanical Museum at Kew."* The *Architect* says: "He was an excellent example of an English country gentleman, and his wide estates in Northumberland and Somersetshire exemplify the latest improvements of scientific agriculturists. But he is entitled to some notice in these columns because he was one of the first (if not the first) patrons in modern England to recognise the worth of mural decoration. Mr. W. B. Scott, who was at the time master of the Art School in Newcastle, was employed by him to paint in fresco a number of scenes illustrative of the history of Northumberland, from the days when the Romans were building their great wall to those when Stephenson was raising the High Level Bridge. There were also portraits of the worthies of the county, and a special series was devoted to the immortal ballad of 'Chevy Chase.' As an experiment, Mr. Scott's works are noteworthy; indeed, we have not seen more fresh and vigorous designs from his hands, and Sir Walter had no reason to regret his choice of an artist. The hall containing the frescoes is in itself a remarkable work. Originally it formed part of an open court, but under his direction it was covered in and surrounded with corridors, and thus formed an excellent art gallery and museum. The people of the neighbourhood were allowed to visit the collection on some days in every week. Sir Walter was well versed in the history and antiquities of the counties, and the author of 'The History of Northumberland'

* The *Echo*, March, 1879.

was under many obligations to him.' A writer in the *Argus* said : "The death of Sir Walter Trevelyan will have been felt almost as a personal calamity by every one who is interested in the cause of national temperance. No man could have been better fitted than he for the high official position in the temperance ranks occupied by the president of the United Kingdom Alliance ; for to the lofty enthusiasm of humanity which characterises the ideal philanthropist, he united the fine practical insight, the large grasp of facts, and the thorough business aptitude which in combination are so rare, but which must be found in every truly statesmanlike mind. Sir Walter Trevelyan was not a prominent politician, for he was not an ambitious man, and had no desire to push himself to the front ; but it may be safely said that few of his contemporaries possessed a more thorough knowledge of the true principles of political action, or whose lead might have been more safely followed by any young politician just entering upon public life. It need hardly be said, however, that his loss will be felt most keenly by those who were associated with him in the great cause to the promotion of which his best and highest energies were devoted. The Alliance could not have a better president, and whoever may be the next occupier of the now vacant chair will do well to tread in the footsteps of Walter Trevelyan."

After very serious deliberation and earnest thought, the friends and supporters of the Alliance unanimously agreed that Sir Wilfrid Lawson, Bart., was the most eligible person to succeed to the presidency of the Alliance, and their decision has had the approval of almost every friend of the Alliance in the United Kingdom. Irrespective of his high social position, his family and personal connections, his moral character and superior abilities, his career during the past seventeen years has been such that even many of his bitterest opponents are obliged to acknowledge his power and ability ; whilst the members of the House of Commons treat him with respect and honour, and few men in the House receive so patient and attentive a hearing, and fill the House better than the "witty and logical apostle of prohibition," Sir Wilfrid Lawson, Bart., M.P. Sir Wilfrid is of an ancient and honoured family, which can trace its history back for generations. The first baronet was created by James II., and the second baronet sat in the House of Commons for Cockermouth. The father of the present Sir Wilfrid Lawson was a man remarkable for being thoroughly Liberal in politics and an uncompromising temperance reformer, who was led to embrace the principles in its early days through the advocacy of Mr. Thomas Whittaker. The late Sir Wilfrid Lawson (father of the present bearer of the name and title) was also distinguished by strong religious principles and a courageous and consistent allegiance to Christianity. His wife (mother of the present baronet) was a sister of the late Sir James Graham, and a lady in whom was to be found all the virtues and talents which invest the female character with a twofold lustre and attraction. Sir Wilfrid Lawson, Bart., M.P., was born at Brayton Hall, Cumberland, on the 4th September, 1829.

His education was carried on under an able private tutor—the Rev. J. Oswald Jackson, afterwards an Independent minister, and the author of several religious works. That his education was of a substantial character is evinced in the masterly addresses given by Sir Wilfrid in the House of Commons and on the public platform. His classical knowledge, his pungent sallies, and genuine wit, make him popular everywhere, whilst his clear, logical arguments are incontrovertible. In 1858 he became a candidate for the Parliamentary representation of West Cumberland, but was defeated. In 1859, however, he was returned for Carlisle in association with his uncle, Sir James Graham. Two years after his election he was present at the great annual meeting of the Alliance in Manchester, and addressed the magnificent assemblage in the Free Trade Hall, and spoke in hearty approval of the aims and objects of the Alliance, characterising it as by far the most important political movement of the day. On the 4th March, 1864, he moved for leave to introduce the measure now known as the Permissive Bill, which was then described as “a Bill to enable owners or occupiers of property in certain districts to prevent the sale of intoxicating liquors in such districts.” On the motion for the second reading it was defeated by a majority of 297 votes, only forty voting and pairing in favour of the measure. In the following year the general election took place, when the publicans and their friends drew up their forces, and succeeded in throwing Sir Wilfrid out, but the result proved more disastrous to their cause than they imagined, for he spent the interval between 1865 and 1868 in advocating the claims of the Alliance in many of the cities and towns of the United Kingdom. In 1867 he succeeded to the title and estates of his father, who died in June of that year. At the general election in 1868 he was returned at the head of the poll by his former constituency (Carlisle), despite the opposition of the publicans and others, who did all in their power to prevent his election. Since that time he has retained his seat in undisturbed possession, and year after year brought his Bill before the attention of the House, and rendered valuable services to all measures connected with the temperance question.

Next in power and ability is Samuel Pope, Esq., Q.C., honorary secretary of the Alliance, a man of wonderful forensic skill and power, an able argumentative writer, and a hard worker in the interests of the Alliance. His masterly reports, and the able manner in which they are read, are amongst the attractions of the annual meeting of the General Council. He is a warm friend and supporter of kindred organisations, and takes a deep interest in all that pertains to the temperance movement. Mr. Pope is highly esteemed as a lawyer, and as Recorder for Bolton has ably and impartially administered the law. He has been a candidate for Parliamentary honours, and would do credit to any constituency.

The active working secretary of the Alliance is Mr. Thomas Holliday Barker, who was born at Peterborough on the 6th of July, 1818. Whilst Mr. Barker was an apprentice to a merchant carrying on the

wine, spirit, and porter trade in one of its departments, he attended a lecture at Spalding, in Lincolnshire, by the late Mr. John Cassell, in 1836, and signed the tectotal pledge. He became secretary of the Spalding Temperance Society, and some years after secretary of the Lincoln Temperance Society. In 1844 he removed to Manchester, and was for seven years with the firm of Wood and Westhead. In 1851 he commenced business as an accountant and general commission agent. He was an active member of the Manchester and Salford Temperance Society's Committee, and acted as provisional secretary of the United Kingdom Alliance from January, 1853, till its formal establishment on the 1st June, 1853, when he was elected permanent secretary, and from that day to this has discharged the duties in such a manner as to prove that the choice was a most happy one. Mr. Barker drafted the declaration of principles adopted by the General Council, and also wrote the inaugural hymn sung on the occasion. He has written numerous short poems, hymns, &c., and is an able and copious writer to temperance periodicals and public newspapers, &c. Mr. Barker also wrote "An Address to the Sons of Temperance," of which order he is an honorary member, and it has been extensively circulated. The name of Thomas Holliday Barker will long live in the annals of the temperance movement, and especially in connection with the United Kingdom Alliance.

Of the more generally public officials of the Alliance next to Mr. T. H. Barker, there is no name so well known and few men so popular as J. H. Raper, Esq., late Parliamentary agent of the Alliance. As a popular exponent of temperance and Alliance principles, Mr. Raper has few equals; an eloquent speaker, a keen satirist, a sharp, active, clear-headed, and apt observer, he can at once adapt himself to the circumstances of any case, and in an emergency is one of the best substitutes possible for almost any of the brilliant speakers for which the Alliance is now so famous. He has had great experience, has travelled throughout the United States of America, Canada, &c., on behalf of the cause, and is known everywhere as a staunch and faithful friend of true temperance. Mr. Raper having again entered the bonds of matrimony, his friends thought it a favourable opportunity for presenting him with "a well-earned recognition of his past services" in the shape of a handsome silver tea and coffee service, and a cheque for £1,600. The inscription on the service was simple but suitable: "Presented to Mr. and Mrs. J. H. Raper, with £1,600, on their marriage, by friends and co-workers in the temperance movement." The presentation was made by W. S. Caine, Esq., M.P., at the London residence of that gentleman, on Friday, June 25, 1880, in the presence of a number of the subscribers.

Another earnest and true friend of the Alliance is found in William Armitage, Esq., J.P., the treasurer.

Amongst the founders of this organisation was the late James Simpson, Esq., of Foxhall, Acerington. His father was proprietor of

the extensive print works adjoining the estate at Foxhill Bank. Mr. Simpson received a superior education, and was always remarkable for seriousness of mind and steadiness of deportment. In 1843 he married Hannah, only daughter of Mr. Alderman Harvey, of Salford (also a staunch supporter of the Alliance). Mr. Simpson was a total abstainer from birth, and also a vegetarian. He was a most zealous supporter of the Anti-Corn Law movement, an advocate for the abolition of capital punishment, a friend of negro emancipation, and, in fact, every movement that he believed would tend to the benefit of the human race. He was of a kind and humane disposition, and liberal with his purse. He died on September 3, 1859, after a long and painful illness, borne with exemplary fortitude and Christian meekness, and was interred in the burial place of his forefathers at Church Kirk.

The United Kingdom Alliance has been remarkably fortunate in its selection of superintendent agents, most of them being men of undoubted ability, sterling integrity, and thorough devotion to true temperance principles, and whilst serving the Alliance they have been, and are still, invaluable and indefatigable workers in connection with the various temperance organisations. The self-sacrificing labours of William Mart, of Derby; Robert Swan, of Sunderland; John Hilton, London; Richard Coad, Ilfracombe; Henry Hibbert, Bradford; Amos Scholfield, Cardiff; William Thomas, Bangor, and numerous others, have done much to further the interests of the cause in various parts of the kingdom.

As superintendent for Middlesex, and London correspondent of the "Alliance News," the Rev. Dawson Burns, M.A., is pre-eminently successful, and his services can never be thoroughly understood or appreciated. In every phase of the movement the United Kingdom Alliance is a most powerful aid and support, and is now recognised as the hope of the country.

CHAPTER XXVII.

SPECIAL EVENTS FROM 1853 TO 1869 INCLUSIVE.

Special Means used to Encourage the Spread of Temperance Principles—Prohibitory Settlements—Vineland—History and Character of Saltaire, England; Bessbrook, Ireland—Envy and Jealousy—Attacks upon Dr. F. R. Lees—Slanders Refuted—Presentation to Dr. Lees at Manchester, 1859—Grand Presentation at Leeds—Copies of the Addresses, Resolutions, &c.—Dr. Lees's Reply—Efforts of United Temperance Council, British, and North of England Leagues, to hold an International Temperance Congress in 1861—Refusal of the National and Scottish Leagues—The National Temperance Congress Meeting—The International Temperance and Prohibition Convention—The Cotton Famine, and Statistics of Mortality, &c.—The Value of Public House Property—The Lambeth Baths Meetings—Death of Judge Crampton—A Continental Temperance Congress—The Temperance Lifeboat Crew Movement—Educating an M.P.—The Temperance Bible Commentary, &c.—Campanology and Temperance—The "Poland Street" and "Osborne" Handbell Ringers.

AMONGST other efforts to encourage the spread of temperance principles, and prove that when the temptations and allurements of the drink traffic are absent the people are sober, industrious, and prosperous, is the establishment of centres of industry on estates where the sale of all kinds of intoxicating liquors is strictly prohibited. The colony of Vineland, founded by Mr. Charles Landis, and others of a similar character in America, are proved to be peaceable, prosperous, and happy, and this is acknowledged to be because of the absence of the liquor traffic. But to prove to our readers that there are such settlements in our own country, we give a few particulars of the history of Saltaire, in England, and Bessbrook, in Ireland. The late Sir Titus Salt—for some time M.P. for Bradford—was virtually the inventor of the alpaca manufacture, by means of which he, in a short time, amassed a princely fortune. Before retiring from the firm, he arranged with his sons and partners to erect a spacious mill "in some healthy and convenient locality along with whatever other buildings should be required for carrying on the manufacture as Christian employers ought to conduct it." An agreeable site having been chosen on the banks of the Aire, about three miles from Bradford, Yorkshire, the mill was built in 1853. It is a fine Italian structure, with a façade 550 feet in length, and with the remarkable peculiarity that no more than on an Italian palace can a trace of a chimney stalk be seen on it. In place of chimneys, a lofty column rises from a handsome pedestal at a little distance from the mill, through which all the unconsumed smoke of the factory passes, but this is so little as to be almost imperceptible. During the year 1864, the alpaca cloth made in this factory was long enough to reach from England to Peru, or about 6,000 miles. The

number of persons employed at the above-named period was from three to four thousand. The town of Saltaire, reared wholly by Mr. Salt, consists of about 700 substantial and comfortable dwellings, built of the beautiful stone for which the district is remarkable. The rents vary from 2s. 4d. to 7s. 6d. per week, and realise barely four per cent on the capital laid out. There are commodious shops and stores, schools, washhouses, baths, reading-rooms, library, Congregational church, &c., &c., but no public-houses or places for the consumption of intoxicating liquors. G. W. Blaikie, D.D., F.R.S.E., in his work,* adds : "Saltaire, I need hardly say, is free from all traces of the filth and darkness and squalid misery so common in manufacturing towns and districts. From the surgeon I learned that the infant mortality, which in Bradford is frightfully high, is not nearly so great. Crime of all kinds is extremely rare, and there are hardly any illegitimate births. The absence of all temptation to drunkenness has much to do with this. If the gin palace were to be seen at every corner, the houses would not present that appearance of comfort, and even elegance, which so strikes a stranger. The population of Saltaire is about 3,000. Many of the workpeople reside in other places in the neighbourhood."

In a pamphlet from the pen of J. Ewing Ritchie, Esq., a popular writer, we have a full account of the history and success of Bessbrook. It appears that in 1857 an estate of about 6,000 acres was purchased by John G. Richardson, Esq., a wealthy, intelligent, and public-spirited member of the Society of Friends, partly with a view to the productive use of his capital, and partly to give the operative classes a chance of living and working under conditions favourable, and not, as is too frequently the case, opposed to their physical and moral welfare. On the estate, on a site admirably adapted for the purpose, Bessbrook is situated. Beautiful blue granite, said to be equal, if not superior, to Aberdeen in quality and appearance, is found on one portion of the estate, and some of it has been used in that magnificent pile of buildings known as the New Town Hall, Manchester. On the whole of the estate Mr. Richardson decreed that no public-house or beer-shop should be tolerated, and as a natural consequence a policeman is seldom seen or required. The town of Bessbrook is a model town, near Newry, and not far from the head-quarters of Ireland's principal source of wealth—the linen trade. Here Mr. Richardson erected large flax spinning mills and superior houses for the workpeople, each house containing from three to five rooms, according to the size of the family occupying it, every arrangement necessary to promote cleanliness and health being resorted to. Schools on the Irish National (that is the undenominational) system were also erected, to which every householder has to send his children, and whether he sends them or not he has to pay one penny per week for each child. There is a dispensary and its medical club, a temperance hotel, with club and newsroom, and ample provision for mental

* "Heads and Hands in the World of Labour," 1865, p. 99.

culture and harmless recreation and amusement. Shops of all kinds, including a Co-operative Store, meet all the wants of the community, and from the farm of 300 acres belonging to the firm an ample supply of good milk is obtained. The Society of Friends have a meeting-house, and the Episcopalians, Presbyterians, Roman Catholics, and others, their places of worship, and harmony and order prevail. The natural accompaniments of the public-house are not, however, needed. Bessbrook has no pawnshop, ragged school, petty lodging-houses for tramps, nor a police station. It has its Temperance Society, Band of Hope, Good Templar Lodge, &c., but the workpeople are teetotalers from choice, not by rule or any law laid down by the firm. The number of hands employed in 1872 was about 4,000, receiving over £50,000 a year in wages. In Bessbrook work is found for all the members of the family capable of being employed. If the father cannot work in the mill, he is set to mend the roads, to work on the farm, or in the quarry, the mechanics' shop, or to be a wagoner, or make himself generally useful. All the repairs of the millgear and machinery of the place are done by workmen on the spot, plenty of artificers being found in the settlement. In the Savings Bank depositors receive interest at the rate of five per cent, and some of the men are depositors to the extent of £300 or £400. "After all," says Mr. Ritchie, "that which mainly distinguishes Bessbrook from other places of the same kind are the religious agencies brought to bear. Mr. Richardson himself is, as is well known, a member of the Society of Friends, and he and his lady—who possesses, I may be allowed to say, many admirable qualifications for such work—devote much of their time to the promotion amongst all of the Christian life; but all are free to worship as conscience dictates; Quakerism has no monopoly of the place; Roman Catholics and Protestants abound, and the result is, every operative with his family makes a point of attending some place of worship or other, and on a Sunday all the churches and chapels in the district are well filled. You don't see at Bessbrook what you may often see elsewhere—the intelligent and independent operative lounging about on a Sunday morning ragged, unshaven, unwashed, a short pipe in his mouth, the penny Radical newspaper in his pocket, an untaxed and ill-bred cur at his heels, waiting for the 'public' to open and supply him with his beloved and pernicious beer. Sunday is a busy day at Bessbrook. At an early hour the Roman Catholics may be seen going to Mass, and then, as the day wears on, the general public are visible marching to one place or another. Few, very few, stop away. All the boys and the men are at a place of worship—if the mothers and the infirm and sick have to stop at home. I don't imagine they have got the millennium at Bessbrook, but I feel justified in saying that there people live in charity with each other, who in other parts of Ireland would be at work cracking each other's skulls. How is this? I reply, the secret is to be found in the temperance character of the place. People discuss

without the stimulating influences of the national beverage, and the result is they never come to blows. The nearest public-house outside the estate is called Sebastopol, on account of the fighting of which it is too often the centre." "There are many week-evening services in Bessbrook, including Mothers' Meetings and such like gatherings. Mr. Richardson, with his wife, as I have already intimated, leaves his beautiful seat at Moyallen frequently, personally to inspect the state not merely of the mill as a commercial undertaking, but as an assemblage of men and women, and young persons and children, who have bodies to be cared for, and immortal souls to be saved. To help the backsliders, to preserve the unfallen, to reclaim those who have, to relieve the sick and destitute, to visit the fatherless and the widow in their affliction, is one part of a Christian's duty faithfully remembered at Bessbrook. The aim and efforts of the principal are carried out by a devoted band of ladies and gentlemen connected with the place, and with the happiest results. I am told that in five years only three cases of misconduct have occurred."

There are no less than 1,325 parishes, townships, and hamlets in the Province of Canterbury alone without either public-house or beershop. In Beds, 11; Berks, 12; Bucks, 36; Cambridgeshire, 8; Cornwall, 26; Derbyshire, 21; Devonshire, 26; Dorsetshire, 108; Essex, 35; Gloucestershire, 84; Hants, 60; Herefordshire, 97; Herts, 1; Hunts, 10; Leicestershire, 79; Lincolnshire, 127; Northamptonshire, 58; Nottinghamshire, 52; Oxfordshire, 10; Rutlandshire, 14; Shropshire, 63; Somersetshire, 13; Staffordshire, 25; Suffolk, 6; Surrey, 7; Sussex, 13; Warwickshire, 41; Wiltshire, 58; Worcestershire, 39. In Wales, 154: Anglesea, 32; Brecon, 17; Carnarvonshire, 15; Denbighshire, 9; Glamorganshire, 16; Llandaff, 1; Merionethshire, 14; Montgomeryshire, 8; Pembroke, 42. There are no public-houses on the Shaftesbury estate, Battersea, nor on the Queen's Park estate, Harrow Road. Similar estates are being formed in Liverpool, Manchester, and Birmingham. The village of Elvetham, Hants, the sole property of Lord Calthorp, has not a house or place for the sale of intoxicating drinks. The village of Scarton, near Lancaster, has no public-house. A village in Wales, the inhabitants of which are almost exclusively employed in a slate quarry in the neighbourhood, is a perfect paradise as regards the dwellings of the operative classes. Every man is possessed of a small freehold, purchased by his own exertions, many have one or two cows, and some of them have saved as much as £400, £500, and £600 out of their wages. So striking is the happiness and prosperity of this little district, that it has attracted the notice of many statesmen, amongst the rest Mr. Shaw-Lefevre, who visited it, and expressed a desire to know the secret of this prosperity and happiness. It was explained that there never has been let in that locality a plot of land on which a public-house can be built. The result is that there is not a public-house in that little village. It is said that the head of every household is a member of the United Kingdom Alliance, and a voter in the county.

In a report of "A Select Committee of the House of Commons to inquire into the Pauperism and Poor Laws of Scotland," it is stated that there were twelve parishes without drink-shops in the south of Scotland. At the Carmyllic quarries, Forfarshire, intoxicating drinks are not allowed to be sold in the parish. Mr. W. Chambers, the Lord Provost of Edinburgh, described a visit he paid to Foulah, one of the Shetland Islands, and more than four degrees north of Glasgow. "Measuring three miles in length by one-and-a-half in width, Foulah is occupied by about 250 inhabitants. Depending for subsistence on the catching of fish and farming a few acres of land, and dwelling in huts such as I have noticed, their condition, as a stranger might think, is by no means enviable. I am told, however, that they do not experience any serious discomfort. All the families have sheep and cattle, more or less in number, and several have saved money, which is placed out at interest. In the social condition of this people there is not a little to command respect. Using no intoxicating drink, and free from other causes of demoralization, they are sober, contented, and virtuous." The village of Culter, Lanarkshire, has no public-house.*

Looking at such places as Bessbrook, in Ireland; Saltaire, near Bradford; Concord, Vineland, and others, we may well repeat the words of the beautiful temperance song by Edwin Paxton Hood:—

"How beautiful! how beautiful! 'twould be if we could see
Our own dear land, this glorious land, from vile intemperance free,
If all her sons would stand erect, the temperance cause to bear,
And all her daughters wreath its flowers amidst their shining hair.

"How beautiful! how beautiful! if every brother's name
Were rescued from its old reproach, the scoffing and the shame,
And dashing every chain away, how beautiful to see
The drunkard starting to the man, the noble and the free!

"How beautiful! how beautiful! if thro' this ocean isle
Each village wore the coming glimpse of a redeeming smile,
Then should the ruins of the State erect in glory stand,
And hope relume her dying torch to lighten up our land."

There are periods in the history of every movement when the actions of some of its professed friends seem to imperil the future welfare of the cause, and almost bring the movement itself to ruin, and under any circumstances do an immeasurable amount of evil. Such periods have unfortunately occurred in the history of temperance societies. Envy and jealousy on the part of vain or weak-minded men, ambitious to hold offices or secure positions for which they are altogether unfitted, is often at the root of all this mischief. Thirst for place and power in some minds brings out the latent jealousy of their nature, and even temperance men have been misled by this green-eyed monster into words and actions which on reflection they have found to be unworthy of them and the cause. Men who have made immense sacrifices, and suffered great hardships for their unswerving devotion to the temper-

* From "The Oracle," July 9, 1831.

ancee cause, have suffered more at the hands of their professed friends and fellow workers than ever they did from their opponents; and when the cause has been fully ascertained, it has turned out to be envy of the popularity gained by some, or the jealous fear that others would obtain offices to which these weak-minded and unworthy persons had aspired.

“Foul jealousy! thou turnest love divine
To joyless dread, and mak'st the loving heart
With hateful thoughts to languish and to pine,
And feed itself with self-consuming smart.
Of all the passions of the mind, thou vilest art.” *

Such a period as the one alluded to occurred in the years 1858-9, when the worst of motives were imputed to some of the best men in the temperance ranks, and the columns of the temperance journals were made mediums for disseminating opinions couched in language that if the writers were living now they would blush to acknowledge. The unhappy Gough *versus* Lees case tended to deepen this feeling, and led to much angry controversy both in London and in Scotland, and the journals of the London and Scottish Leagues encouraged the spread of this offensive and unworthy language. As a matter of course, Dr. Lees was deemed the vilest sinner, and upon his head was heaped the severest denunciations, and all who dared to speak kindly of him were held up to public censure. In November, 1858, the “Weekly Record” contained a most unwarranted effusion, from which the following is an extract: “There has arisen among us a school of forward and impertinent zealots, who altogether misconceive the means by which a lofty social reformation is to be carried among a highly moral and intellectual people. These persons are impatient of all discussion—they are intolerant of all heresy—they remorselessly excommunicate all opponents; and thus they disgust intelligent men, and bring our cause into disrepute. They mistake a vulgar and inflated style for talents, and personal vituperation for the demonstration of logic. Their object is not to eliminate the truth, but to extinguish the adversary. Of this party Dr. Lees has been the creator and the idol. This school has always been busy in the attempt to graft extravagances on temperance advocacy. In our opinion, the labours of these men have been as puerile as an attempt to adorn a Corinthian column with paltry beads. When the childish toys are brushed away, and the officious craftsmen are discomfited, the majestic structure stands before the world with increased beauty and sublimity; so, when an able hand sweeps away the childish extravagances of this school, we feel that our cause is not impaired but improved.” In a long letter written in his best style, Dr. Lees, “in the language of simple truth,” ably replied.†

A writer in the “Temperance Spectator” for December, 1859, commenting upon this attack in the “Record,” whilst admitting that there

* Spenser.

† His letter in full appeared as a supplement to the “Temperance Spectator” for January, 1860.

were exceptional statements in the writings of Dr. Lees that he would rather see expunged, warmly defended him, and reviewed his whole career from the day that when but "a boy he was called upon to take a man's part in a manly and noble struggle," to the day when his published works, "with all their demerits and defects, exhibited a sound knowledge of the subject, great research, and the fruits of severe thought and careful study. They have his name upon the title-page, and we never heard of any dispute as to the authorship. He has never been accused, to our knowledge, of borrowing whole pages from the writings and speeches of others, and putting them forth as his own." The writer then goes on to say : "But the passage we have quoted contains a libel upon a large body of men, many of them being among the best temperance reformers in the country. They are men who know nothing of party in the vulgar sense intended by the writer in the 'Weekly Record.' It is true they rallied round Dr. Lees at a moment when that print spoke as if it had its foot upon his neck, and was trying its puny strength to crush him. They resented the attempt to ostracise a man whose whole life had been devoted to the cause ; and they did this in a way that astonished the somewhat dull perceptions of our neighbour of 337, Strand. Society may be temporarily unjust ; but in the long run it will be just to the right man. Now, the men who supported Dr. Lees in a trying hour comprised some of the best men in the country, and are just the men who would confront him if they found cause to differ from him. We know something about them ; and they are not the suitable material out of which to make tools or slaves. They are men who have been generally in full work, and had nobler occupations than that of making idols and bowing down to them afterwards."

The sympathy and support alluded to in this paragraph was manifested at a public meeting held in the Corn Exchange, Manchester, on Good Friday, April 22, 1859, over which William Harvey, Esq., Mayor of Salford, presided. This meeting was convened by the Manchester and Salford Temperance Advocates' Society, and was attended by gentlemen from all parts of the country, including Dr. F. R. Lees, Messrs. George E. Lomax, Edward Grubb, Charles Thompson, John Davie, of Dunfermline ; W. J. Clegg, Sheffield ; W. Campbell, J. H. Raper, Bolton ; T. H. Barker, Manchester ; John Sergeant, William Fithian, J. C. Edwards, J. Miller, surgeon ; William Farish, Chester ; Rev. J. W. Kirton, Peter Poxon, Sewerton, near Louth ; W. Bennett, Louth ; Rev. J. Wilson, T. Jones, and W. Harrison, Liverpool ; Richard Gunthorpe, Mansfield ; J. Martin, Rotherham ; Mrs. Jackson, Wakefield, and others, filling the room to overflowing. Letters of sympathy were read from Sir Walter C. Trevelyan, Bart., Messrs. J. Cowen, Broomhall, Fraser, Frank Wright, Lawrence Heyworth, the Revs. Robert Steel, William Caine, Dr. Carr, and Canon Jenkins ; and also from J. M. McCulloch, Esq., M.D., Dumfries ; W. Haigh, Esq., Huddersfield ; J. Guest, Esq., Rotherham ; J. G. Thornton, Esq., Bristol ; John Cunliffe, Esq., Bolton ; J. L. Evans, Esq., Hanley ; J. E. Keats, Esq., Burslem ;

John Smith, Esq., Glasgow; Richard Duncan, Esq., Carlisle; George Smart, Esq., Brighton; Robert Bruce, Esq., Dundee; Messrs. James Mitchell, Glasgow; J. C. Booth, Huddersfield; John Addleshaw, Bolton; J. S. Balmer, James Teare, and others. The chairman opened the proceedings by stating that the audience had been convened not only to promote one of the noblest and most important movements of the age, but that they had likewise the special object of doing honour to one of its greatest teachers and ablest champions, Dr. Lees, who had rendered great service to the cause, and who well deserved every mark of respect and appreciation that that vast meeting could render. William Farish, Esq., Chester, moved the following resolution: "That, in the opinion of this meeting, Dr. Lees is entitled to the warmest sympathy of all true temperance reformers, for his unwearied exertions, by tongue and pen, in advocacy of abstinence and prohibition, and that he has honestly earned the proud distinction of 'the champion of the temperance cause.'" John Davie, Esq., of Dunfermline, seconded the resolution, which was supported by Mr. Charles Thompson, J. W. Kirton, George E. Lomax, Mr. Campbell, of Leeds; J. H. Raper, and Edward Grubb. Mr. T. H. Barker, in the name of the promoters, presented to Dr. F. R. Lees the following address, with a purse containing sixty sovereigns:

"A testimony of the love, admiration, and esteem entertained by the members and friends of the Manchester and Salford Temperance Advocates' Society towards Dr. Frederick Richard Lees, as the great teacher of temperance doctrine, as one of the chiefs of the teetotal army, and as the unflinching and unrequited champion of abstinence and prohibition, in acknowledgment of the sacrifices he has made of health and domestic enjoyments, and of his multiplied labours through the press and from the platform, to rescue suffering humanity from the deadly curse of intemperance—this testimonial of affection is presented to Dr. Lees, with a purse containing sixty sovereigns, praying that he may enjoy renewed health and strength long to labour in the cause of temperance and education, as an instructor of mankind and a benefactor of the world.

"Signed, on behalf of the Manchester and Salford Temperance Advocates' Society,

WILLIAM FITHIAN, President,
ELLIS NEEDHAM, Vice-President,
RICHARD DAVIS, Treasurer,
WILLIAM TOUCHSTONE, Treasurer and Secretary,
JAMES CROSSLEY, Honorary Secretary.

"Presented in a public meeting at the Corn Exchange, Manchester, on Good Friday, April 22nd, 1859, by Thomas H. Barker; William Harvey, Esq., Mayor of Salford, in the chair."

Mr. Barker's address was such as might have been expected from a devoted and faithful friend. Dr. Lees made an eloquent reply. *Alderman Harvey, the chairman on this occasion, was a total abstainer

* "Temperance Spectator," 1859, p. 77.

of fifty years' standing, or some years longer than the existing teetotal societies, and until the day of his death he was a true and active friend of the cause.

This was but the prelude to a more valuable and yet more distinguished honour to be conferred upon Dr. Lees, in the shape of a national testimonial, which was presented at a grand soirée held in the Victoria Hall, Leeds, on the 26th of January, 1860, when addresses, accompanied by securities for one thousand guineas, which had been subscribed by friends and admirers in all parts of the kingdom, were delivered. It was a magnificent meeting, and the platform was crowded by a host of the old men who had long upheld the standard of temperance or teetotalism in the north of England, and proved that there are times when a prophet may be honoured *even in his own country*. The presentation was more noble in the fact of its being made where Dr. Lees was best known, and where his whole life had been spent. The addresses read as follows :—

“ TO F. R. LEES, Ph.D., F.S.S.A.

“ DEAR AND HONOURED SIR,—You are here to-day by our invitation, to afford us the opportunity of acknowledging an obligation and of discharging a duty that has long rested on the minds of most of us. For a quarter of a century it has pleased the Allwise Disposer of events to use you as His instrument for the development and support of our great Temperance Reformation. For a large portion of that time you have not only been its chief labourer and foremost man, but your name has been to many of us the loadstar that has guided us in all our happiest and most successful efforts; and your achievements have been at all times the main pillar of our hopes. For an equal space it has been the privilege of many of us to be your co-workers in our noble undertaking, and the admiring witnesses of your self-sacrificing devotion to its interests. Whatever dangers have threatened, or difficulties have been encountered, your post has always been filled; never doubting nor fearing, with unfailing faith and gallant heart you have done battle with the wrong and striven for the triumph of the right. We have seen you, with talents that would have ensured you success and a high position in the world's great market, voluntarily renounce all thought of personal aggrandisement, and cast your lot with the little band of humble men who knew no loftier ambition than to be the instrument of their country's redemption from the curse of drunkenness. Most true among the true, most faithful among the faithful, it has been vouchsafed to you to possess talents which have been the emulation of all, but the envy of none, among your brethren. For these great gifts we desire to be unfeignedly thankful to the Author of all good, from whose bounteous hand they have proceeded. But what, honoured sir, can we say to you that shall fitly express our high appreciation of the purity of purpose and the singleness of heart with which you have devoted those gifts, through a life-long service

to our cause? We will not mock you by talking of such rewards as it belongs to us to offer; for already there is assured to you a recompense which we know you will prize beyond all others that this world can afford—the recompense of an approving conscience, and the dawning of the triumph of the cause for which you have laboured. But we desire this night to present you, in discharge of the obligation which rests upon ourselves, the warmest thanks of our hearts for the zeal, the fidelity, and the courage with which, from 1835 to the present day, you have striven for the success of our movement. We thank you for the self-denying sympathy that prompted you, when but a youth among us, to spurn the grosser ambitions of life and devote your energies and your means to the uplifting of debased and suffering humanity. We thank you that, in the early years of our struggles, when the beneficent truths of science and revelation had been wrested to sustain the follies and iniquities of men, you bent the ardour of your young mind to their mastery, and, rescuing them from the hands that prostituted and polluted them, constructed of them a mighty bulwark against which none have been able to prevail. We thank you for the discriminating skill with which, upon the platform and through the press, you have confirmed and illustrated our great reformatory principle. We thank you for the unflinching courage with which you have confronted its open foes, and for the undaunted persistence with which you have dragged to the light its secret enemies. We thank you for the everlasting truths and the invincible arguments contained in your published works and reported speeches, and especially for your unanswerable ‘Argument for the Suppression of the Liquor Traffic.’ And, finally, we thank you for the bright example you have set us of a zealous, disinterested, and Christian life—an example to which generations yet unborn shall look for guidance, for inspiration, and for encouragement. But there are some among us in whose breasts the feelings you have inspired are not those of honour and admiration alone, but are those also of affectionate regard and loving confidence. Many years of close companionship, reciprocated kindness, and mutual trust have kindled within us a sentiment for which the words of thankfulness and honour are but a cold and inadequate expression. Of this, therefore, we will not speak. But, would you know how deep and full is the love we bear you, you may read it in the genial tenderness that fills the recesses of your own large heart, and of which it is happiness to know it is the counterpart and consequence. As you are aware, it has been deemed fitting that these expressions of affectionate goodwill should be accompanied by some substantial memento which, while it may not be regarded as the discharge of a debt for which there is no money equivalent, should aptly commemorate this day’s proceedings. Accordingly, the sum of one thousand guineas has been subscribed by your admiring friends in all parts of the kingdom, which the committee appointed to receive have taken upon themselves to apply to that purpose. In the choice of the memento they have

been determined by the knowledge that the path of duty along which you have trod is more often the path that leads to poverty than to riches, and that in the future prospects of your devoted wife and her two affectionate children you have an object of constant and earnest solicitude. To do for them, in a measure, what, had this world's wealth been showered upon you, it would have been the desire of your heart to do more abundantly, seemed, therefore, to the committee to be the most fitting mode of preserving the memory of their esteem. We have the happiness, therefore, to inform you that the sum of one thousand guineas has been invested by the committee in trust, and ensured by deed, for the sole benefit of your beloved wife and her surviving children. It now, therefore, only remains that the committee receive the assurance of your approval, and of that of this meeting, as to the manner in which they have executed the duty imposed upon them. May your life be long spared to forward and uphold the great movement to which you have so nobly set your hand! May the Light of Lights for ever shine upon you, to illumine your path and guide you in the right way! May His Almighty hand be ever near you to support and strengthen you; and may the choicest blessings of His mercy be vouchsafed to you, and to all that are dear to you, is the earnest prayer of your sincere friends and co-workers in the cause of temperance and prohibition."

The following is a copy of the address presented on behalf of the working men connected with the temperance movement :—

"DEAR AND HONOURED SIR,—On behalf of the working men connected with the temperance movement, we crave permission to present you with this brief but most sincere expression of our esteem and obligation. No class in the community has suffered so fatally as the hard-working and scantily-remunerated labourers and mechanics, whose homes have been desolated, and whose characters have been degraded, by the demon of drink; and, therefore, no section of society owes more to the temperance cause and to you as its great exponent and foremost defender. Others may be able to render you a more suitable acknowledgment, and to set forth their appreciation of your talents and untiring labours in more appropriate and eloquent terms; but none of them can outstrip us in honest and grateful affection. Gratitude belongs as much to the poor as to the rich. The Great Teacher despised not the mite of the poorest widow, and we venture to believe that you will esteem our humble offerings—coming as they do from scanty resources—as possessing an equal moral value with the larger contributions of those whom Providence has more amply provided for. We who best know you have longest learned to love you. You have laboured amongst us and for us, and your name has become in thousands of our humble dwellings a household word. Your lectures have enlightened us as to the nature of alcohol and its pernicious effects upon the body and the brain: its seductive and corrupting influence upon the social instincts and the moral character. Your discussions with the objectors

and opponents of the cause have again and again inspired us with fresh confidence in our principles, and renewed zeal in their promulgation. Your printed works, and especially your noble 'Prize Argument in Behalf of the Legislative Prohibition of the Liquor Traffic,' have furnished many of us with complete armour and effective weapons against every foe that can assail us. All who study and master your lucid and cogent writings are fully able to maintain their ground against any opponent, and to give an intelligent reason for the principles they adopt and the policy they pursue. You have patiently collected and classified the multifarious facts of true temperance, and built them into a noble science. You have reasoned out the fundamental principles of the total abstinence doctrine, and developed it into a philosophy. You have, with painstaking research and unwearied study, so completely mastered the Scriptural wine question, as to morally demonstrate the perfect harmony of the words and the works of God; and most triumphantly rescued the text of Holy Writ from the profane hands alike of sensualists and sceptics. We thank and honour you for all you have achieved, and for your many sacrifices of time and health—of manly energies and domestic comforts, whilst devotedly labouring in the great and noble enterprise of temperance and education. Most ardently do we pray that your precious life may long be spared to us and to your affectionate family, and that you may be strong to labour and to endure in that great vocation you have been so heroically engaged in, until you behold the desire of your heart—the universal spread of temperance principles and the triumphant establishment of prohibition.

"Signed, on behalf of the Working Men's Committee.

"Presented at the grand soirée in honour of Dr. F. R. Lees, held in the Victoria Hall, Leeds, January 26th, 1860."

The following resolutions were unanimously adopted by the meeting: (1) "That this meeting emphatically endorses the fundamental principles of temperance, as expounded and advocated by Dr. Lees regarding alcohol as a seductive and polluting poison, the dietetic use of which, being inimical to the health, morals, and intellect of man, and essentially antagonistic to social well-being and religious culture, is condemned alike by Science, Reason, and Scripture." (2) "That the legalized manufacture and sale of intoxicating liquors for use as beverages is not only immoral in itself, but contrary to sound political economy, involving a fearful waste of food and human life, and causing an enormous amount of crime, misery, and ruin; and that the only relation which any civilised state should bear to such a system is that of prohibitive enactment rigidly enforced." (3) "That any advocacy of teetotalism which ignores its fundamental principles and ultimate aims, and substitutes a shallow and temporizing expediency, not only greatly compromises both truth and duty, but at the same time paralyses the agencies and retards the progress of the movement, and should therefore be repudiated by all earnest temperance reformers."

Dr. Lees, in responding to the addresses, after warmly thanking his friends for the kind and generous manner in which they had been pleased to acknowledge his services and express their affection and confidence, and more especially for the delicate and beautiful form which the testimonial had assumed, remarked that as he had, without thought of reward, freely given his energy, time, and thought to the promotion of their common cause, so he freely, yet gratefully, accepted the benefit of the obligation which they were pleased to confer upon him. He had never, from the first moment of appearing on their platform, twenty-five years before, had any doubt as to the ultimate triumph of the temperance cause, because he had never had any misgivings as to the truth upon which it was founded. It was the truth of Nature, Experience, and Science—a truth needed for the development of man, physically and socially, morally and religiously; and as all who are of the truth—truth-lovers and truth-seekers—must be drawn into it, therefore sooner or later in the providence of Him “who sitteth in the circle of the heavens” and maketh all the events of earth subservient to His purposes, so surely would it finally prevail. His friends had spoken somewhat of his sacrifices, but the matter was very simple: there were some sacrifices he could not *afford* to make. His ideal of life was that of service, not of honour; though honour, which expresses service and brings power, was not to be despised. He did not care to be either alderman or mayor, either common or uncommon council man, and a hackney cab or common ’bus would serve his purpose as well as a gilt equipage. But he *did* care to know, to read, to think, and to express and carry out his thoughts, for the spread of intelligence, as the exponent of a saving law, he saw the only means of permanently elevating and redeeming humanity itself. Nor had he ever regretted (amidst many reproaches and many disgusts) the following out of his early enthusiasm: he had found it to be *good* to be true to his own convictions; *good* to pursue the plain, straightforward path. He trusted to have power to go on to the *end*, turning neither to the right nor to the left. He rejoiced in “that magnificent demonstration, not simply because it strengthened his hands for the work still before him,” but because it was *representative* at once of thorough principles, and of the extent to which they had seized hold of the hearts and minds of the people. It was the pledge and presage of victories to come. He had no fear of false principles, and it was *too late* to betray true ones. Their truth could not now be sold for thirty pieces of silver by any Judas of them all. Still, it was fitting that on this occasion a manifesto, clear and unmistakable, should go forth to the world as to what temperance *is*, as well as in regard to what it is *not*. He had lived in vain, and others around him on that noble platform had likewise lived in vain, if it remained a doubtful matter as to what constituted teetotalism. It was not something like a mushroom or an umbrella, with only a *senile* Corinthian pillar for its prop, and that pillar a hollow, fluted tube of expediency. It had been said by some

hybrid temperance organ lately that *he*, forsooth, had been ornamenting that Strand column of brass with paltry beads. He would scorn the work! He had been with them, and a thousand other brethren elsewhere, digging deep and broad foundations for a greater structure. Years ago the edifice was complete—its last capital crowned in joy and faith. Teetotalism, like the splendid hall in which they were then assembled, consisted of *many* corner-stones, of *many* noble pillars, of *many* spacious halls and corridors; and its glorious tower, aspiring heavenward, was tipped with the golden beam of God's approval! He would not enter into any defence of his policy of propagandism; the *results* proclaimed the virtue of the method. Some gentle-minded friends of his, as well as ungentle foes, had objected to his being a "controversialist." For his part he did not see the force of the objection. It appeared to him that when Error was flaunted in their faces by the enemy, it was their duty to uplift and unfold the ensign of the Truth; neither to shun an inevitable battle, nor to consent to a dishonourable compromise. If anybody thought differently, well and good; he said to such: "Brother, go thy way in peace; but judge not me." If putting truth by the side of error was controversy, then they had inherited untold blessings from that deprecated controversy. All reformations were based upon and were affected by it. Israel's paragon practised it in Jerusalem, when He debated with the doctors in the temple. Half the New Testament is controversial. The Bible is God's controversy with man. The proto-martyr Stephen, and St. Paul, were to the Jewish doctors *offensive* controversialists; and it was an infallible sign of something stagnant and rotten in the State when men ignored it. Slaveholders hated the New Testament doctrine of liberty and brotherhood for the same reason that drinkers often decried the discussion of teetotalism from the Bible—because they found it *against* them when they wanted it *for* them. These were, in the origin, but ingenious disguises and excuses from which men must be logically driven. Some had reproached him with being "a hewer of wood and a drawer of water," and none *should* know better than those who had used Cyclopean loads of the timber which he had cut down, and cyclopædian draughts of the water which he had drawn up! Goethe had defined a "genius" as one who had *original* power and *reproductive* ability, and whose works would *live after him*. For his part, he left posterity to determine *that* question, content to be serviceable in his day and generation. He had no great thirst for the honours and applause of the world, as such; he had fought their battles for the best part of his life, without that stimulus, and if need be could dispense with it for the remainder. He would neither flatter the friends nor yield to the enemies of the truth. He accepted the title conferred upon him in preference to that of scene-painter or panoramist; he knew little of "dissolving views," but he hoped he could propound a truth and dissolve an error; and no great cause could ever succeed except by the virtue and policy of its *ideas*. Finally, he was content with the laborious privilege of hewing out from the great forest of

principles some appropriate beam and rafter which should strengthen the temple of civilisation, and happy in the destiny of being allowed to bring up from the deep wells of truth some of that "living water" which would make fertile the barren places of the earth, and fill with hope and gladness the hearts of men.*

There are one or two points in the doctor's speech that may seem to some of our readers to require further elucidation; but we have neither time nor inclination to enter into all the various phases of this question of expediency, recrimination, and bitterness, and believe that time, the great healer, will soon wholly heal up the sores that were festering at this period. We feel constrained to record them (in the interests of truth) in as impartial a manner as possible, hoping that others may profit by the lessons that may be derived therefrom.

During the latter part of the year 1860 an effort was made to form a "United Temperance Council," and on the 30th January, 1861, a meeting was held at Andrew's Temperance Hotel, Leeds, when it was determined to form such a council, consisting of influential men connected with the temperance cause, to collect statistics, to consult on matters bearing upon the temperance question, to give such recommendations as might from time to time be deemed advisable, and to concentrate their power and influence for the promotion of the temperance movement, it being understood that in carrying out the foregoing object no executive action should be taken interfering with the principles or operations of any extensive organisation. The under-mentioned gentlemen were elected members of the said Council, with power to add to their number: Samuel Bowly, S. Gurney, M.P., George Anstie, John Taylor, Edward Smith, William Rowntree, Jonathan Hutchinson, Rev. W. Keane, Joseph Thorpe, Joseph Pease, Charles Jupe, William Harvey, Samuel Pope, Edward S. Ellis, Lawrence Heyworth, W. Janson, Hugh Owen, James Barlow, Rev. S. A. Steinthal, J. J. Wilson, Rev. W. Roaf, George A. Robinson, John Priestman, Sir Walter C. Trevelyan, George Tatham, Rev. W. McKerrow, D.D., Edward Backhouse, Charles Wilson, Rev. W. Reid, John McGavin, James Haughton, F. J. Thompson, George Thomas, J. H. Cotterill, James Torrens, Rev. W. Davidson, Charles Le Braithwaite, John Hall Thorpe, Edward Pease, Rev. Thomas Holme, Rev. W. Arnot, James B. Ferguson, Robert Charleton, James Clark, Handel Cossham, Robert Simpson, John Hope, Samuel Morley, William Hutt, M.P., Rev. L. Panting.

At the Annual Conference of the North of England Temperance League, and of the British Temperance League, resolutions were adopted in favour of the holding of a World's Temperance Convention during the year 1862, in connection with the Great International Exhibition, and each Conference expressed its readiness to co-operate with other organisations for the accomplishment of this great object. It was thought that the proper persons to take up this subject and bring it to a successful issue were the members of the United

* "Temperance Spectator," 1860, pp. 21-22.

Temperance Council. Accordingly, on the 22nd of October, 1861, the Executive of the United Council took official action, and adopted a series of resolutions commending the subject to the National Temperance League in London, at the same time intimating that they would be prepared to support the undertaking by a liberal financial contribution. After a number of communications had passed between the parties, and a deputation had met the London Board, it was found that the London League had some scruples that could not be overcome. Messrs. John Taylor, Wm. Tweedie, and others, objected to the United Kingdom Alliance being represented in a World's Temperance Convention; they desired such Convention to be free from the risk of any debate or controversy on the question of prohibition in which the League took no part.

In the meantime, the United Kingdom Alliance as a body remained passively inactive in the matter. At a meeting of the United Temperance Council, held at Leicester on the 7th of March, 1862, the following letter was read from Samuel Pope, Esq., hon. sec. of the Alliance, who, as a member of the Council, had been invited to attend:—

“ Manchester, *March 5, 1862.

“ MY DEAR SIR,—I very much regret that I shall not be able to be with you at Leicester on the 7th. I should have been glad to attend, for it appears to me that some little feeling is manifested in some quarters against recognising the Alliance as one of the temperance organisations in the proposed Temperance Convention this year. I believe I indicate the entire sentiment of the Executive of the Alliance when I urge upon the United Temperance Council not to allow such a question to embarrass their deliberations. Almost all the leading members of the Alliance are connected with one or other of the purely temperance organisations, and would be personally and individually included in any general congress of these bodies. It is not worth while to make of the difficulty, which is apparent, an organisational question. If, therefore, I had attended your Council meeting on the 7th, I should have done so simply as a temperance man, and not as an officer of the Alliance. All I would urge is that no omission (so strangely evident in the National Temperance League's advertisement) of the prominent Alliance men should be apparent in the list of those from whom co-operation is sought. I should much deprecate the Alliance being made the occasion of strife or dissension. —With kindest regards to all friends, I remain, in haste, yours truly,

“ SAMUEL POPE.

“ P.S.—I should desire at least *all* the purely Temperance Associations to be fairly represented; say the British Temperance League, the West of England Temperance Association, the North of England Temperance League, the Scottish Temperance League, the National Temperance League, the South Wales Temperance League, and the Irish Temperance League. The Alliance includes the prominent men of *all* the above, and therefore cannot be absent if they are represented.”

This letter had a good impression upon the Conference, and eventually a series of resolutions were adopted which to some extent modified the programme of the London League and added to the names of the ex-officio members of the General Council of the proposed Temperance Convention the presidents, treasurers, and honorary secretaries of the twelve principal temperance organisations of the United Kingdom, including the Alliance. Although the mover of this recommendation was Mr. John Taylor, who attended the Leicester Conference as representative of the London League, that body refused to adopt it.

On the 3rd of April the United Temperance Council agreed at Leeds to publish the following address to be inserted in the temperance papers, showing to the public what had been done in this matter :—

“INTERNATIONAL TEMPERANCE CONVENTION, 1862.

“The attention of the Executive of the United Temperance Council was in October last closely directed to the subject of an International World's Temperance Convention, to be held during the Great Exhibition of the present year. In view of the needful arrangements, the importance of securing the hearty co-operation and active services of the Committee of the National Temperance League presented itself with force to the minds of the Executive of the United Temperance Council. They accordingly entered into correspondence with that committee, and in the course of the negotiations, a number of meetings of the Executive and two of the General Council were held, and *deputations on two occasions from the Executive went up to London* to promote the acceptance, on the part of the committee of the London League, of a basis of operations which would embrace *every organisation and every phase* of the temperance forces. These negotiations were continued for some months, in the earnest hope, and at times even of expectation, on the part of the Union Executive, that their efforts would result in those measures being accepted which appeared to them to be so essential to harmonious feeling and to the success of the proposed Convention. The Executive proposed that the programme of the Committee of the National Temperance League should be divided, giving in one all the desired publicity to the special operation of the London League; but they claimed, in another, for the World's Convention that prominence in the announcement, and that enlarged constitution of the Council, which they felt were due to its importance and success. They suggested alterations to secure these results. Ultimately, the modifications were limited to the recognition of the president, treasurer, and hon. secretary or secretaries of the twelve principal temperance organisations of the United Kingdom, and the addition of the following gentlemen : F. J. Thompson, Alderman Harvey, Samuel Pope, E. B. Dawson, Thomas Beggs (in addition to those selected by the Committee of the London League), as members ex-officio of the General Council. This was earnestly pleaded for by the Executive; *but the Committee of the London*

League declined to accede to it. Their reply to the Executive was given in the programme issued to the public. They regret to have to announce that these efforts in the interests of peace and concord, and in the hope of advancing the influence and progress of the noble cause of temperance reformation, have failed to secure the adoption of the more enlarged basis proposed. At a meeting of the Council held at Leeds on the 3rd inst., the following resolution was unanimously adopted: 'The United Temperance Council emphatically approve the course pursued by their Executive, and deem it to be due to the various ranks of the temperance enterprise to submit to them so much of the correspondence that has taken place as may put them in possession of the efforts made to arrive at a united and satisfactory judgment on this important matter. Whilst admitting that the committee of the London League have been guided by what they believe will best subserve the temperance cause, this Council regrets their persistent rejection of the moderate and conciliatory proposals submitted by their Executive. In conclusion, the United Council, in continued strict harmony with its original constitution, and gratefully sensible of the confidence shown to it by the societies throughout the country, is prepared, whilst avoiding all opposition to existing arrangements, to assist in any demonstration which may tend to promote the general and united action of all sections of the Temperance Community.

" " JOSEPH PEASE, Chairman.

" " April 3, 1862." "

Along with this address the Council published a copy of the two documents submitted by them to the National Temperance League, and also copies of the resolutions passed by the Executive Committee of the North of England Temperance League, asking the Executive of the Alliance to inaugurate proceedings to secure the accomplishment of the object contemplated as follows:—

"1. That the Annual Meeting of the North of England Temperance League, held in Darlington in September last, having expressed its sentiments by a general resolution, affirming the desirability and importance of holding a World's Temperance Convention on the occasion of the Great Exhibition in London in 1862, and also recommending that the necessary ways and means be devised for its successful accomplishment, the Executive Committee have now to express their regret that the Committee of the National Temperance League have adopted a course so limited in action as to exclude the sympathy and co-operation of the leading provincial organisations, and from the result of the consultations and correspondence with the secretaries and deputations of the Committee of the Temperance Union, it is made evident that such course on their part is unalterably fixed and decided upon. The Executive of the North of England Temperance League, therefore, deem it needful to suggest that the various Temperance Leagues and other Associations unite in urging upon the Executive of the United Kingdom Alliance the duty of inaugurating a General Convention in

London, to take into consideration the present and prospective position of the legislative movement for the suppression of the liquor traffic, seeing that the Congress of the National Temperance League affects more specially the moral aspects of the movement.

"2. That a copy of the foregoing resolution be forwarded to the Secretaries of the various Temperance Leagues, and other leading temperance organisations of the country, soliciting their immediate consideration of the subject referred to, and also to request them to submit the result of their deliberations to the Executive of the United Kingdom Alliance, in order that they (the Alliance Executive) may be made acquainted with the sentiments of the temperance community on the subject, and proceed to the adoption of such course of action as may be deemed expedient by them under the circumstances.

"3. That a copy of the above resolutions be immediately forwarded to the Executive of the United Kingdom Alliance.

"4. That the thanks of the committee be tendered to the secretaries and Council of the Temperance Union for their ardent efforts to obtain from the National Temperance League such modifications in the programme of their proceedings as would have widened the basis of action and led to a more extended co-operation in regard to the projected World's Temperance Convention.

"5. That the primary resolution of these proceedings be advertised in the leading temperance journals.

"EDWARD BACKHOUSE, President,
DANIEL OLIVER,
JAMES REWCASTLE, } Secretaries.

"Newcastle-upon-Tyne, April 9, 1862."

The Alliance Executive promptly responded, and issued circulars, &c., inviting the co-operation and aid of every Society, League, Association, and Union, whether founded on the personal abstinence pledge, the principle of abstinence and restriction of the liquor traffic, or the prohibition of the traffic, by either an absolute or permissive law, so that all phases of the movement might be recognised and represented. The response was the prompt and hearty cohesion of almost every organisation in the three kingdoms, except the National and the Scottish Temperance Leagues, who adhered to their original programme.

The National Temperance Congress was held in the Lower Room of Exeter Hall on the 5th, 6th, and 7th August, 1862, when the attendance was far from being what it should, and probably would have been, had it been more general and liberal in its constitution. "As might have been expected, parties being thus divided, the London Congress being more sectional than general, it proved to be only a small gathering; yet it was undoubtedly a meeting of influential and undoubted friends of temperance; Samuel Bowly, president of the National Temperance League, presiding. The subjects of the Congress were divided into various sections, but in consequence of the limited assemblage the meetings were not divided. During the three days'

sittings of the Conference many valuable papers were read and their relative subjects discussed, and many important suggestions given, chiefly bearing on the moral and personal aspects of the question, the merits of the legislative finding but little favour among the adherents of the Congress. The most important event of the Congress was the splendid gathering of the Bands of Hope at the Crystal Palace."* A correspondent of the "Alliance News" wrote: "It would be a burlesque upon our great temperance movement to call this a National Congress. Everything was absent which could give it this character; the men and measures in which the people have confidence were most imperfectly represented. This assembly was poor and insignificant in comparison with the World's Convention of 1846, and, if taken as a criterion of what we had accomplished since that period, would show that we had retrograded most miserably. These things I say in all frankness and friendliness, because they are true, and because I am desirous that it should be known what the august Conference really was."

As the time for holding the International Temperance and Prohibition Convention approached, the enrolment of organisations, societies, and members rapidly proceeded, and great activity prevailed among those who were entrusted with the arrangements. Letters of sympathy and encouragement from all parts of the world poured in—from men of the highest positions and intelligence, including Lord Brougham, Lord Denman, Edward C. Delavan, Esq., of America; Rev. Dr. Spratt, of Dublin; Dr. Mackenzie, of Inverness, and many others. Nearly all the leading men connected with the movement sent in their cordial adhesion; the various sections were readily filled up by men whose character and position conferred a lustre upon the Convention; while those earnest and self-sacrificing men who had toiled in the cause from its commencement, found a fitting and prominent place among those whom all true temperance men delight to honour.

At the time appointed, September 2, 3, and 4, 1862, the Convention was held in the Queen's Concert Rooms, Hanover Square, London, under the auspices of the United Kingdom Alliance, the British Temperance League, the West of England Temperance League, the North of England Temperance League, the East of England Temperance League, the County of Devon Temperance League, the Band of Hope Union, the Scottish Permissive Bill and Temperance Association, and the Irish Temperance League and Band of Hope Union, &c., and its success was even greater than the most sanguine of its promoters anticipated. "Whether regarded in its social character, in the mental calibre, and numbers of the people who attended, including all the greatest names in the movement; in the weight and variety of the subjects expounded and discussed; in the completeness and thoroughness of the themes; in the candid, tolerant, and enlightened spirit of the debates; in the interest displayed in the sections; in the marvellous rush and enthusiasm of the Exeter Hall gathering, or even

* North of England League Register, 1863, pp. 2425

the unusual and respectful publicity given to the proceedings by the press, this Convention, beyond all doubt, took rank as the greatest event and the most significant landmark in the history of the Temperance Reformation. A complete oneness of soul characterised the proceedings. Not a solitary jar, not a petty personality, disturbed the harmony of that unique and magnificent assembly—all were of ‘one heart and one mind.’ For the first time in the history of the temperance movement, its collective representatives rose to the majesty of the occasion and ‘the height of its argument.’ Many hundreds of men of the most composite social elements, from many lands, localities, ranks, and professions, were held for three days in happy unison, by the highest spiritual attractions, all absorbed in the sacredness of the cause, all toiling alike in earnest self-abnegation and generous rivalry—inspired by the loftiest and purest motives, one in spirit, in principle, and in policy. Well and appropriately did the Convention at its last sitting adopt in silent thankfulness the following resolution: ‘That this Convention desires to record its sincere and solemn thankfulness to Almighty God for the cheering evidence of success which has attended its important deliberations and public assemblies, and does hereby give thanks unto God for that success.’” * A full report of the proceedings, with the papers read, list of officers, members, &c., was published in a large volume of over 500 pages, and was widely circulated. It is a volume of great value, and full of interest to the earnest student of temperance principles.

Many of our readers will remember with pain the winter of 1862-3, which was one of the most trying periods in the history of the present generation. What was commonly termed the “Lancashire distress”—occasioned by the stoppage of the cotton mills, through the scarcity of the raw material (cotton), owing to the Civil War in America—affected other districts besides Lancashire, for the poor stocking frame-knitters in Derbyshire and Nottinghamshire suffered severely; their earnings at best being but small, they felt the distress most acutely. The late Charles Dickens, the novelist, was no advocate of teetotalism, yet even he could not help but note the fact that amidst all the Lancashire distress the disease and death-rate wonderfully diminished. In his “All the Year Round” for December 20, 1862, he says: “Since the want set in at Roehdale, it has been found necessary to discharge *two grave-diggers*.” The “Literary Spectator” of November 8, 1862, says: “The absence of *extra* mortality has been fully demonstrated. In Blackburn the rate has declined 25 per cent, a *fact absolutely* inexplicable, except upon the supposition that hungry out-of-door life is healthier than well-fed life in the factory.” It seems strange that such writers either *cannot* or *will not* perceive the real cause of these apparent mysteries. Those whose business it is to go in and out among the people know of a certainty that the less money they have to spend in drink the more healthy they become in comparison; and in the efforts to

* International Convention Report, p. 21.

relieve the distress, hundreds of poor children got more really nourishing food, and were more carefully tended, than they did when their parents and guardians were in full employment. The history of this fearful time of want and suffering clearly proves that the intemperance of the people is the chief cause of disease and premature death, and that enforced abstinence led to results that to the "Spectator" were "inexplicable." And in times of prosperity it has been proved beyond controversy, that the most valuable property in the market is the gin palaces and public-houses in the lowest localities. Houses, which under ordinary circumstances would not realise more than a few hundred pounds, readily sell by public auction for almost as many thousands because of the licence. The writer is personally acquainted with localities where property of this class has actually realised twelve times its legitimate value because it had a licence attached to it, and after being purchased by a wealthy brewer, the old buildings have been removed, and a costly gin palace erected on the site, and this in the midst of the most ignorant, depraved, and destitute portion of the community—people who *cannot afford* to pay the school fees for their children. The contemplation of such facts as these, with the fearful accounts of suffering and distress amongst the people, led several intelligent and influential persons in various districts to think over the matter very seriously, and seeing the evils of drink on the one hand, and the blessings of temperance on the other, they became convinced that it was their duty to identify themselves with the temperance movement. Others who were already interested in the cause eagerly sought out new methods, or untried means, of bringing the subject more prominently before the public. Through the liberality of Samuel Morley, Esq., M.P.—who paid all expenses for hire of rooms, &c., for several months—the Lambeth Baths were opened, and the large bath-room—not used for bathing during the winter—was devoted to religious and philanthropic purposes. One night weekly was devoted to the promulgation of temperance principles, and on March 13, 1863, a meeting was held, under the auspices of the London Auxiliary of the Alliance, when addresses were delivered by the Hon. Judge Marshall, of Canada; Rev. Dr. Jabez Burns, Rev. J. Stella Martin, Mr. Joseph Bormond, and Mr. Washington Wilks; the chair being occupied by Mr. W. J. Haynes, treasurer of the Band of Hope. Such was the success of these meetings that they were continued season after season, and the Lambeth Baths meetings became as popular as any in London.

In the early part of the year 1863, "the good, the noble, the wise, the honoured Philip Cecil Crampton, formerly one of Her Majesty's Judges of the Court of Queen's Bench in Ireland," was gathered to his fathers at the almost patriarchal age of eighty-one years. Judge Crampton was a total abstainer for more than thirty years, and never, from the first moment that he espoused the principle to the last of his life, did he ever omit a single opportunity of recommending its general adoption. He was a munificent supporter of the various temperance societies, and one of his latest public acts was the offer of a very con-

siderable sum towards the endowment of a coffee palace and reading room in the town of Bray. He was also a warm advocate of the Permissive Bill. He died at his beautiful villa, St. Vallerie, in the county of Wicklow. "He lived as a humble Christian, keeping to the last a hope blooming with immortality."

A Continental Temperance Congress was held at Lauenburg-on-the-Elbe, Hanover, during the three days commencing September 29, 1863, at which Mr. Harper Twelvetrees, Joseph Taylor, Robert Rae, and Thomas W. Matthews attended as representatives of the English organisations. On the morning of the first day, Pastor Criegee, of Emdeen, preached a sermon from the words: "They beckoned to their partners in another boat to come and help them."—Luke v. 7. After service the members of the Congress, from 250 to 300, adjourned to the hall of the Lyceum, where the English representatives gave an exposition of the principles and actions of their societies, through Mr. Filby, of Hamburg, who acted as interpreter. Mr. Matthews, in his report to the "Alliance," says: "At dinner it was a strange sight to see these worthy, earnest, but (as we believe) imperfect friends of temperance with every man his bottle of light wine before him, as at any *table d'hôte*, such of us as drank only water being an insignificant minority." Next morning Mr. Matthews secured the first turn to address the Congress, and in the course of an address occupying about three quarters of an hour, he referred to the text of the previous day, and suggested that the English delegates were the partners in the other boat—teetotalism. He then proceeded to show by an illustration that "alcohol is a poison, and to take it is a sin," and that under all its various modifications, and by whatever name it be called—whether ale, porter, Bavarian beer, spirits, or wine—the effect was the same so long as there was the same quantity of alcohol in the glass. On the third day the English delegates succeeded in getting the following resolution carried by a large majority: "In view of the pressing importance of the subject, it is the duty of this Congress to recommend to friends of temperance in Germany the earnest reconsideration of the teetotal principle." On each of the three evenings a public meeting was held in the hall and in the Great Market Church, when Baron Von Seld, an elderly man, a devoted philanthropist, a simple but most moving speaker (with others), addressed vast assemblies. The second night seventy persons, and on the third 250 signed the pledge. The president of the Congress was the esteemed Pastor Böttcher, who attended the International Convention in London in 1862, and whose valuable paper appears in the printed report of the proceedings.

In the winter of 1861, a peculiar movement, entitled "Temperance Lifeboat Crews," was originated in the Black Country—the iron districts of Staffordshire. It appears that a meeting of working-men was convened together to consider what could be done to elevate one another. Some of them had observed that the publicans resorted to all kinds of expedients to attract and entice customers; music, singing,

decorations, &c., all being used to entrap men from their homes, and to lead them to spend their money in intoxicating drinks. But what most attracted the attention of the conveners of this meeting was the fact that the landlord of a well-known public-house was spending from £200 to £300 in beautifying and adorning his place. "I wonder who'll pay for that?" said one of a group who were watching the proceedings. "Why, the fool's pence," said another. "Then they'll have none o' mine;" "nor mine;" "nor mine," said several voices together. And then one of them said, "Can't we get up some counter-attraction? Shall Garibaldi fight for the freedom of Italy, and shall we not do something to save our country from ruin?" There and then it was decided to hold a meeting to consider the question, and the result was the determination to form themselves into a "Garibaldian Temperance Lifeboat Crew," and they adopted the Garibaldi costume as their uniform, viz., red flannel slops, white duck trousers, and a gold band round their caps. In course of time other crews were formed in various parts of the district, until in 1864 there were from thirty to forty crews in and around Staffordshire. They had their own captain, mate, pilot, and, in fact, the full complement of officers for a well-manned lifeboat, and after parading the streets in their uniforms they met in large rooms and gave entertainments of a popular and interesting character, comprising songs, recitations, readings, short addresses, &c., from reformed drunkards and others. In this way many were gathered in, and in a little time the movement spread, and was wonderfully aided by the publication of J. W. Kirton's tract on the subject, until London, Ipswich, Norwich, Newcastle-upon-Tyne, Sunderland, and other places took up the matter, and Temperance Lifeboat Crews became popular auxiliaries of Temperance Societies. The movement was started in Gateshead and Newcastle-on-Tyne by Mr. George Shivers, who succeeded in interesting his friend Thomas Hanson, of Sunderland, by whose means several crews were formed in that town and district.

Mr. P. T. Winskill, of Middlesbrough, having removed to Sunderland in 1867, and become an active member of the Committee of the Sunderland Total Abstinence Society, began at this period to write temperance words to popular airs, and becoming a member of one of the Lifeboat Crews, was induced to write pieces specially for the use of the members thereof, the result being the publication of his "Melodies" in large penny sheets, and then in a book entitled "Winskill's Sons of Temperance and Teetotal Lifeboat Crew Melodist." This had a large circulation not only in the North of England, but also in London and the South; Messrs. J. G. Campbell and Co., of Press Lane, Sunderland, being the printers and publishers of the first three editions.*

At a meeting held in the Assembly Rooms, Sans Street, Sunderland, in February, 1868, Mr. John Candlish, one of the members for the borough, made a statement relative to Sir Wilfrid Lawson's Permissive

* Afterwards issued by Messrs. Walker and Sons, Otley, near Leeds.

Bill (to which he had up to that time been opposed), viz., that he was impelled, by the action taken by certain parties, to say that if he was convinced that a majority of his constituents were in favour of that measure he would give it his support. The temperance friends took this as a challenge, and organised a demonstration in favour of the Permissive Bill, in the shape of a procession through the streets and a mass meeting on the Town Moor, which was held on Easter Monday, April 13, 1868. In reporting the proceedings, the *Sunderland Times* said: "The great demonstration in support of the principles of the United Kingdom Alliance took place yesterday, and was attended with complete success. It is calculated that upwards of 5,000 persons were in its ranks. Considering the immense number of people and the crowds that everywhere thronged the streets while the procession passed, it may be imagined no little difficulty was experienced in keeping all in 'the line of march,' and preventing on-lookers interfering with the processionists. Shortly after two o'clock, the processionists, who had assembled in Bridge Street, Monkwearmouth, commenced to walk. The route chosen was over the bridge, down West Wear Street, up High Street, and down the Borough Road on to the Moor." The procession was arranged in five divisions, led by Mr. Robert Swan, temperance agent. The A Division comprised the Temperance Committee, ministers of religion and official personages, six Bands of Hope, and the Southwick Brass Band; the marshals being Messrs. A. Wardropper, G. S. Gray, and Robert McDonald. The B Division was composed of the officers and members of six divisions of the Order of Sons of Temperance, marshalled by Brothers C. H. Aylen, P. T. Winskill, and Wm. Foster. The C Division comprised the officers and members of nine branch temperance societies located within the borough. These were marshalled by Messrs. J. Heenan, Mark Littlefair Howarth, and J. Snaith. The D Division was the most attractive, being the members of the five Temperance Lifeboat Crews, in their uniforms—red, white, and blue, the marshals being Messrs. Thomas Hanson, Michael Spencer, and J. Horseman. E Division comprised the general processionists, strangers, carriages, horsemen, &c., the marshals being Messrs. Peter Yule, J. Blumer, and Wm. Laythorpe. Each of the Lifeboat Crews carried a model lifeboat at its head, and the Sons of Temperance wore their regalia, and were headed by the splendid banners of the Sunderland Grand Division, while in the procession were a large number of banners, flags, &c., with seven bands of music. Amongst the general processionists immediately after the Lifeboat Crews, the Rev. John Broadbent, Wesleyan minister, and a number of his trophies—reformed drunkards—held a prominent position. After parading the streets, the processionists—whose numbers were greatly augmented on the way by several female temperance societies—assembled on the Town Moor, where five platforms had been erected, around which the several divisions and the general public assembled, and addresses were delivered by the speakers appointed, viz., A Division: Chairman, Mr. Anthony

Wardropper ; speakers, R. McDonald and G. S. Gray. B Division Chairman, Mr. John Smith ; speakers, C. H. Aylen and P. T. Winskill. C Division : Chairman, Mr. Robert Swan ; speakers, Messrs. Hodgson, Broadbent, and Keenan. D Division : Chairman, Mr. Thomas Hanson ; speakers, Michael Spencer and G. T. Carr. E Division : Chairman, Mr. Peter Yule ; speakers, William Laythorpe and J. Blumer. At the sound of a bugle, the signal agreed upon, the following resolution was put to the vote from each platform, and carried almost unanimously, amid immense cheering : " That this assemblage is of opinion that the open public sale of intoxicating drink as at present permitted by law is the cause of much crime, immorality, pauperism, and deep suffering to many thousands of families. Furthermore, that the Permissive Bill, as suggested by the United Kingdom Alliance, is a reasonable, constitutional, and necessary measure, and will aid its promotion on all suitable occasions." The result of this and other efforts was that Mr. John Candlish and the gentleman who became his colleague in 1868—Edward Timperly Gourley—both voted for the Permissive Bill, the former as long as he lived, and Mr. Gourley every Session up to the present time. Sir H. Havelock,* who succeeded Mr. Candlish, also supported that measure in the House of Commons, so that both members for Sunderland during the last twelve years have been active friends and supporters of temperance legislation.

In connection with the thirty-second anniversary of the Sunderland Total Abstinence Society, a Temperance Lifeboat Crew demonstration was held in the Theatre Royal, when an entertainment was given by the officers and members of the "Havelock" (red), "Providence" (white), and "Arcade" (blue) Crews, numbering about 200 in all. The crews, headed by the drum and fife band, paraded the streets (attired in full uniform), and drew a crowded house. The programme comprised songs, recitations, addresses, &c., and was drawn up by the committee so as to allow a fair and equitable proportion of the entertainment to fall upon the members of each crew. The *Newcastle Daily Chronicle*, in reporting this demonstration, remarks : " The crews occupied the full extent of the stage, the whites seated in the centre, with the reds and blues right and left. The chair was taken at seven o'clock by Mr. P. T. Winskill, admiral of the Havelock Crew, supported by Mr. J. D. Stephenson, captain of the Providence Crew ; and Mr. Michael Spencer, captain of the Arcade Crew. The programme was a lengthy and attractive one, and it appears to have been equally divided, so far as the melodies, recitations, speeches, &c., were concerned, amongst the officers and members of the different crews ; and had it not been for the tact, judgment, and firmness of the chairman, the audience, by their unreasonable demands upon the performers, would have prolonged the proceedings until midnight. The melodies, of course bearing on temperance, were sung to popular tunes, the best of them being heard almost nightly at the Royal Wear Music Hall, where they are thoroughly

* Now known as Sir H. Havelock-Allan.

relished, especially for the choruses, in which everybody can join. 'The Row upon the Stairs,' one of Mr. Joe Wilson's well-known compositions,* was set down for the chief mate of the reds, and we should not be surprised if one of the next songs brought out by the celebrated Tyneside songster should be entitled 'The Row on the Stage,' for the scene with which the entertainment terminated partook of that character. The chairman gave an appropriate address at the commencement. Mr. (J. H.) Campbell, chaplain of the Havelock Crew, spoke of the common object they had in view, and referred to the good which had already been accomplished by these crews, not one of the number having fallen away, and pointed out the advantage of those who had been reclaimed from intemperance being banded together in this way, whereby they were strengthened and encouraged to persevere in the total abstinence principle. Mr. Thomas Hanson adverted to the origin of the 'lifeboat' crew movement, and its introduction into Sunderland by Mr. George Shivers, of Gateshead, and the success which had followed the formation of the three crews in the town. Other speakers, however, introduced party feeling, and such terms as 'bounce,' 'brag,' and the like were freely used, showing that a spirit akin to that of rival showmen existed. The chairman very properly rebuked the contending parties, telling them that if they were true to their uniforms—the red being symbolical of *love*, the white of *purity*, and the blue of *fidelity*—they would work together in harmony, and refrain from everything calculated to produce discord in their ranks." About ten o'clock, the chairman announced that the programme had been completed, with the exception of the National Anthem, but the gods were not satisfied, and they yelled for a popular character to appear, but the chairman declined to allow anything more than had been arranged for, and the proceedings closed somewhat abruptly.

This scene gives the reader some idea of the weakness and defects of this movement. In some districts considerable sums were spent in uniforms, model boats, &c., to add to the attractions, and thus many of the members were put to expense their limited means would not allow, and the spirit of rivalry, instead of being directed in the way of urging the crews to love and good works, was too often devoted to display, thus engendering jealousy, envy, &c. These and other causes, with the absence of uniform laws for their guidance, led (as soon as the novelty wore off) to the rapid decline of their popularity and the gradual decay of the movement.

In the metropolis and some of the large towns, these crews were useful in providing entertainments and bringing together the working classes, and, by giving many of them employment and office, caused them to take a deeper interest in the temperance cause, and for

* The reporter was in error in stating that the song, "The Row upon the Stairs," sung by George Foster, chief mate of the (reds) Havelock Crew, was a composition of the late Joe Wilson's. It was written specially for Foster by Mr. P. T. Winskill—himself a Tynesider, and the author of several popular *temperance* songs in his native dialect.—*The Author*.

the time being they were a power for good ; but as a general popular institution, the Temperance Lifeboat Crew movement was but comparatively shortlived, and, like Jonah's gourd, died almost as soon as it was grown. Just at this period also the Independent Order of Good Templars was being introduced into the country, and the novelty of its regalia, its signs, passwords, and other attractions, with the better organisation and financial arrangements of the Order, made it more acceptable and popular. The very fact of its being a secret Order made it in some respects more attractive than the Lifeboat Crews, as there is always considerable eagerness and novelty about anything which excites the curiosity of the public mind.

Irrespective of these things, many of the friends of temperance hailed the I.O.G.T. as the fulfilment of a long-cherished desire for some means to knit and unite the various Temperance Societies, &c., into one grand organisation, by means of which the full strength and power of the temperance party might be ascertained and utilized. How far this object has been attained the history of the Order in this country reveals.

About this same period the literature of the movement was wonderfully enriched by the publication of "The Temperance Bible Commentary," giving at one view version, criticism, and exposition in regard to all passages of Holy Writ bearing on "wine" and "strong drink," or illustrating the principles of the Temperance Reformation, by Frederick Richard Lees, Ph.D., and Rev. Dawson Burns, M.A. The first edition of two thousand copies was exhausted in a short time after publication, and in July, 1868, a second was issued ; in 1872, a third revised and corrected edition with supplement, &c., was issued ; in 1876, a fourth, and now there is a fifth edition announced, which is convincing proof of the value and importance of the work.

As intimated, an American edition was published at the expense of the late E. C. Delavan, Esq., so that the work is well known on both sides of the Atlantic. It is a large, handsome volume, teeming with interest to all lovers of true temperance, and Biblical students of every creed and denomination may derive profit and instruction from a careful perusal of its pages.

In the early part of the year 1866, Mr. C. J. Havart, secretary to the Poland Street (London) Young Men's Teetotal Society, felt moved to make an effort to raise the character of temperance entertainments, and conceived the idea that campanology might be made subservient to the ends of teetotalism. Having had some connection with Mr. Duncan S. Miller, who from boyhood had made handbell ringing a hobby, and having a love for the art himself, Mr. Havart sought his friend's assistance, and a band was formed in connection with the society. They commenced with a peal of ten bells, and after some re-organisation of the members they increased the number of bells to seventeen, and on Saturday, March 24, 1866, the Poland Street Handbell Ringers made their first

public appearance under the auspices of the Rev. G. M. Murphy and Samuel Morley, Esq., M.P., who presided. Encouraged by their success, they continued their efforts, became more and more proficient, and increased the number of their bells to something over seventy. In April, 1870, they made their first appearance (by command) before Her Majesty the Queen and members of the Royal Family at Osborne House, Isle of Wight. Since that time they have made several appearances before members of the Royal Family, and are therefore justly termed the "Royal Poland Street Handbell Ringers." In their entertainments they vary the performances with songs, readings, &c., and do not fail to let their temperance principles be known. They have visited almost every town in England, many parts of Scotland, Wales, Ireland, Holland, the Channel Islands, &c. Two members of the original band—who appeared before Her Majesty at Osborne in 1870—left them, and with others formed the Royal Osborne Temperance Handbell Ringers, under the leadership of Mr. W. Kingsley, and they also have been remarkably successful. Some prefer the "Poland Street," others the "Osborne" for the superiority of the vocal part of their programme; but both bands are an honour to the cause, and are doing good service by improving the musical character of temperance entertainments and giving them greater moral worth.*

*In addition to the two bands named, there are several others in the metropolis and some in the provinces working on the same lines.—*The Author*.

CHAPTER XXVIII.

NOTEWORTHY INDEPENDENT TEMPERANCE LECTURERS, OR UNOFFICIAL ADVOCATES.

Henry Anderton, the Preston Temperance Poet : His Character as an Advocate ; what was understood by the term Advocate ; Anderton's Retirement ; Loss of Business, &c. ; is presented with a Silver Star at Manchester ; Remarks on his Response to the Presentation Address ; becomes a Railway Official ; Marriage, &c. ; Removal to Bury ; Illness, Death, &c.—James Teare's Last Days : Presentation to ; Illness, Death, &c ; his Ten Fundamental Propositions—The Teare Prize Essays—Jabez Inwards : Early Life, &c ; how he was led to become a Teetotaler ; First Temperance Addresses ; After Labour, &c ; his Style, Principles, &c —Simeon Smithard's Early Life, &c. ; as a Temperance Missionary ; Lecturer, Singer, &c ; Summary of his Labours, &c ; Death in Harness—John Ripley : as a Boy, Youth, &c. ; First Attempt to Advocate Temperance Principles ; Subsequent Success ; as a Temperance Missionary ; Public Lecturer, &c. ; Tourist, &c., &c.—George E. Lomax : Early Life, Character, &c. ; is tried for High Treason ; his Able Defence and Acquittal ; Temperance Labours ; Illness, Death, &c—John Sergeant—Henry Vincent—G. Thompson—C. Bent—John Blow—M. Spencer—M. L. Howarth—F. Pickup—T. Worsnop—T. Hanson—J. De Frane—W. Noble—W. S. Anderson—Powell Thomas—T. R. Allen—J. Pearce—J. Burns—John Paton—Remarks on Mere Professional Advocates.

ALTHOUGH not officially connected with any of the large temperance organisations, there has been from an early period in the history of the movement a number of able, earnest, and active advocates who, as independent lecturers, have gone out on their own responsibility, making their own terms and engagements, and doing immense service to the cause. Some of these have been amongst the foremost, most consistent, and severely tried friends of the temperance cause. In this chapter is presented a brief sketch of a few of the most noteworthy, as examples of men worthy to be had in remembrance by all true friends of temperance. As shown in the early chapters of this work, numbers of the early advocates of temperance laboured earnestly and zealously at great personal inconvenience and pecuniary loss, some of them undergoing privation and trial of a severe character, in their zeal to promote the interests of the cause to which they had devoted themselves. Of this class none were more prominent than Henry Anderton, the saddler, of Preston, popularly known as the "temperance poet and orator." It has been a mystery to many that in the new arrangements such a man as Henry Anderton should have been neglected or overlooked, and that he should have been permitted to quietly retire into private life. Of his fitness for the work there can be no question. His friend and biographer, Mr. Edward Grubb, says : "From the first day to the last appearance he made upon our platform, he was the supreme attraction at all meetings of the temperance reformers. No

man ever loved the people with a truer passion or served them better. He surveyed everything with the eye of a philosopher, and poured forth his thoughts like a poet; hence nature, as sketched by him, appeared like a new creation. It was not merely his knowledge of the natural world, the beauties that adorn it, the remote or striking analogies that mark the oneness of a Divine plan, that made him sole master of the situation. He had made man his study. No metaphysician could better map out, or plan, or classify the phenomena of the human mind, it was that which gave his language the power and voice of nature. His speeches were prose poems and his poems are little speeches constructed with great regard to logical correctness."*

Mrs. Naylor, of Grappenhall, Cheshire, sister of the late Henry Anderton, in a short article in another edition of Anderton's Poems, tells us that her father and uncle were joint partners in the saddlery business, and that about the time when Temperance Societies were being established, this partnership was dissolved, and the brothers were for some time engaged in a lawsuit. After the death of her father, the family removed to Preston, and Henry, with ninety-nine others, made application for a situation on the railway, and through the influence of Charles Swainson, Esq., he succeeded. But Mr. Anderton's postscript to a letter he wrote to an old and esteemed friend at Colne, declining an invitation to visit the society there once again, speaks in tones that cannot well be misunderstood. In the course of that letter Mr. Anderton says: "I am expecting to be called away to another situation," and in the postscript he says: "I am not a saddler now; I have given up business altogether. Teetotalism drove my trade away. I shall be * * * * and better off in a short time. Good-bye." On this point Mr. Grubb makes the following very opportune and interesting remarks: "The improvement in our social habits by the formation of Temperance Societies is too obvious to require recital in this place. But the circumstances which led to their formation will never fail to interest those who take a pleasure in witnessing the efforts of the people for their own improvement. The curiosity of the benevolent should not rest satisfied at this point; they should extend their observations beyond the narrow limits of institutional arrangements if they wish to acquire a knowledge of the men who carried out the principles of which such institutions are but the name. When the obstacles which beset the early advocates are fully comprehended, the diffusion of their opinions and the partial triumph of the cause, in the face of such passionate and interested opposition, will appear more extraordinary than they had any notion of before. As the same circumstances do not exist at present, and perhaps never can exist again in this country, so there can be no comparison made between the Preston men of the early date and the advocates of the present day. No doubt, the passions of mankind are the same now as then; but the opposition to which they urge men changes its character with the altered state of society. The simple and illiterate are still liable to be the dupes of the base and cunning, but the breadth

* Memoirs affixed to Grubb's edition of "Anderton's Poems," page 21.

of soil illuminated by the rays of truth has dispelled the bigotry and blindness of numbers. There is something awfully trying to a man's courage in the mere solitude of opinion. The Preston men experienced this oppressive solitude, for they stood alone, the solitary champions of a despised theory; their own friends, as well as their fellow-citizens, were in arms against them, and they knew of none to whom they could appeal for sympathy or support. And yet these hard times to them were made the means of success. The postscript in the letter to Mr. Douglass makes known, in a very few words, one form of opposition, to some men very convincing; but it failed in its effect upon Henry Anderton. When knaves and fools cannot bend honest men to their purpose they try to starve them into submission. The publicans tried this 'bread-and-cheese' argument with the poet, but it failed to silence him. He preferred to endure all the privations the withdrawal of their support might entail upon him rather than submit to dishonourable conditions. At the time when the reformation commenced in Preston, the publicans were a more influential body of men than they are now. The extension of the railway system had not infringed their monopoly of the road, and, as proprietors of the coaches, the business of a saddler was to a large extent derived from them. 'Teetotalism drove my trade away' is the mournful carol he warbles in the ears of his friend. His genius and his virtues were his ruin. To understand the full extent of the sufferings he endured at that time through loss of business is impossible. It did not involve mere privations of comforts to himself alone; his widowed mother and her fatherless daughters were involved in the same catastrophe. The greatness of his character appeared to eminent advantage at this critical period. Long before this happened he had shown how he could think and act in very trying and unlooked-for circumstances, but the time had now arrived when he had to show his brother advocates how he had learned to suffer. His example proved a lesson to them, and it may be of use to those who may come after him. There is no growl of complaint in the announcement of his ruin; he hopes even against hope that 'soon he will be better off.' I regret to have to state that what he thought likely did not come to his relief as soon as he expected. Yet he never abandoned himself to despair; neither did his long-deferred hopes of better times relax the efforts of his will; he did not quail before the insolence of his oppressors nor forsake the cause of truth, because did not enrich himself. He made no parade of his poverty, but submitted to his fate in silence. Whatever may have been his wants he asked for nothing, and he got as much."*

To be able to thoroughly appreciate the life and labours of Henry Anderton and the other early advocates of teetotalism, it must be borne in mind that they were unlike the "advocates" of the present day, they were *unpaid* labourers. The word "advocate" then did not denote what the word signifies at present. In the Preston sense, that term applied to all who *maintained* the doctrine of total abstinence; for

* Grubb's "Memoirs of Henry Anderton," page 21.

the advocacy of teetotalism had not become a trade or profession. In this general sense there were many of the rough-and-ready class, but even in its restricted sense there were no men who earned their livelihood by the advocacy of total abstinence principles. The Preston and other Lancashire advocates gave their time, spent their own money, and at their own risk, and without invitation entered towns and villages, made their speeches, and scattered their tracts by the way. For a long time they kept alive what they had created at home and in other places. The Lancashire societies were not created for the support of the advocates, but the cause; they were not created by the societies, but they made and established the societies. Neither was there any unmerited preference given. Mr. Grubb says: "The motive power to mischief was excluded from their design. Everyone, from the least unto the greatest, was ready for his work according to his ability. Those whose talents gave them the highest place in public esteem made no sport of their humbler brethren. Preston did not derive its men, any more than its means, from other places; they had a man for every kind of work, and fit for home or foreign service." It is evident, therefore, that during the time the Preston Society maintained its separate and independent action there were no agency arrangements in existence; consequently, neither Anderton, Teare, nor any of the Preston men were agents or advocates in the sense in which these terms are now understood.

It is necessary that all this should be clearly and distinctly stated before the inexperienced reader can fairly realise the position in which Henry Anderton stood, and how it was that he was out of employment. Some would naturally think that if he lost his trade as a saddler, and he was so great a public favourite, that the loss of the one business would give him more time and opportunity to follow the other; but it is *obvious* that if he was an *unpaid voluntary* temperance worker, then he had no remunerative employment if he lost his business as a saddler. It will also explain how it was that his relatives were opposed to his going much away from home and business, and that it was not from want of sympathy with the cause. Another form of opposition to which Anderton was subjected is indicated by an extract from a letter written by him to a friend, to whom some impudent and narrow-minded official had written about the poet's politics and religion. Mr. Anderton writes: "I see by the remarks at the close of your letter to ——— that that common liar report has made you believe that I am a turncoat and a Tory. I had the misfortune to be popular with the people. Envy caught hold of my independent anti-party politics to pull down my fame and build up her own, but that was a work not within her grasp. The people know me too well, and trust me too confidently, 'to be blown about with every wind of doctrine;' and to prove that this is the case, I need only add that a distinguished Christian Radical has just made me a present of a beautiful Bible. I never was more popular than I am now with the teetotalers and the inhabitants of 'Proud Preston.' So much

for what other folks think, and now for a little insight into my own imaginings. I am, sir, what I always was—the friend of universal freedom, and especially the civil emancipation of the working classes. To secure them this liberty I would give every man of sound mind and good morals a vote. I would protect that vote by the ballot, and to keep corruption from the Senate, our representatives should be elected every year. These principles may be hated, and those who maintain them persecuted, by such reformers as * * * * * and every dirty, grasping, hypocritical yes-and-no scoundrel in the service of * * * yet, Radical as I am in civil matters, I have some queer notions about religion. I never was, and I never will be, the tool of any faction. I will go with anyone so far as conscience will accompany me, but not a step beyond to obtain a crown. But I have another reason for disliking, for hating, the Radicalism of the present day. Its principal champions are infidels. You know how much these Radicals talk about ‘the march of intellect’ and ‘the diffusion of knowledge,’ and what effect it must have upon the public mind. You know what they say; but have you watched its progress and marked its tendencies? Look at your political Goliaths—men who call the Bible priestcraft and religion cant. Do you think that the blessing of God will hallow a cause whose advocates dispute His word and doubt His being? ‘They that honour me I will honour,’ saith the Lord. But these Radicals of our day insult and despise Him, and on that account I have come out from amongst them.” There is an earnestness and fervour about this letter that gives a clear insight into the character, purity, and honesty of the man, and despite all that calumny would attempt, the character of Henry Anderton is untarnished, and his name deserves to be “had in everlasting remembrance” as one of the pioneers of the cause, a man of whom the teetotalers may delight to speak as an example worthy of imitation.

On the 6th of August, 1836, Mr. Anderton was the recipient of a beautiful silver star, which he always wore on his breast on festive occasions. “This star was intended to symbolise his rank in the class of public men at that time acknowledged as speakers on the temperance question.” This present was made at Hulme, Manchester, when there was a large gathering; Mr. James Gaskill presiding. In responding to the presentation address, Mr. Anderton said: “Ladies and Gentlemen,—It gives me great pleasure to be with you once more, especially under circumstances like the one which has brought us together this day—you to give me a token of your continued good will, and I to receive that expression of kindness at your hands. In accepting this beautiful present, you must not expect from me a long and laboured speech about the thrilling sensations which crowd into my mind, and deprive me of the power of uttering my gratitude for your unexpected and undeserved favour, as some mountebank speechifiers would do. Ladies and gentlemen, I have yet to learn how to administer the unction of flattery to the vanity of man, at the expense of truth. Neither was I much surprised when I first

heard of your kind intentions toward your humble servant. I did not expect this, certainly; but I knew that by some chance means or other I had won your esteem. I know that love when well grounded will speak out, and give 'outward and visible signs' of attachment to the object so beloved; and thus you show your love to me. Yet, though I was not much surprised, your favour is not the less welcome. I am poor, and therefore your motive in bestowing it was disinterested and pure; and because I believe them to be such, allow me to say that this substantial proof of your kindness shall never depart from my keeping, and while I travel through this 'vale of tears' I will stow the remembrance of your kindness in my heart. Yes, ladies and gentlemen, I can be grateful; 'tis true I cannot show it as you have done to me, that would require money, and, like Peter the apostle, 'silver and gold have I none.' But in heart work I shall prove your match, and the future shall convince you that I can return your kindness, and love for love.

"'Tis an exquisite keepsake, a beautiful present,
 And this is the chain whose bright links are to bind
 Our souls in a bond—not like dew evanescent,
 But like what it is of a durable kind;
 Aye, lasting as life, for I utter no fib here,
 Nor shall your kind gift from my keeping depart;
 'I'll stow it,' as Jack says, 'beneath the fifth rib here,'
 And there will I wear it—next door to my heart."

In this address, "he incidentally," says Mr. Grubb, "takes the opportunity to teach the people a great lesson. First, that there is nothing shameful in honest poverty; and secondly, that a poor man need not disgrace himself by becoming a sycophant. How grandly he estimates the purity of motive in the givers—he is poor, and cannot return the gift in kind; hence there is no ground for suspicion." Beyond the reasons given by Mr. Grubb, and the very brief intimation in the other volume, that "business called him away from Preston," we have no satisfactory explanation given of the real cause of Mr. Anderton's retirement from the temperance platform. As Mr. Grubb observes: "It will, and does, excite some surprise now, as it did to some Preston men at the time that the moment the new arrangements were made Anderton and all the other Preston men were overlooked. That fact will have to be accounted for some day, and many others that seem to have slipped from the memory of our history-makers." When the people had had time to look about them, they began to make inquiry after their old friend Henry Anderton. A warm-hearted woman, who had been his friend and physician in an illness brought on by anxiety and trials, was the first who made the attempt to induce him to appear again in the defence of the old principles. But she was too late, for before her letter reached him he had taken his final leave of the platform. In his reply to her he said: "I am quite tied to my desk, and if not I am sick of so exposing myself in public that you will never hear of my speaking for 'the term of my natural life.'" Anderton lost

his business, gave his talents and all he had to the cause, but we are assured that he never lost a friend. He continued to remember them in his retirement, and wrote pieces for them and their children—numbers of them to friends in Warrington and neighbourhood. To the last his heart was in the cause, and his prayers daily ascended to heaven for its success. “Every fresh trouble that afflicted his old companions hurt him, as though it had fallen upon himself. When death took any away he wept with those that were left behind. His motives were pure and his life virtuous. No one had such unlimited confidence placed in him as had Henry Anderton—the old women told him their troubles, and the young ones their disappointments.” In 1840, he took up his residence at Fleetwood-on-Wyre, as agent for the Preston and Wyre Railway Company, where his spare time was very limited, and where he lived a very retired life—business, reading, and thinking, and at very distant periods speaking. Here he was married to Fanny, the amiable daughter of the late Mr. Robert Snape, of Great Eccleston, afterwards of Preston. Of the married life of Mr. and Mrs. Anderton there is no record, beyond a slight sketch given by himself in the short poem to Anne, a friend and old companion of Miss Snape, and a few words in the Naylor edition of his poems, namely, that after a few years’ residence at Fleetwood, he was obliged to leave on account of the failing health of Mrs. Anderton, whose frame could not bear the strong air of this, to most persons, bracing little seaport. He therefore removed to Bury, near Manchester. At the election of a member of Parliament for Bury, when there was a contest between the Right Hon. Frederick Peel and Lord Duncan, he wrote a number of satirical squibs, and seemed to enter into the fun of the election. He had a narrow escape for his life at Bury Station, when it fell some years ago, but a pillar falling over him prevented him from being crushed to death. In June, 1855, he “caught a cold which brought on a fatal illness; the slight toil-worn frame made but a feeble resistance to the last enemy; eight days only elapsed between comparative convalescence and death—time and eternity. During his very short illness he suffered patiently, and for some time very keenly. He never thought from the first that he would get better.” He was quite resigned to his fate, and passed away in peace and hope of eternal joy through Christ on the 21st of June, 1855, at the early age of forty-six years. His remains were interred in the churchyard of his native village, Walton-le-Dale, near Preston. On a plain flat tablet we read: “Beneath this stone lies the body of James Anderton, who departed this life March 9, 1836, aged 67 years. Also that of Henry Anderton, his son, who died at Bury, June 21, 1855, aged 46 years.” Then followed that of James, his brother, and Ellen, his mother, and the words: “Be ye kind one to another.” At Grappenhall, Cheshire, the late John Naylor, Esq., brother-in-law to Henry Anderton, erected what may be almost deemed a Memorial Temperance Hall. On the outside, engraven on stone tablets, are quotations from Anderton’s poems, whilst inside are copies of his “Burning River,” and

other temperance pieces, printed in full and suspended from the roof, indicating at once some warm attachment or close connection with the late Henry Anderton. Although, perhaps, the poems of Mr. Anderton will never become popular, or take rank amongst standard works, there are some of his pieces that deserve to be preserved and handed down to posterity as perfect gems of their own class. As a temperance lyrical writer his name stands first on the list, as some of his hymns have never been equalled. There is a depth and power in them that touch the heart in a moment, and whilst they portray the evils of drink, they speak in joyful tones of hope and deliverance from the thralldom of the demon, and in all there is a devout and unswerving confidence in the Supreme and Allwise Father of the Universe, qualified to cheer and comfort every truly Christian heart. The following aptly applied to himself :

“ The true saint never thinks of self
When battling with a damning vice ;
But gladly parts with fame and pelf,
If God demands the sacrifice.”

Our readers will remember that the first person who went out as a public temperance advocate, determined to make that the work of his life, was James Teare, of Preston. He went out as an unofficial, independent lecturer, making his own terms and labouring as opportunity served, starting from Preston on Monday, April 4, 1836. Of his labours, &c., we have already spoken, but there are a few circumstances connected with the closing years of his life which require to be noticed.

In 1859, a circular was issued by the West of England League officials, appealing to the friends of temperance in the United Kingdom for subscriptions towards a national testimonial to be presented to Mr. Teare. In this circular, John Garth Thornton, Esq., of Bristol, secretary of the above-named League, gave a succinct *resumé* of the life, labours, &c., of Mr. Teare, and says : “ At the period now alluded to (1836) there were but few societies organised on the tectotal principle, and hence its advocates had to labour under very peculiar difficulties and discouragements, not only on account of the prejudices they had to overcome, but through the want of any regular provision being made to meet their necessary expenses. James Teare had saved a little by his business, and not only did he give it up, but went forth so far upon his own charges as never to make collections nor to ask for anything towards his expenses ; if freely offered, he did not refuse to accept it ; but, to a very great extent, he not only had to labour without reward, but with the sacrifice of his own earnings. As the cause to which he was devoted extended and became more established, he has been more liberally sustained ; but to the present time about £65 per annum is all that, on an average, he has received from the public towards his expenses, to say nothing of remuneration for his extensive services. James Teare has devoted twenty-seven years of

his life to the temperance cause, twenty-four of which he has been constantly travelling. His labours have probably embraced a distance of upwards of 200,000 miles, and the attendance and addressing of more than 8,000 meetings. Under the Divine blessing, these efforts have been attended by the most gratifying success."

The result of this appeal was the presentation to Mr. Teare of a sum amounting to about £700, raised by subscriptions from his friends and admirers in all parts of the country. This he richly deserved, and much more, for the many years of self-sacrificing labour, unabated zeal, consistent and uncompromising advocacy, and earnest devotion to the cause in the days of its infancy and unpopularity. His extraordinary and continuous labour gradually undermined an otherwise strong and vigorous constitution, and years before his decease it was evident to intimate and observing friends that his health was failing. During the later portion of his life he seemed to be haunted by the illusion that he would come to poverty, and some of his friends and acquaintances actually thought he was in poor circumstances. The fact was Mr. Teare was a man who indulged in no expensive luxuries, was very plain and simple in his habits of life, and as he was never married, his expenditure was very light, so that at his death it was found that he was in comparatively affluent circumstances. As Dr. Lees remarks: "What may be said of Peabody and many other millionaires and philanthropists may be said of James Teare: he had a passion for little economies, which is apt to run into meanness, and the illusion of poverty is the righteous retribution and Nemesis upon the sin. But, looking in sorrow upon this defect, exaggerated by disease, and perhaps a certain brusqueness and eccentricity of manner, there was in James Teare a deep fountain of pathos, an unflinching adherence to principle, a personal purity of life, and an indomitable courage which we cannot fail to admire—qualities through which he has conferred benefits upon the people whom he loved, and for which they should hold him in everlasting remembrance."*

Mr. Teare had for some years expressed a desire to end his life among the friends of the cause whom he loved in Manchester; and when stricken down by paralysis and beyond hope of recovery, in October, 1867, he expressed to his old friend and fellow islander, Mr. Cowin, of the Trevelyan Hotel, Manchester, his wish to spend his last days in his family. He was immediately removed from Knutsford to Manchester, where everything that kindness could suggest was done to alleviate his affliction. Mrs. Cowin, his two nieces from Preston, and another excellent lady, an old friend of the family, were assiduous in their attentions to his comfort, while the Rev. Charles Garrett and the Rev. W. Caine, M.A., ministered to his spiritual needs. He lingered until March, 1868, being confined to his bed for more than eight weeks, hardly taking any nourishment until the peaceful end came at last. In the midst of a cold, heavy rain on the morning of Friday, March 20, 1868, the

* Preface to "Bacchus Dethroned," the Teare Prize Essay, by W. Powell.

funeral *cortège*, consisting of hearse and a number of coaches, containing nearly fifty mourning friends, and Mr. John Paley, husband of one of Mr. Teare's nieces—who was the only relative able to attend—the mortal remains of James Teare were conveyed to Harpurhey Cemetery, where they were deposited “in hope of the resurrection to eternal life.” The Burial Service in the chapel was read by the Rev. W. Caine, M.A., and addresses were delivered by the Rev. Charles Garrett and Professor Kirk, of Edinburgh. By his will Mr. Teare made his brother, Mr. John Teare, of Preston, and his nephew, Mr. John Paley, his trustees, and directed them to offer a prize of £100 for the best essay on the ten fundamental propositions upon which he had based his advocacy of the temperance cause. These propositions were: (1) “That the drinking system, including the manufacture, sale, and use of intoxicating liquors as a beverage, is the greatest evil in our land;” (2) “that all intoxicating liquors are absolutely useless, for every purpose of life, as articles of diet;” (3) “that social moderate drinking creates the unnatural appetite which is the principal cause of that widespread scourge—intemperance;” (4) “that all alcoholic drinks are injurious to the health of the body and the mind, even when taken in ‘great moderation,’ as it is called;” (5) “that it is contrary to the will of God, and consequently sinful and immoral, to convert the food of the people into liquid poison, that naturally destroys the bodies and souls of men;” (6) “that intoxicating wines or alcoholic drinks are nowhere recommended or commended in Scripture to be used as a beverage;” (7) “that it is the supply of alcoholic liquors furnished by the manufacturers and vendors of the poison that creates the unnatural demand, and not the demand the supply;” (8) “that as the traffic in alcoholic liquors is injurious to trade and commerce, and is the principal cause of poverty and crime, as well as physical and mental disease, it is the duty of the Government to put it down by Act of Parliament;” (9) “that total and universal abstinence from making, selling, and drinking intoxicating liquors is God's remedy for the intemperance of which we complain;” (10) “that teetotalism is not a matter of expediency, but is a scientific fact, based on chemistry, physiology, and Christian morality.”

The terms upon which the £100 prize was to be obtained were duly advertised, and in response, seventeen manuscripts were sent in for adjudication by the gentlemen who had undertaken the onerous task, viz., Professor John Kirk, of Edinburgh; Dr. Henry Munroe, of Hull; and the Rev. Charles Garrett, of Manchester. The first prize was awarded to the writer of the essay entitled “Bacchus Dethroned”—Mr. W. Powell, late agent of the North of England Temperance League; and the second prize to the Rev. Dawson Burns, M.A., of London. Of the two essays, Dr. F. R. Lees, in his preface to Mr. Powell's work, says that Mr. Powell's essay “is full of facts and reasoning often happily expressed;” while of Mr. Burns's work he says: “It is an admirable, original, and continued argument of much smaller bulk than the one now printed, but which has peculiar merits.

This will carry away the prize of popular usefulness ; *that* will secure the praise of the literary critic. May both essays contribute a powerful influence in advancing the sacred cause of temperance to which the donor devoted his life, and in the success of which is involved the progress of England, in morality, industry, and true civilisation." Mr. Burns's essay, entitled, "The Bases of the Temperance Reform : an Exposition and Appeal, with Replies to Numerous Objections," was published in 1872.

Joseph Livesey, Thomas Swindlehurst, William Pollard, Edward Grubb, Dr. Lees, and others, have been noticed in other portions of this work, and need only to be mentioned in this connection, and therefore we introduce others of whom some of our readers will be glad to have a few particulars.

Jabez Inwards was born at Houghton Regis, near Dunstable, on April 23, 1817, and was never known but once to be in a state bordering upon intoxication, having always had a feeling of loathing and abhorrence against drunkenness. After his brother William had signed the pledge in London, he paid a visit to his native place, and told his family how men of all classes could abstain, and that it had been proved that intoxicating drinks were not only useless, but injurious, thus interesting the Inwards family in the subject. Some little time afterwards Thomas Whittaker visited the locality, and delivered a lecture in the Wesleyan Chapel, at which Mr. Jabez Inwards attended, but did not sign the pledge. He also attended another meeting in the old workhouse, addressed by working-men, who gave their experience of teetotalism, but yet Mr. Inwards held aloof, and did not sign. Mr. Inwards, speaking of his early life, says : " When I was married I was not a teetotaler, but we had no intoxicants at our wedding. This was out of respect to a dear brother who had taken up the subject of temperance very heartily, and who had expressed a hope that no wine would be taken. He had a large, good soul in a frail, delicate body. He made one earnest telling speech in favour of our cause, and soon after his gentle and loving spirit ascended to heaven, and his funeral took place on the anniversary of our wedding day. He visited reformed drunkards, took them kindly by the hand, and led them into the ways of righteousness and truth. He was a practical Good Templar.* My convictions were deepening in favour of abstinence, and well I remember the spot where my soul was most deeply impressed with the horrors of drunkenness, and of the dangers, allurements, and deceptions of moderate drinking, and from that moment I have neither handled nor tasted a drop. I went to a meeting held in the Town Hall, Dunstable, which is only a mile from my native place, and there, in the year 1838, I signed the pledge, and from that time to this I have felt myself free from the danger and the slavery of the drinking customs."

Mr. Inwards made his first temperance speech in a house opposite the Town Hall, Dunstable, at that time occupied by Mr. William

* Mr. Inwards here refers to his brother, James Inwards, secretary to the Houghton Regis Temperance Society. He died Nov. 27, 1838, aged twenty-five years.

Willis, and afterwards by Mr. Inwards's eldest sister. His second address was given in the Wesleyan Chapel, and then he made a bolder venture, and to a crowded audience in the Town Hall, Dunstable, analysed and refuted a pamphlet written and circulated by a clergyman. From this time he became a warm and devoted worker in the cause. His first letters relative to his public life and lectures were posted on the day the penny postage became law, and his first lecture was delivered in the Independent Chapel, Hemel Hempstead, on the wedding day of Her Majesty Queen Victoria. Mr. Inwards has lectured in London, Manchester, Leeds, York, Dublin, Belfast, Edinburgh, Dundee, and most of the principal towns in the United Kingdom, and has not confined himself to temperance. He was well known a quarter of a century ago as a lecturer on Phrenology, Life Assurance, and a variety of other subjects. His style was peculiar to himself, highly figurative and flowery, at times towering away far beyond the reach of some of his hearers, who, though they were convinced of his power and ability, failed to understand all that he had said. He had a commanding appearance, a portly form, a genial face, surrounded by a long flowing beard, giving him the appearance of a full-grown and well-tamed lion, but the lion *could* be roused, and his voice heard, and power felt, too, when he had to meet opposition or annoyance. Mr. Inwards "was," to use his own words, "a free and unfettered lecturer, knowing nothing on the platform but complete abstinence from alcohol as the only cure for the great evil of making, buying, selling, drinking, or giving intoxicants. Real temperance has only this one phase. This I have defended, and this I intend to do. I have frequently preached sermons on the Lord's day in London and in the country to very large and attentive congregations, and my heart has been cheered by a knowledge of some of the good which has been done. My lectures on Bible Temperance have secured large audiences, and I believe that more teetotalers have been strengthened, and more moderate drinkers have been convinced by them, than by all my other efforts. In the early days of our great cause we had some rough work to do, and we were enabled to do it. I have been spat at, and I have a wound which will go with me to the grave. In consequence of my opposition to the horrible drink traffic, I have been burnt in effigy in the town of Dunstable; but it injured me not. I have recently lectured there twice on temperance, and was never received with more courtesy and respect. I have felt a great calmness in the midst of yelling mobs. My health has been wonderfully good. I have had little to do with doctors, and I have now the pleasure to state that, including every possible family incident for myself, my wife, and five children, for the last thirty years my doctor's bills have not amounted to twenty pounds. And I keep no brandy, nor a single drop of intoxicating drinks, and I never send for a drop, nor do I ever have a drop sent me, nor do I keep either pills or plasters."* Mr. Inwards was a member of the Baptist Church, and an able earnest preacher.

*" Western Temperance Herald," 1872.

He died December 21, 1880, in his sixty-fourth year, and was buried at Highgate Cemetery, London.

Simeon Smithard was born at Melbourne, Derbyshire, on the 31st of August, 1818. When in his third year he had the misfortune to lose his father by death, and at the early age of nine years he was sent to work in a lace factory. His early education, therefore, was very limited, but his widowed mother did all that she could to train up her children in the paths of morality and religion, and was warmly solicitous after her son Simeon's interests. At the age of thirteen years he went to learn the business of a wood turner under his half-brother, Thomas Cook—now known the world over as Cook, the great English tourist. When in his eighteenth year, Mr. Smithard removed to Derby, and in 1839 entered the bonds of wedlock, and in the same year he and his young wife signed the temperance pledge. Mr. Smithard threw his energies into the cause, and became an active and useful speaker, often, after his day's work was over, travelling several miles to address a meeting, and then walk home again to be ready for work next morning. In the month of January, 1842, he gave up his trade and devoted himself entirely to the advocacy of the temperance cause, being assisted and encouraged by his brother, Mr. Cook, who was then the secretary of the South Midland Temperance Association, and publisher of several monthly publications. In 1844, Mr. Smithard became the agent of the South Midland Association, and visited the various societies, distributing tracts, holding meetings—indoors and out—and collecting subscriptions, his salary being the munificent sum of twenty-five shillings per week, out of which he had to pay all his own personal expenses on the road, and meet the claims of home, &c. His next engagement was with the Sheffield and Rotherham Temperance Union, and then for four years and three months he laboured satisfactorily for the United Temperance Societies of Hull, where he commenced the practice of singing temperance melodies and hymns at his meetings. This wonderfully enhanced the value of his services; for when speeches, lectures, &c., fail to attract, the power of song is almost irresistible. Thousands have heard temperance truths from the lips of the late Simeon Smithard and others, who would never have gone to a temperance meeting but for the singing, and Mr. Smithard always had the power to attract and please the people. Although musical critics did not consider him a first-class, accomplished, or strictly correct singer, he had a fine clear voice, of moderate compass, and learned so to modulate it that he could at will render a plaintive song in a peculiarly pathetic manner, and others according to circumstances; added to which he displayed considerable tact in getting his audiences to join him in singing the choruses, so that he soon became deservedly popular. It is said that the first time he sang before a public audience with pianoforte accompaniments was in the Odd Fellows' Hall, Middlesbrough, on the occasion of his first visit to that town,

and very soon afterwards he made this one of the essential elements of his entertainments. During his residence in Hull he had an opportunity of adding to his store of knowledge through the kindness of the late William Gordon, Esq., M.D., who was president of the Hull Christian Temperance Society, and allowed Mr. Smithard free access to his noble library, &c.—a privilege he availed himself of as much as the duties of his office would allow. For many years Mr. and Mrs. Smithard conducted a Temperance Hotel on strictly temperance principles, at Derby, and only a short time before his death they retired to a more private residence in another part of the same town. For a series of years Mr. Smithard travelled the country as an independent advocate, making his own arrangements with societies, &c., and during the ten years from 1852 to 1862, he spoke over 2,000 times in public, singing on each occasion about six songs, and in that period he is said to have travelled about 60,000 miles. He held a commission as S.D. of the I.O.G.T., and was also a Grand Lodge lecturer. In 1862, a drinking fountain was erected in Derby as a testimonial to the worth and esteem in which Mr. Smithard was held by the subscribers. During the year 1875, Mr. Smithard was laid aside by a serious illness, brought on by sleeping in a damp bed and subsequent exposure. On his recovery he resumed his labours, and whilst on a lecturing tour in the north, in the month of February, 1878, visited Bridlington Quay, and on Tuesday evening, February 12, lectured in the Wellington Hall, suffering at the time from bronchitis, and on returning to the house of Mr. Pickering, where he was staying, he became gradually worse, and died about nine o'clock on Wednesday morning, February 13, 1878, the cause of death being heart disease and bronchitis. Mr. Smithard literally died in harness.

John Ripley, the well-known temperance lecturer, melodist, and Oriental traveller, has for some years past been before the public in the capacity of an independent unofficial public lecturer. John Ripley was born at Harrogate, Yorkshire, on the 27th November, 1822. His father and brother were tailors, and when eleven years of age John was taken from school to assist his brother, who was in business for himself. In his fourteenth year he was apprenticed to a tailor at Ripon, where he served a term of nearly eight years. It was the custom in those days for tailors to go out to work at the houses of some of their customers, and while thus employed at the Temperance Coffee House, Ripon, on the 17th of April, 1841, young Ripley saw a wretched looking woman come in after a drunken debauch to sign the teetotal pledge. After she had done so the wife of the proprietor of the house said to John: "Come, Ripley, *you* may as well sign." He did so, and began to attend the meetings and to read upon the subject. When John Ripley had been a teetotaler some six months, he wrote out a speech and committed it to memory. Thus prepared, he made his *débüt* before a crowded audience in the public rooms, but, like many more, he found it not quite so easy to deliver his speech before such an assembly as it was in his own room or in

one of the by-lanes of the town. After getting about half way through, his memory failed him and he broke down. At the next monthly meeting, however, he was more successful. In 1846, Mr. Ripley became agent and missionary for a Seaman's Society in the north of England, and left it in the latter part of 1847, to become missionary to the Leicester Temperance Society. Here he became acquainted with Mr. Thomas Cook, the now well-known excursionist, who was then secretary to the Leicester Temperance Society. Mr. Ripley next became missionary for the Brighton Temperance Society, and afterwards laboured at Ipswich, Manchester, Southampton, Carlisle, &c. In addition to a very pleasant, genial manner, Mr. Ripley is an attractive singer, and has written a number of popular temperance melodies, notably, "Throw down the Bottle," "Strike the Blow," &c., &c., and is, besides, an instructive earnest lecturer, possessed of considerable elocutionary skill and power as a reciter, so that his meetings are diversified and attractive. For some years past Mr. Ripley has been engaged during the summer months as tourist conductor in connection with Cook's well-known and popular excursions. In this capacity he has travelled through England and Scotland many times, as also France, Germany, Holland, Belgium, Switzerland, and Italy. He has also repeatedly gone to the top of the Pyramids of Cheops and back, "without the aid of either alcohol or Arabs," and declares that he has done it more easily than those of his companions who had both to help them. "If teetotal Arabs can do it," says Mr. Ripley, "I don't see why a teetotal Yorkshireman should not." During the winter months Mr. Ripley lectures on temperance, Oriental travel, &c., and his lectures are highly interesting and warmly appreciated.

George Edmund Lomax, the well-known temperance and political lecturer, was born in Manchester, on the 17th of October, 1808, and was left an orphan at the tender age of eight years. He commenced work in a cotton mill at Oldham, but subsequently became a house painter. When quite a young man he commenced his career as a public speaker on political questions. While addressing a meeting in the open air, in Stevenson Square, Manchester, in connection with the Chartist movement, he and two of his fellow advocates were arrested on a charge of high treason. After being incarcerated in Lancaster Castle for six weeks, they were arraigned at the Assizes. Mr. Lomax defended himself with such great tact, prudence, and ability, as to secure acquittal, while his colleagues, on whose behalf special pleaders had been engaged, were convicted, and sentenced to expiate their offence in prison. Mr. Lomax was pre-eminently a self-made man, a diligent student, and had a most retentive memory. Even up to a few weeks before his death he retained much of his original warmth and vivacity, and for forty years followed the profession of a public lecturer. "He was a man of independent spirit, a fearless and outspoken debater, and a humorous and effective advocate on the political and temperance platforms. When he had been an abstainer only twenty years, he was able to boast that he had delivered upwards of

five thousand lectures, preached over a thousand sermons, engaged in more than thirty discussions with men of note, and travelled about 60,000 miles."* His withering denunciations of the iniquity and folly of Mr. Gladstone's Wine Licence Bill are vividly remembered, and some who thought Mr. Lomax was too sarcastic, and painted the results of that measure with too much colour, have since seen that the views he propounded, while the Bill was under consideration, and immediately after its passage through the Houses of Parliament, were too true, and have since been more than endorsed by the evidence of facts. Mr. Lomax was taken ill while engaged in delivering a course of three lectures at Accrington, and died at his residence, Hewitt Street, Waterloo Road, Cheetham, Manchester, after a very brief illness, on the 20th January, 1880, in his seventy-second year.

John Sergeant, of Southport, has long been before the public as an eloquent, earnest, and powerful advocate of temperance principles, a man of sterling integrity and devoted attachment to the cause. He was one of the first public exponents of the principles of the United Kingdom Alliance, and for some years was esteemed and admired as one of the best lecturers that visited the north of England. He devoted considerable time to the work in the Cleveland district, and there made acquaintances that have proved to be life-long friends. He has always been an uncompromising teetotaler, and of late years has laboured for the cause as inclination and opportunity served.

Few men have done more to educate the people of this country by means of public lectures on various subjects than the late Henry Vincent, the popular orator. As stated in Chapter xv., Mr. Vincent was one of the earliest lecturers of the Scottish Temperance League, and made his *début* as a popular temperance advocate in Exeter Hall, London, on the 19th of December, 1844. We remember one special occasion on which he delivered a most eloquent temperance lecture in the Odd Fellows' Hall, Middlesbrough, under somewhat peculiar circumstances. In 1864 (or thereabouts), Mr. Vincent was engaged to deliver a course of lectures on English History, &c., and for some cause there was a break of one night, which some of the temperance friends thought would be a grand chance for an attempt to secure the services of Mr. Vincent for a temperance lecture. A deputation waited upon him, asking upon what terms he would comply with their request. He immediately responded: "If you will secure the hall and pay for advertising, &c., and throw the doors open to the working people, I will give you my services with pleasure, without payment of any kind, but it must be free admission." This generous offer was gladly accepted, and the result was one of the best temperance meetings known for a very long period. Mr. Vincent died on the 29th of December, 1878, aged sixty-five years.

The late George Thompson, the friend of the negro slave, and the popular advocate for the repeal of the Corn Laws, was also an occasional advocate of temperance principles.

**Manchester Examiner*, January, 1880.

Of another type and class is Charles Bent, the ex-pugilist, dog-fancier, &c., &c. Charles Bent was born at Bolton, Lancashire, in the year 1819. His father was a highly respectable working shoemaker, and a Wesleyan local preacher, who took great pains to set his children a godly example, but did not see it to be his duty to become an abstainer, nor deemed it possible that the moderate use of alcoholic liquors at his family table would ever be to his children a temptation and a snare. When Charles was about seven years of age, his parents removed to Salford, and the boy was put to earn a living in a cotton mill. At the age of twelve years he met with a serious accident, which nearly cost him his life. Having occasionally assisted his father at shoemaking, Charles felt a desire to leave the factory and learn his father's business. After awhile he was apprenticed to a man who, unfortunately for him, was a dog-fancier, and soon Charles was introduced to all the horrid brutalities of dog-fighting. So changed had he become, that he went direct from visiting his father on his deathbed to a beershop where his master and others were arranging for a dog-fight on the following morning. He went to see the fight, and returned home to find his father dead. Step by step he sank, until he became a drunken scapegrace, a pugilist, dog-fighter, &c., &c. Even marriage had no salutary effect upon him, but added to his degradation and misery. His autobiography tells a frightful tale of suffering and shame. At one time he was locked up on a charge of robbery, but was proved to be innocent. On the 10th of June, 1852, a good Samaritan took him by the hand, and after pouring oil into his bleeding wounds, induced him to attend a temperance meeting in Cook Street, Salford, where, with seventeen others, he signed the teetotal pledge, and shortly afterwards Mrs. Bent followed his example. He was placed upon the Temperance Committee, and in response to an unexpected call to address the meeting, rose and made his first speech, which was very brief, but pointed and effective. It was as follows: "Mr. Chairman,—I feel bound to tell this meeting I am a teetotaler. I have only been one a short time, but by the help of God I intend to remain one." The result was two depraved characters signed the pledge. From this time Mr. Bent devoted his attention to his trade, to the temperance meetings, and to the improvement of his mind, first giving up the reprehensible habit of swearing, and then abandoning the use of tobacco. He soon became an employer as well as a workman, and established a prosperous business. He was surprised one morning by a visit from the Chief Constable, who told him he had been instructed by the Watch Committee to call and ask him to send in an estimate for making policemen's boots. "How singular," says Mr. Bent, in his autobiography, "that this very individual that brought the message should be the man that on a previous occasion stood at my bedside and charged me with felonious conduct, of which, however, I was proved to be innocent. I requested to know the name of the individual who had recommended me; he smiled, and said, good humouredly, that I must have had 'a friend in court.' I afterwards learned that it was

my old employer, John Preston, for whom I had worked as a journeyman bootmaker. My estimate was sent in, and I received an order for eighty-four pairs of shoes, which were duly made and delivered. When the order was completed a cheque was tendered to me for £50 8s. As I left the Town Hall, I thought of the numerous occasions that I had stood before the magistrates in that place for fighting and disorderly conduct. My attention was then diverted to my son, as he stood by my side; he had become a pupil teacher in the day school, and I felt proud I had brought him with me; on handing him the cheque to read, he read it, and it made me glad to think he was able to do that which I could not have done when at his age. It caused me to say, 'Thank God for teetotalism.' For some years Mr. Bent was a prosperous tradesman, and an ardent, able advocate of temperance principles, going out far and near, as occasion served, and invariably with encouraging success. He died of heart disease early in August, 1880.

Of the rough-and-ready, blunt, uneducated type of working-men temperance advocates, John Blow, the Lincolnshire ploughman; Michael Spencer, the Tyneside chainmaker; Mark Littlefair Howarth, the Sunderland glassblower; and Fenwick Pickup, the Newcastle painter, are examples, each in his own line being useful and successful.

For plodding, persevering, and successful effort amongst the navvies, ironstone miners, and others of that class, few men have been equal to Thomas Worsnop, better known as Tom Worsnop, the Bradford wool-comber, and a determined foe to "leather-yeaded teah." With his flag flying over his shoulder, and his spring rattle in his hand, Tom would face the foe anywhere, and in his own peculiar style would speak to working-men—as only one of their own class can—of the evils and folly of drinking, and the glorious benefits of teetotalism. He laboured with wonderful success for about twelve months amongst the ironstone miners and others in the Cleveland district, under the auspices of the Middlesbrough Temperance Society.

Of the converted Music Hall class of advocates, Thomas Hanson, of Sunderland, has been one of the most earnest, able, and consistent. Earning a livelihood as an undertaker and picture-frame manufacturer, Mr. Hanson goes out lecturing and singing for Temperance Societies, Sunday-schools, &c., with great acceptance, as occasion serves and by special arrangement.

There are numerous names quite familiar to the writer which could be included in this chapter, such as John De Fraine, William Noble, W. Scott Anderson, Powell Thomas, Robert Allen, John Pearce, John Burns, Samuel Insull, and others, but in some instances they are known only by name, and in others the necessary information is not available; in addition to which the object contemplated was to give a brief sketch of the lives of a few men in different parts of the country, who might justly be considered as representing certain types and grades of temperance advocates.

Although we cannot give the information we should like, we feel constrained to make mention of one whose name and worth are (or ought to be) known in every society in the United Kingdom, viz., John Paton, of Barrhead. Mr. Paton is one of the most able, original, and thoroughly consistent advocates in the field; a man possessing extraordinary logical acumen, and a quaint, honest, and forcible style. His dry Scotch humour and fervent eloquence make him deservedly popular wherever he goes. His speeches, however, are full of deep thought and logical consistency; his arguments, illustrated by telling anecdotes and apt quotations, are incontrovertible, while his Scriptural knowledge and ability to quote correctly from the sacred volume make him peculiarly fitted to deal with moderate-drinking advocates of "Beer and the Bible." As a canvasser in favour of the Permissive Bill, he has few equals, for he has the whole question at his command. He has been a friend and supporter of the cause for about forty years, and is now one of the occasional lecturers for the Alliance.

These are a few—as types of their class—with whom the writer of these pages has to some extent been personally acquainted, and with whom he has had the privilege to labour, and therefore able to speak from actual knowledge of the men and their work. It would be impossible to give even the names of all who have been engaged in this work during the past forty-eight years; each district has its own history and its own men, loved and cherished by those with whom they have been associated. As in all other good causes, there have been men who have taken up the work as a mere profession—converted clowns, pedestrians, prize-fighters, orators, and what not—men who loved the cause only while there were loaves and fishes to be had, and when other and more remunerative employment could be obtained, turned their backs on the temperance cause. Of such we make no record: our desire being to place before the reader the names and labours of such of the pioneers of the movement as may be justly deemed prominent public men—"illustrious abstainers" of all ranks, grades, and positions—who have played a conspicuous part in the history of the great temperance enterprise, and whose lives and labours will be an incentive to the young men of the movement to strive to carry on the work to a successful issue.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;—

"Footprints, that perhaps another
Sailing o'er life's solemn main,
Some forlorn and shipwrecked brother
Seeing may take heart again.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."*

* Longfellow's "Psalm of Life."

CHAPTER XXIX.

HONORARY TEMPERANCE ADVOCATES.

W. Hoyle, of Tottington: Early Life, &c.; Temperance Work; Literary Efforts; Munificence, &c., &c.—Rev. Dr. Henry Gale: Early Life, &c.; retires from the Law to become a Clergyman; his Success, &c.; is Persecuted for his Temperance Sentiments, &c.; his Illness, Death, &c.; Last Literary Effort in Favour of the Temperance Cause—John Rutherford, of Birmingham—Joseph Harrap, Leicester: Early Life and Temperance Labours—Remarkable Presentation to Mr. Harrap—Rev. G. M. Murphy, London: Life and Labours—George Howlett—James McCurrey, London—W. Docton, St. Ives, Cornwall—W. J. Clegg, Sheffield—Edward Backhouse, Esq., Sunderland—E. S. Ellis, Leicester—Joseph Thomas, Liverpool—George Dodds, Cullercoats, Newcastle-upon-Tyne—George Charlton, Esq., J.P., Ex-Mayor of Gateshead—George Lucas, the Gateshead Martyr—Richard Barrett, and the London Temperance Society—Remarks.

Of the honorary workers in the temperance cause, there is so large a list that it is exceedingly difficult to make a selection, and to enumerate one-half of them would be no easy matter. Our selection is made upon the same principle as that adopted in the previous chapter, from those who may be deemed representative of certain types and classes of earnest temperance workers in different districts, and of whom the necessary facts are available. Particulars have already been given of the life and labours of many of the early advocates in connection with certain organisations or societies; in this chapter we propose to give a brief sketch of a few of the laborious workers in the cause who have only been incidentally mentioned in the course of this work.

Of the truly noble and disinterested workers in connection with every branch or phase of the temperance movement, there is no name more deservedly prominent than that of William Hoyle, Esq., of Tottington, treasurer of the British Temperance League. Mr. Hoyle was born in Rossendale, about seventeen or eighteen miles from Manchester, in the year 1831. He was the youngest but one of five children, whose parents were in humble circumstances; he knew, therefore, what it was to live on frugal fare. Both parents were members of the Wesleyan Methodist Society, and as such were careful in the early training of their children. When William was about four years of age the family removed to the village of Brooksbottom, about three miles from Bury. From this place young William went for two or three years to a school at Summerseat, which was held in a cottage, for want of better accommodation. When eight years of age he began to work in the cotton mill as a half-timer, and for five years he worked one-half of the day and the other attended the school erected by John Robinson Kay,

Esq. At thirteen years of age he went to work full time, and attended the night school after working hours were over. He was a diligent student, and made considerable progress, especially in mathematics—a science in which some of his opponents consider him *too* proficient, for his published works and letters to the press amply prove his ability in this respect. Fortunately, the village of Brooksbottom was a prohibitory one, for Mr. Kay, the owner, would not allow any public-house or beershop to be opened, and as a natural consequence there was very little drunkenness seen. Mr. Hoyle has repeatedly asserted that during the seventeen years which he resided in that village, he did not see more than three or four drunken men per year, but on his removal to Crawshawbooth, where there were fourteen public-houses and beershops, he could see from a dozen to a score of drunken men almost every day. When Mr. Hoyle was about fifteen years of age, he signed the temperance pledge, though he scarcely knew the taste of any kind of intoxicating liquor, having tasted beer only a very few times. At the time he became a pledged teetotaler there was no temperance society in Brooksbottom, but as he did not put his light under a bushel, he was often led into debate on the question during the dinner hour and at other times. Having taken up the principles, he next began to read and study the literature of the movement, and soon was able to give a reason for the hope within him. At eighteen years of age, Mr. Hoyle became the local champion of the cause in a discussion at the Mechanics' Institution, the subject for debate being, "Is a Pint of Home-brewed Ale Injurious to a Healthy Person?" Mr. Hoyle, single-handed, took the affirmative, and triumphantly proved his case. In those days Mr. Hoyle was an early riser, and made it a rule to retire to bed at nine o'clock at night, and rise when he awoke after three o'clock in the morning. By this means he was kept out of temptation, maintained his health, and was able to secure two or three hours for study before going to the mill at six o'clock. When twenty years of age, Mr. Hoyle and his father removed to Crawshawbooth, and entered business as cotton manufacturers. While residing here he took a very active part in the temperance cause, and for seven years was secretary to the society, and a diligent worker, indoors or in the open air, ready to do what he could to further the interests of the cause he had so deeply at heart. In 1859, Mr. Hoyle entered into the bonds of matrimony, and removed to Tottington, near Bury, where the firm erected a new mill, and extended their business as cotton manufacturers. He now began to take a prominent part in the temperance enterprise, and soon his name became known as a writer to the public press, and also of tracts, handbills, &c., &c. Amongst other tracts, Mr. Hoyle published "The Moderate Use of Alcoholic Liquors Injurious," "Intemperance and Crime: their Causes and Remedies," "Temperance and the Gospel," "Food: its Nature and Adaptability to the Human Organism," "Difficulties in Revelation," "The Inquiry into the Causes of the Long-continued Depression in the Cotton Trade." His more extensive work, "Our National Resources, and how

they are Wasted," after being published at 3s. 6d., and going through four editions, was published at 1s., then in a still cheaper form, and had an extensive circulation, and has been of inestimable benefit to the cause of temperance. This was followed by a pamphlet entitled, "The Waste of Wealth," and several others, and a number of papers read at the meetings of the British Association, and several other important commercial institutions. As shown in the history of the British Temperance League, Mr. Hoyle has taken a prominent part in its management, in addition to which he is one of the Executive Committee of the United Kingdom Alliance, and was the originator of the Hundred Thousand Pounds Guarantee Fund, contributing the noble sum of £1,000 towards it himself, and since then a large annual subscription. He is also one of the Executive of the Sunday Closing Association, has taken a very prominent part in the Good Templar agitation; and, in fact, in every phase of the temperance movement William Hoyle has a deep, heartfelt interest. He is an ardent member of the Wesleyan Methodist Society, an active, energetic Sunday-school superintendent, and a friend and advocate of all moral, social, philanthropic, and religious movements in the country; in very truth, one of the most "illustrious abstainers" in the United Kingdom.

The late Rev. Dr. Henry Gale was another grand example of the true and earnest friends of the movement. Henry Gale was born at Ashwick Grove, near Shepton Mallett, Somersetshire, in the year 1806. His father was a doctor of medicine, and practised in Malmesbury, Wiltshire. He was educated at the College School, Gloucester, and was afterwards articled to Benjamin Thomas, Esq., solicitor, Malmesbury. Having always had a great desire to enter the Church, after completing his articles he entered himself at Trinity Hall, Cambridge, and came out a First Class man, taking the degree of B.C.L. He, however, practised as a lawyer at Melbourne House, near Malmesbury, and while there married Mary, the second daughter of Thomas Hicks, Esq., Cope Hall, Newbury, Berkshire. In the year 1850, the loss of a very dearly beloved child led him to give his thoughts and attention to religion, and the result was a resolution—even at considerable pecuniary sacrifices—to become a preacher of the Gospel. He made his wishes known to Dr. Sumner, then Bishop of Chester (afterwards Archbishop of Canterbury), who at once consented to admit him as a candidate for Holy Orders, and after examination ordained him to the curacy of Ashford, in Kent, where his popularity as a preacher and parish clergyman soon provoked some local jealousy, and it was somewhat hastily arranged that he should resign his curacy. The feeling of the people was greatly in his favour, and after a residence among them of about ten weeks only, they presented him with a handsome silk gown and pocket Communion Service. Such was the crowd of persons at the meeting in the Town Hall when the presentation was made, that the beams giving way, there was very great danger of the whole building falling to the ground. He was next licensed to the curacy of All Saints, Birmingham, where his pulpit abilities and

good offices as a clergyman, combined with his great love and powerful advocacy of the temperance cause, made him many friends and some enemies, particularly amongst his brother clergymen, from whom better things might have been expected. At a meeting of the Church Missionary Society, he insisted upon proposing an amendment to a resolution which the chairman positively refused to put—to the effect that the Christian Missionaries ought to be abstainers from intoxicating liquors. For this he was assaulted, and with the full concurrence of the clergy on the platform, he was handed over to a policeman and ejected from the meeting. A strong feeling in his favour because of his manly and Christian conduct under such trying circumstances was soon afterwards manifested. A monster meeting was held in the Town Hall, attended by persons of all shades of religious and political opinions, and resolutions were passed vindicating his conduct. Afterwards he was curate of Low Ham, and chaplain to the Workhouse, Langport, and here he devoted his spare time to the interests of the temperance movement, which he continued to do up to the last. In 1856, he was presented by Sir Walter Trevelyan, Bart., to the rectory of Treborough, near Taunton, Somerset, and in 1869 he came into possession of the rectory of Garsdon-cum-Lea, near Malmesbury. He there took the degree of D.C.L. The Rev. Dr. Gale was the author of a volume entitled, “Apostolic Temperance,” and of many smaller productions. “The character of Dr. Gale was in many respects striking and peculiar. He had wonderful tenacity of purpose and earnestness, and, beyond doubt, strong patriotic feelings. He was the first Churchman in the west of England to champion the Anti-Corn-Law League, and among the very first of the clergy to join and advocate the United Kingdom Alliance. Personally, he was social and kindly, and the strong language he might occasionally use covered a warm and loving heart. Take him for all in all, and considering the strong antagonism of circumstances, he was a man of whom it might be said, ‘we shall not look upon his like again.’” * The Rev. Dr. Henry Gale died on Monday evening, July 30, 1877—one week after his twin brother, Dr. Frederick Gale—aged 71. He was not told of his brother’s decease. Dr. Lees was an intimate friend of the late Dr. Henry Gale, and

“A week ago, while thus I ponder’d
O'er my friend's fastly closing race,
A strange event at which I've wondered
Was hap'ning in another place.

“Henry thus lying, his twin brother Fred—
Who had dispensed to him medic'nal store—
Was found—serene and beautiful, but dead!
In death, as birth the brother gone before.

“Ah! who can tell of the gladful greeting
Behind the veil of earthly sight?
Or conceive the glorious meeting
Of these twin brothers clad in light?” †

* Dr. Lees in the “Alliance News,” August, 1877.

† F. R. Lees.

was with him during the latter part of his last illness and to his dying moments, and after his decease thus wrote to the "Alliance News:" "Dr. Gale has left behind him a powerful appeal to the Church of England in MSS., which I am preparing for the press. The profits are to be given to the United Kingdom Alliance. It is entitled, 'How the Church of England can save the Nation from the Curse and Consequence of the Drinking System.' He dictated to me the closing paragraph of the section headed 'The Truth.' No more faithful and undaunted man has been in our ranks, and *I loved him much.*"

The "Alliance News" of September 15, 1877, gave its readers an abstract or epitome of the "Appeal," which proves it to be "earnest in spirit, and well worthy to stand, as it does, as the last solemn appeal of a clergyman of the Church of England to the members of his own communion."

As might naturally be expected, most of the agents, and more particularly the district or superintendent agents, of the United Kingdom Temperance and General Provident Institution are temperance advocates, and many of them have done good service to the cause, despite the unworthy sneer that they have made it subservient to their own interests. One of the most able and successful agents of this society, and one of the most earnest and indefatigable honorary temperance advocates in the country, is Mr. John Rutherford, of Birmingham, a man of a strong physical constitution, indomitable energy, persistent, persevering, and unwavering zeal for the cause, peculiar tact, and despite a little brusqueness of manner, a warm-hearted, genial, and generous nature. Few men will do as much work in the same time as John Rutherford, and few men have done more in their own sphere for the advancement of the temperance cause. He has a will and a way of his own, but his attachment to true temperance principles is beyond question. The British Temperance League, the National Temperance League, the Band of Hope, the United Kingdom Alliance, and other organisations find a warm friend and supporter in John Rutherford, and few persons who attend the annual gatherings of these great organisations fail to recognise his burly form and stentorian voice. As a prominent leader in temperance politics he is well known in and around Birmingham, and as one of the honorary secretaries of the Midland Temperance League, he made his mark amongst the temperance societies of the West and Midland Counties.

Of the same class and position, but of a somewhat different type, is Mr. Joseph Harrap, of Leicester. Joseph Harrap was born at Ossett, near Wakefield, on the 12th of July, 1822, of humble parentage. His father died when Joseph was very young, and the child was placed under the care of his grandfather, who was only a poor man with a large family. Joseph had little scholastic education, and had to work in a factory at the early age of eight years. Being of a sharp, active temperament and full of fun, young Joseph often got into

mischievous. At thirteen years of age he was leader of a strike for higher wages at the mill where he worked, but being unsuccessful, he went to work at a worsted mill in Wakefield for a few months. When he was fourteen years of age he was apprenticed to a shoemaker at Horbury, where he attended the Church Sunday-school, and worked his way up to the first class of boys. He had a retentive memory, and gained a Bible as a prize for learning the Church Catechism, &c. In the year 1837, he attended a series of revival services conducted by the Primitive Methodists, and with about twenty others was converted. In October, 1839, he signed the temperance pledge, and became a warm adherent of the cause. His zeal and energy won the respect of the clergyman of the parish, who offered to take him in hand and educate him for the ministry; but when only seventeen years of age he was put by the Rev. William Antliff (now Dr. W. Antliff, principal of the Primitive Methodist Theological Institution at Sunderland) to assist him in leading a class, and on the plan as a local preacher, and he soon became very popular. At the expiration of his apprenticeship he entered the Primitive Methodist ministry, and by preaching every night, attending meetings, and walking long journeys to fulfil his appointments, his health broke down, and from this and other causes he was induced to resign. He settled down to his trade at Whitwick, and soon became an employer of others, besides taking three apprentices. In October, 1847, he was married, and on Sundays and occasional week nights he engaged in preaching the Gospel and advocating total abstinence until he became obnoxious to the publicans, who tried in every conceivable way to annoy and injure him. It is somewhat remarkable that the Roman Catholics were the only people who would (when he first commenced his temperance efforts) consent to lend him their school at Sheepshead, but in time he secured the sympathy of the clergymen and other influential people, and the result was one of the most novel and interesting temperance meetings ever known in England in those days, viz., the presentation of a handsome Protestant Bible to a Primitive Methodist temperance advocate in a Catholic schoolroom, with a clergyman of the Church of England, a Primitive Methodist minister, and a Catholic priest on the platform, all uniting to do justice to the zeal and energy of Mr. Joseph Harrap. In 1853, Mr. Harrap became agent for the United Kingdom Temperance and General Provident Institution, and was so successful as a local agent, that in 1856 the directors requested him to give up shoemaking and become a district manager. In that year he removed to Leicester, where by patient, persevering effort, and by adding other businesses to that of insurance, he has secured for himself a respectable position in society. Mr. Harrap's manners make him an agreeable visitor, and in addition to his power as a speaker, he has a fairly musical voice, and occasionally varies his temperance addresses by the aid of song and recitation. For some years he laboured assiduously in the furtherance of the temperance cause indoors or in the open air, in various parts of Leicestershire, Derbyshire, Nottinghamshire, &c., &c., giving

his whole soul to the movement, and his sympathy and support to every effort likely to promote the temperance reformation; the various Leagues, Bands of Hope, Alliance, and the Good Templar movement finding in him a warm friend and supporter. In 1872 he was elected G.W. Sentinel of the Grand Lodge of England, and afterwards District Deputy for Leicestershire, which post he was compelled to resign on account of failing health. He undertook a voyage to America, and spent some time there in the successful effort to recruit his health and strength, speaking on behalf of temperance as his strength and opportunity allowed. Although benefited by this tour, Mr. Harrap is not the man he once was.

Thr Rev. George M. Murphy, pastor of the Borough Road Congregational Church, London, and chief conductor of the Lambeth Baths winter meetings, is one of those heroic workers whose name ought long to be had in remembrance by all true friends of human progress, Mr. Murphy was born at Hans Place, Chelsea, on the 9th of September, 1823. He laboured for some years in Birmingham, on behalf of the temperance and Alliance movements, and in 1856 became the Evangelist of Surrey Chapel, under the Rev. Newman Hall, LL.B., and, as the agent of the Southwark Mission for the Elevation of the Working Classes, commenced his labours on the last Sunday in June, 1856. For some years Mr. Murphy occupied Hawkstone Hall, Waterloo Road—which for many years was the meeting-place of the South London Temperance Society—as a preaching station. He was very successful in attracting congregations, and continued to use the hall until it was sold by its proprietor to the London and North-Western Railway Company, when, in 1866, the congregation removed to its present commodious building in the Borough Road. Here, in December of that year, the Borough Road Congregational Church was formed, and unanimously chose Mr. Murphy as pastor. In addition to being president of his own Church Temperance Organisation, Mr. Murphy has for some years been president of the South London Temperance Society, which is one of the oldest and most efficient of the metropolitan societies. He has also been for some time one of the Committee of the United Kingdom Band of Hope Union, and was one of the vice-presidents of the late Reform League. In 1864, Mr. Murphy started the Working-Men's Industrial Exhibition movement at the Lambeth Baths; he laboured hard to secure the abolition of the law which sanctioned the public execution of criminals, and during the American struggle for and against the establishment of a slave empire, he and the Rev. Newman Hall defended and supported the party in favour of negro emancipation, and his labours were recognised at Washington. Like most earnest and devoted friends of temperance, Mr. Murphy warmly sympathises with all efforts to ameliorate the condition of the toiling, suffering, and oppressed everywhere. He has written several minor temperance and other publications, and is an occasional writer in various temperance periodicals.

In and around the metropolis are a number of able, earnest workers

—men whose names will long live in the esteem of their fellows. Of these we can give space for but two more in this chapter, viz., George Howlett and James McCurrey.

George Howlett was born at Wendover, in Buckinghamshire, on the 6th of July, 1819. When about seventeen years of age he became tired of a country life and found his way to London, where he was for some years employed as a coal porter on the banks of the Thames. He occasionally indulged in the intoxicating cup along with his mates, and one night went to a meeting of the South London Temperance Society, held in the "Rockingham Rooms," Newington Causeway, with the intention of putting out the lights for a lark. He was not long there, however, before something was said that riveted his attention, and he determined to hear more. He said to those who were with him: "You know I said I'd put out the lights of this meeting to-night, but if anybody dare to interfere with them I'll put out his lights;" and there is little doubt that in so saying he meant to give them to understand that it would be dangerous to attempt to interfere with the proceedings so long as he was against any interruption. He signed the temperance pledge in 1839, and from that time became actively useful in the cause, and instead of being only a coal porter he became an employer of labour, beloved and honoured by all who knew him. He made his first temperance speech in Castle Yard schoolroom, Holland Street, and after a little experience was ever welcome at temperance gatherings, working side by side with John Cassell, John Meredith, W. Morris, and others, and departed this life March 3, 1872, in his fifty-third year,

The name of James McCurrey is one highly cherished and revered by many who have experienced the privileges and blessings of total abstinence. He was a journeyman builder, and a steady, industrious workman, a member of a Christian Church, and the instrument, in the hands of God, of the conversion of his own wife. But in those days strong temptations were placed in the way of working-men, in being compelled to go to public-houses to draw their wages, and one night when James McCurrey went for this purpose, he was invited by the foreman to take a glass of something to drink. He lacked the power to decline the invitation, and one glass leading to another, the result is easily imagined, and Mr. McCurrey found his way home late at night in a state of intoxication. Stung with remorse, he became reckless and desperate, and selling all he had went off to Glasgow, where he learned that his mother had only a short time previously been laid in her grave. He returned again to Chelsea, and lived in a very unhappy condition until the night of the 16th of November, 1837, when he and his wife were found amongst the audience that crowded the meeting-house over the wooden bridge, Chelsea. As they listened to the statements and appeals of the earnest men who spoke that night and heard of the temperance pledge, his wife said to him: "That's just the thing for you." Although he had been deeply moved, he tried to make his way outside, but his wife pleaded with him, and advancing to the platform, signed the

pledge "for her husband's sake." As she turned to him with tears in her eyes, he hesitated for a moment, and then enrolled his name. Three weeks afterwards he began the work of temperance advocacy by speaking at a meeting in the open air, and for thirty-five years afterwards he earnestly and zealously continued to labour as an open-air temperance advocate. Shortly after signing the pledge he again joined a Christian Church, and for some time had to suffer annoyance and persecution from some of those with whom he was in Church fellowship, because of his temperance advocacy. He sought the advice of the Rev. James Sherman, as to whether it was his duty to abandon the work, and that good man cheered him by saying: "Go on, McCurrey, as long as you feel you are right and happy in the work; I believe you are the right man in the right place." Mr. McCurrey worked for Mr. Cubitt, builder, for over thirty years, and then he started business for himself, and was very successful. In his old age he retired with sufficient to maintain him in comfort, but still continued his labours in the cause of temperance.

Of the active friends of temperance in West Cornwall, the name of William Docton stands first as the recognised leader of the movement. Mr. Docton began his connection with the temperance cause about the year 1838, and took a prominent part in the agitation in St. Ives and district, which culminated in a large secession from the Wesleyan Methodist Society in 1841-2.* On the 7th of March, 1879, Mr. Docton departed this life at St. Ives, Cornwall, at the age of sixty-nine years.

Although incidentally mentioned in connection with the British Temperance League, the name of W. J. Clegg, Esq., of Sheffield, most aptly comes in here as a type of the Sheffield temperance workers. From comparatively humble circumstances, Mr. Clegg has worked his way up to a respectable position as a lawyer of ability and energy, and to an alderman's seat in the Town Council. In the face of much opposition and even bitter persecution, he has zealously laboured for, and stoutly defended the principles of temperance. For some years he was the honorary district secretary or correspondent for the British Temperance League, and had the supervision and arrangement of the work of the agents for Sheffield and surrounding district, including portions of South Yorkshire, Derbyshire, Nottinghamshire, &c. In connection with the Sheffield Band of Hope Union, the family of Mr. Clegg have been earnest and laborious workers, and much of its success is due to the tact and energy of Mr. Clegg, jun. Messrs. Clegg and Son are also active workers in the I.O.G.T. and other movements.

In the year 1820, Edward Backhouse, Esq., took up his residence at Sunderland, in the county of Durham, and was for some time a member of the "old moderation" society, but saw it to be his duty to identify himself with the teetotalers, and for a number of years was president of the Sunderland Total Abstinence Society, and also for a

* See Chapter xxx.

time president of the North of England Temperance League. He was one of the vice-presidents of the United Kingdom Alliance, and a liberal supporter of these and kindred organisations. In 1867, Mr. Backhouse purchased the site and buildings of an old pottery, near the public approaches to the docks at Sunderland, and after making extensive alterations in some of the best of the buildings, he opened them for educational and philanthropic purposes, including a free night school for young people, a mission to foreign sailors, Bible classes, &c., &c. Seeing that his efforts were successful, Mr. Backhouse erected at his own expense a magnificent pile of buildings, comprising a large hall for religious and temperance meetings, a Bible and tract depôt, rooms for mothers' meetings, &c., fitted with every requisite, and the plain unostentatious title of the whole is carved in stone over the main entrance, "The Pottery Buildings." Princely in his gifts, unwearied in his exertions for the moral, social, and religious welfare of the people, Mr. Backhouse might have very aptly been termed the Peabody of Sunderland. He was an active, earnest member of the Society of Friends, and died on the 22nd of May, 1879, at the age of seventy-one years.

Another prominent member of the Society of Friends, and an earnest worker in the temperance cause, was the late Edward Shipley Ellis, of Leicester. Mr. Ellis commenced his public career as a member of the Leicester Board of Guardians, and was elected chairman soon after. In 1842 he became a member of the Town Council, and in 1861 was elected an alderman, which office he held until 1873, when he resigned. In 1860 he was unanimously elected Mayor of Leicester, and in 1862 was appointed a magistrate of the borough, and later on a county magistrate. He was a prominent philanthropist, and for some years Chairman of the Midland Railway Company. He held important positions in various societies for the advancement of the well-being of the community. He was a total abstainer of many years' standing, a staunch supporter of the Alliance, a vice-president, and a liberal contributor to the funds. Mr. Ellis died at his residence, The Newarke, Leicester, on Wednesday, December 3, 1879, aged sixty-five years. His sister (Mrs. Neild), her husband, Alderman William Neild, and their daughter, Miss Maria Neild, were for some years active friends and supporters of the Warrington Total Abstinence Society, the ladies taking the work of collecting the subscriptions and visiting the members, Mr. Neild being president of the society. In 1876 they removed to Reading, Berkshire.

Mr. Joseph Thomas, of Liverpool, was brought up in Bristol, where, in 1832—when he was about thirteen years of age—he signed the pledge of the British and Foreign Temperance Society. In 1834, he entered the employment of an engineering firm in Liverpool, and became a member of Mr. David Jones's Total Abstinence Society—the first in Liverpool. In 1846, Mr. Thomas married and settled down to what has proved to be his life's calling—the business of a printer and stationer. As stated in a preceding chapter,

Mr. Thomas made himself actively useful in the promotion of Youths' Temperance Societies, and has been from his first connection with the movement to the present time a consistent, earnest, and laborious worker. He was for many years the mainstay of the Order of the Sons of Temperance, and has held the highest offices, with honour to himself and advantage to the Order. He attended the Annual Session of the National Division of North America, held in Scotland, Maine, in 1860, as the representative of the Order in Great Britain, and was the guest of Neal Dow. In 1873, the Annual Session of the National Division of Great Britain and Ireland was marked by the presentation to Brother Thomas of a costly gift, subscribed for throughout the Order. For a number of years he has been a member of the Select Vestry of Liverpool, and in 1873, after a contest of thirteen days, Mr. Thomas headed the poll by a majority of 6,954 votes. Mr. Thomas has also taken an active part in the Good Templar movement, and when the Order was at its height in this country, he held the office of Grand Guard, and has since been Chairman of the G. Lodge Political Committee, and also a member of the Music and Finance Committees. Mr. Thomas is an ardent lover of vocal music, and has proved himself a thoroughly efficient and successful conductor of large juvenile choirs, and for several years he conducted the annual Band of Hope concerts in the Philharmonic Hall, for the Liverpool Temperance Union. Mr. Thomas erected a magnificent pile of buildings—known as the Albert Hall—in the north end of the town, amidst the thickest of the working-class population, specially for religious and temperance purposes. Here are lodge-rooms, club-room, lecture-room, and a large hall capable of holding nearly 1,000 persons, which is often filled on the Sunday afternoon, and the assemblage addressed by ministers of various Christian denominations. To Mr. Thomas is due the honour of being the instrument, in God's hands, of making a total abstainer of Father Nugent, the devoted Catholic chaplain of Liverpool, whose temperance and other labours amongst the Irish portion of the population is the admiration of all. Directly and indirectly, Mr. Thomas has been the means of bringing large numbers of people from the utmost depths of human degradation and misery to the possession of comfort, peace, and happiness, and all has been done in the true spirit of Christian meekness and humility.

Mr. George Dodds, of Newcastle-upon-Tyne, was born on the 19th of November, 1810. His father was a butcher by trade, but was not at the time the subject of our sketch was a boy in well-to-do circumstances; consequently, George was sent off to work at the early age of ten years, his first employment being at a pottery, for the munificent sum of one shilling per week. At the age of fourteen he was apprenticed to the business of flax dressing at the Northumberland Flax Mill, Ouseburn, Newcastle-upon-Tyne. He joined in the drinking bouts of his companions, and foolishly spent his earnings in strong drink. While serving his apprenticeship, and afterwards, he took an active part in the promotion of

trade unionism amongst the working-men, but he was always strongly opposed to obtaining any change either in the hours of labour or the rate of wages by physical force—a course of procedure strongly urged at that time. On the 9th of October, 1833, Mr. Dodds was married at All Saints' Church, Newcastle, to Miss Frances Middleton, the second daughter of a highly respectable family. She was a dressmaker, and followed the business after the marriage with success, and their joint earnings enabled them to commence housekeeping in a comfortable manner. That Mr. Dodds was warmly attached to home and sincerely loved his wife, there can be no question, and that she was a true helpmate, her self-sacrificing labour and life-long devotion have proved. At her earnest entreaties he became an abstainer, and signed the pledge on the 24th of September, 1836, after which his first act was to pay off all his debts to the publicans with whom he had run up "a score." Shortly afterwards he found his way to a Primitive Methodist Chapel, became a "changed man," in an humble way became a Sunday-school teacher, and it is with pardonable pride that he refers to the fact that he was never absent from his class; subsequently he became superintendent. He was a member of the first committee of the Newcastle-upon-Tyne Temperance Society, he and George Charlton being the only survivors of the original committee. Mr. Dodds is a self-educated man, in possession of a clear, vigorous, and active brain, which, after he became a teetotaler, he strove to use to the best advantage. After attending several temperance meetings, he began to deliver addresses to working-men, and with such success that large numbers of persons signed the pledge. "His true inwrought eloquence and earnestness had a wonderful effect in persuading men and women to adopt the principles of abstinence from intoxicating liquors." His acceptance as a platform speaker was so manifest that a few gentlemen in Newcastle agreed to subscribe £5 each to send Mr. Dodds out as a missionary to the towns and villages in the north of England. He visited from door to door with tracts, and spoke to the people on the benefits of sobriety and teetotalism. He announced his own meetings by a bell, spoke from a chair in the open air, and often met with opposition such as is not experienced in the present day. As railways were few, he was compelled to walk some hundreds of miles; indeed, he could not do otherwise, as he had only *twenty-five* shillings per week, out of which he had to pay all his own expenses, keep himself, &c., and, as he remarks in a letter to the author of this work, "you may judge I could not get rich out of it; sometimes I arrived home penniless, and had it not been for my dear Fanny we could not have lived." The engagement was intended to be a short one, but the mission proved so highly successful, that his services were retained for over three years, during which term he visited Northumberland, Cumberland, Westmorland, Durham, and the borders of Scotland. On the invitation of Captain Brochie (afterwards Sailors' Missionary at Greenock), he went to Inverness, and was very success-

ful in his efforts to promote the temperance cause there. After three years of hard and faithful service he returned home, with a determination to cease mission work, as the salary (still 25s. per week) was too small to enable him to live as he ought. However, he was urged to continue his labours at an increase of 10s. per week, and he did so for about eighteen months longer, when he finally gave up, and commenced business as a temperance hotel keeper. Even then his love for the cause was so great that he could not refuse pressing applications to address temperance meetings, and as an honorary advocate, he addressed from eighty to a hundred meetings in a year. There is scarcely a temperance organisation in existence with which Mr. George Dodds has not been identified. From the foundation of the Newcastle Temperance Society he has been a zealous and faithful worker; he was one of the early pioneers of the Order of Sons of Temperance, a Rechabite, one of the founders of the North of England Temperance League, a consistent and ardent friend of the Alliance, and a Good Templar, has held office as District Deputy for the county of Northumberland, and as Grand Guard of the G. Lodge of England. In consequence of the illness of Mrs. Dodds, they rented a cottage at Cullercoats-by-the-Sea in 1864, and as it was found that she improved in health and vigour they removed there altogether. Here Mr. Dodds laboured assiduously amongst the fishermen, who are the chief residents of Cullercoats, and with good results. By his aid and influence a new chapel was built for the Primitive Methodists. Mr. Dodds became a member of the Tynemouth Board of Guardians, and in 1877 was returned at the head of the poll as a member of the Tynemouth Town Council, the public press describing him as "one of the most clear-headed and sagacious members of the Council." As president of the Working-Men's Club at Newcastle-upon-Tyne, he was presented, a few years ago, with a handsomely-executed address, testifying the respect and esteem in which he is held by the members and officials of that institution. Early in 1876, he was presented with a beautiful ormolu clock, as a token of the regard in which he is held by the shareholders of the Newcastle Permanent Building Society, for his efforts as chairman and treasurer of the largest and most successful building society in the north of England. On Whit-Tuesday, June 6, 1876, an interesting soirée was held in the Central Hall, Hood Street, Newcastle-upon-Tyne, to do honour to Mr. and Mrs. George Dodds, the chair being occupied by their old friend and fellow labourer, George Charlton, Esq., J.P. During the course of the evening addresses were delivered by the chairman, Councillor T. P. Barkas, Alderman Strachan, of South Shields; Mr. Edward Grubb, and others, and in recognition of his life-long services in the promotion of the temperance reformation, Mr. T. P. Barkas, in the name and on behalf of the temperance friends, presented Mr. Dodds with his own portrait, whilst Mr. Charlton presented to Mrs. Dodds a handsome silver tea and coffee service, as some recognition of the noble sacrifices she had made, and the courageous efforts she had put forth to maintain the family while her

husband was away from home advocating the temperance cause. This was a memorable day to all concerned, and seldom, if ever, were testimonials of honour more worthily bestowed. It was just thirty-eight years that day that Mr. Dodds started out as a temperance missionary. For nearly thirty years Mr. Dodds has been in business in Newcastle as a coffee roaster, chicory manufacturer, &c., and has maintained a position as an upright, painstaking, and thoroughly trustworthy man of business, as testimonials from some of the oldest and largest firms in the north of England bear witness. In all things Mr. Dodds seems to have been actuated by the Scripture principle, "Whatsoever thy hand findeth to do, do it with thy might."*

George Charlton was born in the neighbourhood of Hexham, in the county of Northumberland, in the year 1808. He had but a limited education; a short period at the Grammar School at Hexham may be said to have been all the scholastic training he received. At the age of sixteen he became a member of the Primitive Methodist body, and eventually a local preacher, and for over half a century he has been an ardent, zealous, and laborious worker, and warmly attached to the people of his early choice. In the year 1833, he joined the *Moderation* Temperance Society, but in October, 1835, he heard Mr. J. Livesey deliver his malt lecture, and he boldly went forward to enrol his name amongst the little band who adopted the "common-sense" pledge; his name being about the sixteenth on the roll of the Newcastle teetotalers. On the formation of the Newcastle-upon-Tyne Total Abstinence Society in December, 1835, Mr. Charlton, then an active, vigorous young man (twenty-seven years of age), became one of its first committee, and as an honorary advocate manfully raised his voice in favour of the new doctrine. As a teetotal advocate, an Alliance man, a local preacher, and a supporter of the public movements of the times, Mr. Charlton has been a zealous and devoted worker, and after "enduring the scorn," and surmounting the trials and difficulties, and bearing his share of bitter persecution, he has lived to see the temperance cause become not only respectable, but popular, and its once persecuted advocates and disciples raised to positions of trust and offices of honour. In November, 1873, Mr. Charlton was duly elected Mayor of Gateshead, and so well did he discharge the duties imposed upon him, that in 1874 he was unanimously re-elected. In speaking of Mr. Charlton as Mayor, the Ven. Archdeacon Prest remarked: "When he was chosen for that office it was only fair to say that there were suspicions that he might not hold the balance of justice with perfect equality. He was known among them as a man who had thrown the strong powers of a vigorous mind, and the whole years of a most influential life, upon the side of temperance, and it was expected by many, and it was feared by some, that in the administration of justice he might be swayed by his well-known, and, he believed, by his honourable bias;

*For a portion of the facts contained in this sketch, we are indebted to the *North of England Critic and Review* of June 2, 1876.

but when, after the end of his first year's mayoralty, the question was put, who should succeed him, it was felt that none but himself could be his parallel. When on the bench—where a man stood in the full light of public observation, where undoubtedly critical eyes and censorious minds were watching and weighing his words and his actions—none was found to wag a tongue against him. He had done his duty as a just judge with no weak and unworthy hand. He had administered a law which was meant to repress sin and to diminish misery; but at the same time no man had come before him, and, above all, no woman had come before him, who had been brought into distress by sin, without receiving from him words of such kindness and deeds of such love as showed that he was whilst just, good, right, and true." At the close of Mr. Charlton's second term of office, he was raised to the magisterial bench, and on the 28th of October, 1875, a public meeting was held in the Town Hall, Gateshead, when an address, beautifully illuminated and handsomely framed, was presented to him in token of wide appreciation of his life-long and consistent advocacy of principles which are calculated to promote the well-being of the community, and that members of all classes in the district were desirous of showing their warm estimation of Mr. Charlton's character as an active, earnest citizen. The chair was occupied by W. H. James, Esq., M.P., and eloquent addresses were delivered by the chairman, Archdeacon Prest—who made the presentation—George Charlton, Mayor; Joseph Cowen, Esq., M.P., George Dodds, Mr. Hindmarch, and Mr. Lucas. On the front of the platform were displayed the address and the design of a water fountain to be erected in the park, and to bear the name of George Charlton. The following is a copy of the address, which was read by Mr. Thomas Rippon, secretary to the Testimonial Committee:—

“TO GEORGE CHARLTON, ESQ., JUSTICE OF THE PEACE, MAYOR OF GATESHEAD.

“DEAR SIR,—Your elevation to the magisterial bench, coming, as it does, near the close of your second year of mayoralty, furnishes to a large circle of neighbours, admirers, and friends a suitable opportunity of placing on record, and otherwise evincing their profound esteem for your character, together with their high appreciation of your life-long labours in the cause of humanity, religion, political liberty, and social morality. After much conference among the leading social reformers of the district, it has been decided to erect in the new Gateshead Park, as soon as may be convenient, a drinking fountain, with appropriate emblems and inscriptions, which shall remain through many a year, and to successive generations, a testimony of public veneration for your name, and a characteristic memorial of services that are pregnant with benefits to posterity, and have already yielded many and great advantages to your contemporaries. Foremost in the list of the services we specially desire to commemorate, we would place, as we feel sure you so place it, your forty years' labour in the wilderness of sin as a

lay preacher of the glorious Gospel of Redemption. Among those who have taken part in the present memorial, there may be much difference of opinion and practice in reference to religious truth, but they are of one mind and of one heart in commending the warm-heartedness, self-denying zeal, and general catholicity of spirit which have ever characterised your enforcement of what you hold to be the truth of God. Your assistance in furthering religious objects has been almost as much at the beck and call of other sections of the Christian Church as of your-own, and in all cases your service has been done 'heartily as unto the Lord.'

"From this central line of your life we pass to your advocacy of human rights against unjust laws, of abstinence from things hurtful to human health, comfort, and purity, and of arbitration by dignified reasoning as a substitute for the 'arbitrament of the sword.' Your long official connection with the North of England Temperance League, your presidency of Newcastle and Gateshead Temperance Societies, and your hearty aid to the Good Templar movement all over the land, serve to identify your whole career with the temperance cause in all its branches and phases. It was your privilege to stand in the front of this momentous reform movement when the fight was hottest and thickest; it has doubtless afforded you sincere satisfaction to witness the wide adoption of principles for which at the outset you could hardly gain a hearing; and in view of the vast area yet remaining to be covered with temperance truth, it must be a great consolation to you to reflect on the number, ability, and devotedness of those whom your teaching and example have done so much to enlist, to stimulate, and to guide in the conflict to which your best energies have been consecrated so long. Your conduct while administering the law of the land and presiding over municipal affairs as chief magistrate for Gateshead has elicited unanimous expressions of satisfaction from your fellow-citizens. The urbanity that springs from high-toned benevolence of heart has in your case availed to soften, without impairing, on the bench, as on the platform, and in the pulpit, the vigour of your unbending rectitude and the caustic wit of wholesome satire. To one who, like yourself, can look back on more than forty* years of pilgrimage, it would appear an unmeaning compliment were we to wish you 'length of days;' but valuing your living example and wise teaching as we do, we cannot but express a desire that it may please the Great Giver of all good to prolong your days of usefulness; and most unfeignedly do we pray that the evening of your life may be spent in perfect peace, gladdened, amidst all its solemnities, with the prestige of 'the morning without clouds' and conscious nearness to 'the many mansions' of the Father's House.

"WALTER H. JAMES, Chairman of Committee.

"JOHN W. ROBINSON, Treasurer.

"T. RIPPON, Secretary."†

* Mr. Chailton was at this time in his sixty-seventh year.

† *Newcastle Daily Chronicle*, October 29, 1875.

Although valiant in the defence of truth, Mr. Charlton is of a modest, unassuming, and unostentatious nature, and has always had an aversion to personal display, and an objection to receive testimonials, &c., in this case he attempted to set his foot upon the movement, and did delay it for some time; but on hearing of it a second time and trying to stop it, he was curtly told by the promoters that he had nothing to do with the business, and that it was too far gone to be stopped. In his reply to the presentation speech he remarked: "Who could have expected in the commencement of life, after the buffets and the opposition, and the howlings—for in the early days we had fought with the beasts of Ephesus—that in the space of thirty years such a change would come over public opinion that the individuals who were at that time the most unpopular of men, 'the fanatics' of the day, should be recognised by an assemblage like the present? That thought had occurred to him while listening to the speeches of the chairman and of the worthy Archdeacon. He now found congratulations from gentlemen whose letters had been read, and he did not accept them because of his own personal merit—and this was what gave him courage to stand up, because he felt them to be spontaneous acknowledgments of the value of consistency in principle. And this confirmed his deep belief that in the public conscience, after all the jeering, satire, and sneering, there was a conviction of what was right and true." In a leading article commenting upon this meeting, the *Newcastle Chronicle* remarks: "Probably no man in the north of England could count more trophies for his teetotal bow and spear, and no member of the temperance troop commands more confidence from within or more hearty approval from without. It was this view of his career which rendered it necessary to enlarge the guest roll, if the meeting was to be in any worthy sense representative either of the man or the public feeling towards him. Born not to ease but to labour, the twice-elected Mayor of Gateshead worked his way by hard, honest, persevering, and well-considered toil—not to fortune, perhaps, but to a degree of competence which set him at liberty, while yet hale and vigorous, for entire devotion to public affairs. The elders amongst us can testify that he has never been wanting in the sagacity and diligence which make business successful. Alike in his own routine occupation and in the several speculative enterprises which have had the advantage of his counsel and joint management, he has uniformly proved himself an able man of the world. As an administrator of the Poor Law, he has displayed for a long series of years the judiciousness and broad common sense which marked his platform appearances, and which in these later years has so conspicuously characterised his membership and presidency of a Town Council." "Let young men emulate the purity of motive and conduct evinced by such men as Mr. Charlton, and it will be strange if they reach not unto honours like those which now rest on the brow of him whom a goodly company honoured yesterday, and who holds to-day no second place in the wider public opinion of the north."

Mr. George Lucas, of Gateshead, was one of those men who may be deemed martyrs to temperance principles. In the year 1863, Mr. Lucas felt moved by the sight of the drunkenness and sin of the poorer classes in Gateshead to engage the Temperance Hall for special religious instruction, &c., on Sunday evenings, and in about eighteen months he succeeded in establishing a religious society with fifty enrolled members, many of them being of a class which no other religious society in the town had been able to reach. In announcing these services, a form of placard was used with a standing announcement, the blank headings, date, &c., being filled up every week as circumstances required. On Sunday, February 19, 1865, Mr. Lucas proposed to deliver a discourse entitled "The Last Days of a Gateshead Magistrate : a Lesson of Instruction and Warning." On the Friday evening previous, as Mr. Lucas was leaving his place of business, he was waylaid, and foully assaulted, being brutally beaten with a horsewhip, by a young man said to be a nephew of the deceased magistrate. Mr. Lucas had no opportunity to explain what his design was, or that his real intention was to deal kindly with the errors and failings of the deceased magistrate. The lecture was not delivered at the time announced, and the congregation were compelled to abandon their usual place of worship under apprehension of a riot, without being able to obtain legal protection. Mr. Lucas behaved under these trying circumstances like a Christian and a gentleman, and fully vindicated his character before the public, but the whole proceeding reflected discredit on both the administrators of the law and the press of Gateshead. The *Observer* was remarkably scurrilous, and spoke in favour of the perpetrator of the outrage, but since that time a change has come over the scene, and, as shown in the case of Mr. Charlton and his successors, temperance advocates are now raised to positions of honour and dignity in the borough of Gateshead.

That we were correct in fixing the date of the London Temperance Society as November, 1830 (see Chapter v. p. 24) is conclusively proved in a short sketch of the life of the late Richard Barrett, of Waddon, Croydon—given with portrait in the "Welcome" for June 11, 1881. From a pledge-book lent to the writer of the said sketch by Mr. Richard Barrett, son of Richard Barrett, of Waddon, is extracted a copy of the pledge of the society as follows: "London Temperance Society, 1830. We, whose names are subscribed, believing that intemperance and its attendant evils are promoted by existing habits and opinions in regard to the use of intoxicating liquors, and that decisive measures for effecting a reformation are indispensable, do voluntarily agree to abstain entirely from the use of ardent spirits, except for medicinal purposes; and although the moderate use of other liquors is not excluded, yet, as the promotion of temperance in every form is the specific design of the society, it is understood that excess in these necessarily excludes from membership." The first name on the list is that of Samuel Bagster, jun., and the second that of Richard Barrett. Among other names given are those

of Basil Montague, John Capper, T. T. and John Conquest, Jonathan, Jeremiah, Henry, and Richard Barrett, jun., &c., &c. In a letter bearing date Gloucester, 6th April, 1881, Samuel Bowly, Esq., the venerable president of the National Temperance League, speaks of Mr. Barrett as a temperance worker, and of the fact that Mr. Barrett's earnest conversation first led him to seriously consider the temperance question. Richard Barrett was a truly philanthropic, earnest-minded Christian temperance reformer. As a member of the Society of Friends, he devoted himself to the work of the Bible Society, being one of the Committee of the Parent Bible Society in Earl's Court for many years. He was a co-worker with Clarkson, Wilberforce, Buxton, Sturge, and others as champions of the anti-slavery cause; he was also an active member of the Peace Society, and soon saw his way to entire abstinence from all intoxicating liquors. Mr. Bowly speaks of him as "the first person I heard denounced, in no measured terms, for having, under a sense of duty, put the wine off his table."*

These necessarily brief notices of the lives and labours of men in various ranks of life, and of different creeds and opinions on other matters, will give the reader some idea of the men to be found amongst the honorary advocates of the Temperance cause throughout the country—men who "counted not their lives dear unto them," if by any legitimate means they could save their fallen brothers and sisters from the thralldom of intemperance. Of numbers of these men it may truly be said, "of whom the world was not worthy."

In Frederick Sherlock's "Illustrious Abstainers," and the companion volume, "Heroes in the Strife," the reader will find well-written biographical sketches of the lives and labours of numerous notable men who, holding "high places," add lustre to the temperance movement. In these works are to be found interesting particulars of his Eminence Cardinal Manning, the Right Hon. John Bright, M.P., Thomas Burt, M.P.—who may be justly termed a true working man legislator—and numerous others, and to these most admirable works our readers are strongly recommended.

*"Welcome," 1881, pp. 375-377.

CHAPTER XXX.

RELIGIOUS TEMPERANCE ORGANISATIONS, OR TEMPERANCE SOCIETIES IN CONNECTION WITH CHRISTIAN CHURCHES.

Conference of Clergymen of the Church of England in 1862—Formation of the Church of England and Ireland Temperance Reformation Society—Convocation Reports on Intemperance, &c.—Amalgamation of Church of England and Ireland Temperance Reformation Society and the Manchester, Chester, and Ripon Diocesan Society—Formation of Church of England Temperance Society: Objects Contemplated, Constitution, &c.—The Catholic Total Abstinence League—Cardinal Manning—Rev. Father Nugent, and others—The Wesleyan Methodist Society and the Temperance Question—Conference Rules, 1841: their Effect—Dissensions in Cornwall, &c.—The St. Ives Teetotal Wesleyan Methodists—Heroic Teetotal Wesleyan Ministers—Result of Patient, Persevering, and Consistent Effort—The Wesleyan Methodist Temperance Society authorised, &c., by Conference—The Primitive Methodists and Teetotalism—United Methodist Free Churches—Independent or Free Gospel Methodists—New Connexion, &c.—The Congregational Temperance Society—The Society of Friends and the Temperance Cause—The London United Colleges Total Abstinence Union—The Baptists and Temperance Works—Remarks on Sectarian Temperance Societies.

ON Friday, May 2, 1862, a Conference of clergymen of the Church of England, convened by a circular signed by the Dean of Carlisle (Rev. Dr. F. Close) and upwards of fifty abstaining clergymen, was held in the London Coffee House, Ludgate Hill, London, for the purpose of eliciting information as to the establishment of parochial Temperance Associations by the clergy, and inducing them to use the temperance movement as a means to the moral, social, and spiritual good of their people. A large number of clergymen assembled to take part in the Conference. The Dean of Carlisle presided. The Rev. Stopford Ram, M.A., incumbent of Pavenham, Bedfordshire, stated the objects of the meeting, and read letters from several highly distinguished clergymen, regretting their inability to be present, but sympathising with the movement. The Rev. Robert Maguire, M.A., incumbent of Clerkenwell, intimated that of 1,400 letters received, not one was antagonistic to the movement. In his address the venerable chairman said it had long been a desire of his heart to interest his clerical brethren in a movement which had been fundamental, not only in allaying drunkenness, but in spreading abroad the truths and maxims of the Gospel. When they had issued their circulars, signed by so large a number of Christian ministers, the *Saturday Review* said they were very impertinent; but as it was perfectly certain they could not serve the purposes both of God and man, so it was equally true that they could not hope to please everybody. His experience had convinced him that there was a moral and a religious demand for

co-operation with the temperance movement, in the exercise of which there had been a lamentable backwardness on the part of ministers. That great society, the Alliance, whose object was the passing of the Permissive Bill in Parliament, had canvassed some of the most drunken districts, and had obtained the signatures of more than two-thirds of the inhabitants to petitions praying that the Bill might become law; and when he himself had mixed with the working classes, he had seen the extent of the evils of the present system, and had become convinced of the remedy required. He, however, regretted to say that, as a general rule, clergymen knew but little of the working classes of their localities. There was a spring in the heart of the working-man which, if touched, works wonders, and it was that spring he wished them to make an effort to touch that night. If the clergymen of England would take up this question in their own parishes, they would draw the people around them. The ministers of all denominations were, however, in a fix. If they refused to join in the movement, they would offend the most conscientious of their people; and if they did join it, they would offend their elders and deacons, many of whom were interested in the manufacture and sale of intoxicating drinks. But it was, nevertheless, their duty to combine with the teetotal movement, and if they did so, the people would rally round them. But they must aid the movement by their *practical example* as well as by their teaching. He had heard some priests and deacons say that they could not get on without a little drink; but in reality it only required a little self-denial to become teetotalers, and it would be the very best thing they could do for both body and soul. For his part, if there were not a drunkard in the world and no moral necessity for the enforcement or propagation of teetotalism, he would still say, "Drink water if you wish to live." He firmly believed that the best and most healthy stimulants, after heavy mental or physical toil, were a glass of cold water, and nature's sweet restorer, "balmy sleep."

The Rev. Talbot Greaves, M.A., rector of St. Mary's, Weymouth, in the course of his speech, compared the evil of drunkenness to Goliath, the giant of Gath, and said "it was the *champion sin of all sins*; it fought the battles and led the vanguard of all the other sins; and if this giant champion sin were slain, what a host of other sins would at once be put to flight!" In speaking of total abstinence he said: "Total abstinence was not Christ, but it was a clear space where Christ ought to be placed. It was the right and the duty of the Church—the living Church of Christ—to step in and assume its proper position in this good work. Those among them who had embraced the practice of abstinence had found great moral and spiritual, as well as physical benefits from it, and if the clergymen of the Church of England would but throw themselves into the movement, and give it their aid, the tide of drunkenness would flow back, and leave dry ground on which to work for the welfare of man and for the glory of God."

The Rev. G. T. Fox, M.A., incumbent of St. Nicholas, Durham, bore

testimony to the benefits of teetotalism, from his own personal experience, and considered it a great help to him in his spiritual labours amongst the people, and his adoption of teetotalism as one of the most important events of his life.

The Rev. Thomas Hutton, M.A., rector of Stilton, said that Dr. Abernethy asked a friend why he drank wine. He replied: "Because it does me good." Dr. Abernethy rejoined: "You lie, it's because you like it." "Now," said Mr. Hutton, "I suppose this remark will apply to wine-drinkers; but it would be an injustice to say of very many of our clerical brethren that they drink wine simply because they like it. They do so, doubtless, under the impression that it does them good. Before I was appointed to the chaplaincy of a gaol, the doctors told me that 'teetotalism would not suit my constitution.' My observation of its effects upon the health of prisoners led me to a different conclusion, the correctness of which a twelve years' personal abstinence has confirmed. It has often been said that it would endanger life for the drunkard to leave his drink all at once. I have seen the greatest drunkards made teetotalers as soon as they crossed the threshold of the gaol door, not only without sinking under the sudden change, but improving in health in a remarkable manner, and this, too, in spite of a hard bed, hard work, and hard fare. I also found on inquiry that drunkenness was the cause, directly or indirectly, of two-thirds of the crime in the prison, and, therefore, I felt it my duty to advise the prisoners to continue abstainers after they regained their liberty. This appeared to me to be the only sound and safe advice I could give them. 'If thine eye offend thee pluck it out.' Having got thus far I began to see that I was giving them my advice, but not my example, and I then felt that I ought to give them both, and thus I became a total abstainer," &c.

The Rev. Erskine Clarke, rector of Derby, strongly urged abstinence upon his brethren, and, in the course of his address, said "he had been ten years a teetotaler, and within that period *had won the skulls at Oxford, and had as many social irons in the fire as most men, and managed to keep them all pretty hot upon cold water.*

The Rev. W. Ackworth, vicar of Plumstead, spoke strongly against the holding of public dinners in taverns, in behalf, or under the auspices, of religious associations; and the chairman as strongly enforced the same views, observing that it was a perfect farce for the clergy to tell people that they should not hold their club meetings at public-houses, when all the leading charity societies held their annual dinners at taverns.

The Rev. Robert Maguire said "by giving up his glass of wine, a clergyman became a leader in a great movement, and went down, like his great Master, to fetch up his weak and erring brother. As to self-denial, he remarked that there was a point in this case at which it ceased. If there was no necessity for this movement, he would not return to the use of wine, because he found in practice that he was better without it. No one would deny that a clergyman exercised

great influence. How was he to suppress drunkenness? He confessed that, until he took the pledge, he did nothing scarcely himself towards suppressing it. To carry out the teetotal work there must be parochial associations. He had an association comprising 400 members, including both his curates, four Scripture readers, and thirty Sunday-school teachers. Never before had he such a thorough visitation of his parishioners. They had never a temperance meeting which did not partake of a missionary character, and all his parochial organisations had been strengthened and improved. Should the clergy leave this work to others and then complain that it was done badly?"

After a few remarks from the Rev. H. J. Ellison, vicar of Windsor, who stated that he had twelve communicants in his congregation who were formerly drunkards, and never had he met a more devout and useful set of men, the Rev. H. Gale moved the following resolution: "That this Conference, fully appreciating the importance of keeping the subject of total abstinence and the suppression of the present licensed liquor traffic before the minds of the clergy of the Church of England, do nominate a committee for correspondence, with a view to further steps in this direction, by (1) periodical or occasional meetings in London or elsewhere for the purpose of taking mutual counsel and affording co-operation to brethren in the formation of Parochial Associations; (2) the publication and issue of such papers as may be deemed useful for the promotion of the cause among the clergy; (3) the compilation of a list, as full as may be, of the abstaining clergy of the united Church of England and Ireland, with a view to communication; (4) the organisation of a Conference, to be held (D.V.) during the month of May, 1863; (5) that subscriptions be received by the honorary secretaries towards the expenses of the present Conference, and of subsequent operations."

This was seconded by the Rev. Stenton Eardley, incumbent of Streatham, who said he thoroughly approved of all that Mr. Gale had said in proposing it. The resolution was then adopted, and Major the Hon. H. L. Powys-Keek was appointed treasurer. A committee, composed of clergymen and laymen, was appointed, and votes of thanks to the chairman, &c., and prayer, closed the proceedings.

Thus was the foundation laid of the Church of England and Ireland Temperance Reformation Society, of which the Very Rev. Dr. Close Dean of Carlisle, was the first president, and the Rev. Robert Maguire of Clerkenwell, honorary secretary. This society continued its efforts and paved the way for further action, and at the annual meeting in 1864, it was resolved to "enlarge its scope and try to raise the annual income to £500, for the several purposes of travelling secretary, tract publication and magazine, circulation fund, &c." To a very considerable extent the temperance cause is indebted to the members of the society for the able and successful attempt which was made to secure the attention of the two Houses of Convocation to the subject of temperance. Through the persevering labours of Archdeacon Sandford, a most interesting report on "The Prevalence of Intemperance, the Evils

which result therefrom, and the Remedies which may be applied," was laid before both Houses of Convocation of the Province of Canterbury, and ordered to be printed and published. This report, and the resolutions of both Houses, with a copy of the address to Her Majesty the Queen, &c., and a copious appendix, was printed and published, and five thousand copies put into circulation, and then a cheap edition was published by the Executive of the United Kingdom Alliance by consent of Convocation, under the supervision of Archdeacon John Sandford, chairman of the Committee on Intemperance, appointed by the Convocation. The appendix comprises over 170 pages of matter, "compiled with great care from a large mass of testimony, furnished from many quarters; and presents a fair sample of evidence afforded by credible witnesses on questions with which they must be necessarily fully acquainted, so as to speak upon them with authority."*

In 1873, the Church of England and Ireland Temperance Reformation Society and the Manchester, Chester, and Ripon Diocesan Society were amalgamated, and the name altered to that of "The Church of England Temperance Society." The objects contemplated are thus set forth: (1) The promotion of the habits of temperance; (2) the reformation of the intemperate; (3) the removal of the causes which lead to intemperance, mainly in accordance with the recommendations contained in the reports of the Committees on Intemperance presented to the Convocations of Canterbury and York. The special objects aimed at are twofold: (1) Moral, educational, and social; (2) legislative. The society is divided into distinct sections, and has four different kinds of pledges. Class I. is for non-abstainers and abstainers, and lays down the following propositions as its groundwork: (1) Explaining and enforcing the provisions of the law. (2) The formation of a sound public opinion as to the connection between intemperance and the undue facilities and temptations provided by the present public-house system. (3) The progressive diminution of the number of public-houses and beershops as public opinion may permit. (4) The alteration of the character of "tippling houses" by bringing them back to the original form of "victualling and refreshment houses." (5) The closing of public-houses and beershops on Sunday (except to travellers), and the limitation of the hours of sale on week days as public opinion may permit. (6) The dissociation of music halls and dancing rooms from public-houses. (7) The strengthening of the hands of the magistrates in the exercise of their power for the curtailment of facilities for the sale of intoxicating liquors. (8) The giving to local public opinion its due share, in conjunction with the existing authorities, in the granting or refusing of licences, and in the regulation of public-houses and beershops. (9) The removal of benefit, friendly, and burial societies from public-houses, and the discouragement of the payment of wages at public-houses. (10) The promotion of British Workman Public Houses, recreation grounds, and other counter-attractions to the ordinary public-house. (11) The discouragement of the present

* Preface to the First Edition.

system of "treating" in business and commercial transactions, and the "footing" customs amongst workmen. (12) The preparation of lesson books for reading in the national schools of the country, with special teaching on the moral, social, and physical evils resulting from intemperance. (13) The diffusion of correct and reliable information by temperance literature, tracts, and other publications; by sermons, lectures, and readings; by addresses to members of the universities, theological colleges, and training schools for teachers, and also by missionary efforts in prisons, workhouses, and other places where the victims of intemperance are usually found. (14) The promotion of union for special prayer throughout the country for the Divine blessing upon the temperance movement. Class II. is "for abstainers from intoxicating drinks." (15) The establishment of parochial temperance societies, guilds, and Bands of Hope, based on the principle of total abstinence, under the superintendence or with the sanction of the parochial clergy, as the proved and most effectual human means of bringing the intemperate under the teaching of the Gospel, and so setting them free from the bondage of their sin, and of preserving others from the abounding temptations of the day. The Archbishops of Canterbury and York became presidents, Her Majesty the Queen is patroness, and numerous branches have been formed in various parts of the country, with considerable success, where the active workers have been total abstainers; but in some quarters branches have been formed, and opened with great *eclat*, and under distinguished patronage, but after a few meetings the interest has died out, and the society or branch exists only in name. And it ever will be so, if clergymen and others, professing to be more highly educated, continue to ignore the teachings of science and experience, and propound the absurd theory that the moderate use of alcoholic liquor under the pledge of their society is true temperance, and an advance upon the principles of teetotalism.* Working men know better, and laugh at the folly of these pseudo-temperance advocates, who should study the history of the temperance reformation, and especially the history and results of the labours of the late Dr. John Edgar and his society, which could also boast of royal and noble patronage, and the countenance and aid of the highest dignitaries of the Church; † and yet these modern advocates of temperance take even lower ground, and think it possible to cure intemperance by tampering with the cause thereof. No Temperance Society will succeed if its president or chief officials are known to keep a well-filled cellar, and furnish wine, &c., to their visitors, guests, &c., as some professedly temperance clergymen are known to do. The only hope for some of the branches is to be found in the Band of Hope. If the children are taught to abstain from all kinds of intoxicating liquors, they will in course of time take up the work and do it more efficiently.

In the Church of England Temperance Society there are a number

* As was done at Warrington in 1878.—*The Author*.

† See Chapter v. pp. 59-60, &c.

of able, earnest, brave, and devoted workers in the Total Abstinence Section—notably the Rev. Canon Henry John Ellison, Chairman of the Executive; Canons Wilberforce and Farrar; Prebendary Grier, Dr. Close (late Dean of Carlisle), Rev. W. Barker, M.A., Revs. Robert Maguire, D.D., Thomas Hutton, M.A., Erskine Clarke, Stenton Eardley, G. T. Fox, C. H. Collyns, M.A., Wm. Caiue M.A. (an old and faithful worker), J. H. Potter, M.A., secretary, and other clergymen.

Of the lay members of the society, Alfred Sargant, Esq., secretary for the southern province, is deserving of special notice. Mr. Sargant was born at Worthing, Sussex, in 1848, and, having the advantage of careful training in his home and school life, has been enabled to take a high position in the ranks of earnest lay helpers. At the early age of sixteen years he was secretary of a flourishing Temperance Society, numbering over 200 members, and a year later he was secretary to St. Margaret's Temperance Society, and also secretary of the Working Men's Club at Westminster. Immediately after the reconstitution of the Church of England Temperance Society, he was elected to the post he now holds. As an advocate upon the public platform Mr. Sargant is fluent, powerful, and pleasing, and is an acceptable deputation to every variety of audience, and in all parts of the country. He is also an able writer, and has published a number of useful and valuable little works, including "The Popular Temperance Reciter," "The Duty of Sunday School Teachers in the Temperance Movement," and "Hymns and Songs for Special and Anniversary Meetings," &c., &c. Mr. Sargant, as a writer of temperance lyrics, &c., is rather above the average. He has done much to make the society the success it now is, and has been ably supported by Canon Ellison, Chairman of the Executive Council; J. H. Potter, secretary, and the other active members of the executive.

Although a comparatively young man, the Rev. J. H. Potter is an exceedingly active and laborious worker. He was editor of the "Church of England Temperance Chronicle," is an earnest, able speaker, and the author of several valuable pamphlets, tracts, &c.* Mr. Potter has recently resigned his office as clerical secretary, and now occupies a sphere purely ministerial; but is not less an ardent advocate of the cause. Mr. F. Sherlock succeeds him as editor of the "Church of England Chronicle," a journal which he conducts with singular ability, and which is exercising a very powerful influence on the movement. The Church of England Society had up to a recent period a twofold division, the one confining its labours to the Province of Canterbury, the other that of York. The latter held its Central Committee in Manchester, and had for its efficient and zealous secretary Mr. Robert Graham, who has recently gone to Canada to organise Church associations in the Dominion on the principles of those established in England. The two organisations are now united in one, whose seat of operations is in London. Mr. Sargant is now general secretary for the whole country. This great society is enlarging its field of opera-

*Notably "The Sunday School Teacher in Relation to Temperance Work."

tions, and unquestionably is effecting a great work. The Church of England Temperance Society is managed by a council and two committees. The council consists of forty-five members, who are donors of not less than *five pounds*, or annual subscribers of not less than *ten shillings*: one-half of the council is elected by an annual meeting in London, and one-half by another meeting in Manchester, it being provided that one-half of the Council should be total abstainers. One committee is for legislative, social, and educational progress, and another for the promotion of total abstinence principles and objects. Members of the society are those who agree with the general principles thereof, and subscribe no less than 5s. per annum to the funds. Its official organ is the "Church of England Temperance Chronicle." In accordance with the general principles of the society, various important works have been undertaken, and are likely to meet with considerable success; the Church has been awakened on the subject; earnest, devoted clergymen and others have taken up the work, and have, after a little experience, seen it to be their duty to become total abstainers, and found their usefulness to be wonderfully increased thereby. The House of Lords was moved to appoint a committee and take evidence "on the causes, extent, and remedies for intemperance," and their report tends to prove that sooner or later "something must be done" to restrict or suppress the liquor traffic. The Church of Scotland, the Free Church of Scotland, the United Presbyterian Church of Scotland, and the Scottish Congregational Church have each their own Temperance Societies, as also the Society of Friends, the Presbyterians, the Protestant Episcopal, and other Churches in Ireland.

In 1872, the Catholic Total Abstinence League was instituted by his Grace Archbishop (now Cardinal) Manning, and under the fostering care and personal supervision of his Eminence, the League has become a power for good amongst the Catholic portion of the people of this country. At Liverpool, Manchester, Birmingham, Leeds, and other large towns, branches have been established and good work done. In Liverpool a large and powerful organisation has been in active operation for some years now, under the personal supervision of the brave and good Father Nugent, who is an eloquent, earnest, and indefatigable friend of true temperance. The League Hall, the Boys' Refuge, and other institutions, are grand results of his labours, which are acknowledged and admired by all sects and parties in Liverpool. And so it is, wherever the priest is thoroughly in earnest, and is "a living epistle read and known," instead of a mere nominal honorary patron. The days are gone by for working-men to feel much encouraged or assisted by patronage only; they prefer *personal, practical sympathy* and *aid*: and believe in "follow me," rather than "do as I say, not as I do."

In all Churches there is a growing feeling that a tippling, wine-bibbing clergyman or minister is unworthy of the position he holds. From the first there have been sterling temperance men amongst the ministers of the various Methodist Churches, the old body—"the

Wesleyan Methodist Society"—having its temperance heroes, although the majority of the ministers and officials were bitter opponents to the teetotal movement. This opposition culminated in 1841, when the Conference—which met in Manchester that year—passed the three following resolutions: (1) "That unfermented wine be not used in the administration of the Sacrament;" (2) "that no chapel be used for total abstinence meetings;" (3) "that no preacher go into another circuit to advocate total abstinence without first obtaining the consent of the superintendent of the circuit to which he may have been invited." This action of the Conference created much bitterness and dissatisfaction, resulting in some districts in secession, and more particularly in the district of St. Ives, Cornwall.

Teetotalism was first introduced into St. Ives by a young woman from Shropshire, who distributed a few numbers of the "Preston Temperance Advocate," the "Temperance Doctor," &c., and the reading of these publications led to the holding of a meeting on the 6th of September, 1837, when the same young woman administered the pledge of total abstinence to seven persons. On the 9th of February, 1838, Mr. James Teare delivered his first lecture in the Wesleyan Chapel, St. Ives, when twenty-four names were added to the little band of teetotal pioneers. A Temperance Committee was formed, and at a second lecture in the same chapel the number was increased to seventy-four. In three months the total number of members was 1,195, viz., 725 adults and 470 juveniles. Such was the effect of the teetotal movement, that the report of the second year's operations of the St. Ives Society stated that, "During the past year the Lord has signally blessed this town with an extensive revival of religion, and about 1,200 persons have been added to the churches, during which many instances occurred proving the connection of teetotalism with the revival of God's work; it prepared the many for the receiving of the Spirit, and this society now numbers upwards of 900 members of Christian Churches, and of that number 200 are reclaimed drunkards who are converted to God, and walking steadfastly in His ways. Among our numbers we have enrolled five ministers of the Gospel, ten local preachers, thirty-five class leaders, and about two hundred prayer leaders. Twelve of the vessels sailing on the principle, the masters of which are pledged members, have daily prayer meetings on board. Besides all this, four public-houses have been closed during the year."

The agitation was kept up by weekly meetings held alternately in the Wesleyan and the Primitive Methodist Chapels. One of the Ministers who had joined the society was the Rev. Wm. Appleby, Wesleyan minister, and colleague of the Revs. William Sanders and Christopher Ridler, ministers of the circuit. Mr. Appleby had agreed to deliver a course of six lectures on behalf of the society, and after delivering the first, was summoned to attend the Annual Conference of 1841, where the resolutions above named were passed, and he was appointed to another circuit, although he had been invited, and

agreed, to stay at St. Ives another year. During the time he was at Conference a conversation took place between Mr. Ridler and Mr. William Docton, a member of the Wesleyan body, and secretary to the Temperance Society. This conversation was relative to the use of the wine at the Sacrament; whether the blood of our Saviour ought to be symbolised in fermented or unfermented wine. Mr. Ridler affirmed that it ought to be in fermented wine, and Mr. Docton maintained the contrary. In the course of this conversation Mr. Ridler said that he who did not partake of the fermented wine at the Sacrament lost the blessing of the ordinance. Many of the Wesleyan members thought otherwise, and would not partake of the Sacrament on account of its being administered in intoxicating wine.

The Conference of the Primitive Methodists, held but a short time previous to this, had used the unfermented wine and unleavened bread only at this ordinance, when the communicants were chiefly preachers in the connexion, and the magazines of this body contained instructions that the same might be used throughout all their chapels. Mr. Docton mentioned this, and spoke of the probability of a number of the Wesleyan teetotalers going to the Primitive Methodist Chapel to partake of the Sacrament. This conversation was reported to Mr. Sanders, superintendent minister, who immediately wrote to Conference desiring to be removed to another circuit, although he had previously arranged to stay at St. Ives. The Rev. Jonathan Turner, of Shrewsbury, was appointed superintendent of the St. Ives Circuit, and his colleague was the Rev. John Allen. Hearing a report that Mr. Turner intended to act upon the resolutions passed by Conference, and shut the teetotalers out of the chapel, Mr. Docton, the secretary of the Temperance Society, took counsel with Richard Kernick, sen., circuit steward, and trustee for the St. Ives and other Wesleyan chapels, and this gentleman advised him to take no notice of the report, but to publish the meetings as usual, as Mr. Turner had never mentioned anything to him about the matter. He did so. The same report, however, had come to the ears of Mr. John Jennings, a Wesleyan class leader, who, anxious for the prosperity of teetotalism, and before another meeting was held in the Wesleyan chapel, waited upon Mr. Turner to be satisfied if there was any truth in it. At this interview, one of the preachers stated that Conference had "*wisely determined to put the teetotalers out of the chapel; that the Great Head of the Church had assembled with them in Conference and given his approval of that determination.*" Placards announcing the usual meeting were issued for Tuesday, September 21, 1841, and one was posted against the chapel wall as heretofore. This was seen and read by the Rev. Jonathan Turner as he was entering the chapel for morning service on Sunday, September 19, and on the conclusion of his sermon he remarked: "I perceive on the wall of the chapel a placard announcing that what *you* call a teetotal meeting will be held in this chapel on Tuesday next; but I have to say that the teetotalers will not have the chapel, as it was built for the comfort and instruc-

tion of *our* people, and not for the teetotalers." This was spoken in a contemptuous manner and with strong emphasis, and he concluded by adding "that Conference had passed a resolution for shutting the chapels." At this time about one hundred reclaimed drunkards were members of the church, and many of these and their friends immediately rose and left the chapel without waiting for the service to be concluded. Seeing this Mr. Turner cried out, "Stop, stop! Hear me out. If anyone whose mind may be pained by this proceeding will call upon me to-morrow, I will endeavour to satisfy him." But the blow was struck, and during the afternoon the whole town was in a state of agitation, and in the evening instead of going as was their wont to the Wesleyan chapel, large numbers crowded into other places of religious worship. The feeling of indignation was intensified when it was ascertained that Mr. Turner had exercised his own authority, and had given no previous notice of his intention to either a trustee meeting or a meeting of the leaders of his Connexion. In accordance with Mr. Turner's invitation (although he had not been present when the announcement was made), Mr. Docton and a friend waited upon their minister at his own house, and after a long and unpleasant interview it turned out that Mr. Turner was annoyed at what he thought was a personal slight, in making the announcement of the meeting without first asking him whether they could have the chapel. Although the secretary explained to Mr. Turner how matters stood, the result was the same; he positively refused the chapel. Notices were issued that the meeting would be held in a long room, gratuitously granted by a gentleman favourable to the cause, and that the meeting would have to consider the best means to be adopted under the circumstances. The meeting was largely attended, the room being filled to overflowing. At this meeting it was proposed that an effort be made to erect a Temperance Hall; but to this an amendment was immediately made to build a chapel. The proposer of this amendment was called upon to give his reasons for so doing, when he said that one of the preachers had told him that they (the preachers) were determined to carry out their measures if they lost their members by hundreds and thousands. This created considerable excitement, and on the amendment being put it was carried unanimously, and at the close of the meeting subscriptions were entered into, to the amount of more than £100, which on the following day was greatly augmented. After the result of this meeting was known, efforts were made to effect a reconciliation; and at a meeting of the teetotal members of the Wesleyan body, convened for the purpose, the following terms were drawn up, and a deputation appointed to lay the same before (in writing) Mr. Turner, viz.: "At a meeting of the teetotal Wesleyan Methodists, held on the 23rd September, it was resolved, that this meeting, hearing of a disposition on the part of the Rev. Jonathan Turner to withdraw his opposition to the teetotalers occupying the Wesleyan chapels, and being desirous to meet this disposition, they offer, through their delegates,

the following terms, which are deemed requisite to the maintenance of the fundamental principles of the Total Abstinence Society : (1) 'A free use, as heretofore, of the chapels throughout the circuit, in which our advocates may dispassionately advance the principle *that it is morally wrong to manufacture, sell, or drink as a beverage any intoxicating liquors.*' (2) 'that the notices of the public meetings of this society be published from the pulpits.'"

The deputation met Messrs. Turner and Allen, but the result was far from satisfactory, and at a meeting of the teetotalers, on Friday the 24th of September, it was resolved to form themselves into a separate body under the title of "The Teetotal Wesleyan Methodists of St. Ives, Cornwall." At subsequent meetings classes were formed, leaders and officials appointed, and an engagement entered into for the ground upon which the new chapel was to be built at an estimated cost of £1,000 sterling. About 250 members seceded from the old body at St. Ives, and their example was followed shortly afterwards in Goldsithney, St. Just, Lelant, and Halsetown by about 150 members more. Among these, altogether, were to be found fourteen local preachers, twenty-four class leaders, and about 150 prayer leaders. Their rules were the same as the old body, except that relative to drunkenness, which they altered to read, "*Manufacturing, buying, selling, or giving any intoxicating drinks, or drinking them, unless prescribed by a medical practitioner.*" About a month after the formation of the new society at St. Ives, a general meeting of the Wesleyan teetotalers was summoned to meet at Penzance. Here were assembled one hundred members, amongst whom were the principal officers of the six following circuits, viz.: Penzance, St. Just, Helston, Marazion, Hayle, and St. Ives, and in these there were about four thousand teetotalers. They took into consideration the recent events which had generally affected teetotalism; but the principal object of their meeting was coolly and dispassionately to discuss the merits of the St. Ives case, and to what conclusion they came is seen from the following resolution, which was carried unanimously: "We deeply sympathise with our St. Ives brethren in the circumstances in which they are placed, and, taking all things into consideration, approve of their conduct." This was the only resolution passed at this meeting, except one to adjourn until the 8th of November, when they again assembled and passed the following resolutions touching this matter : (1) "That this meeting, having heard from some of the Methodist ministers and others of certain resolutions having been adopted at the last Wesleyan Conference, which, if carried out and enforced, will not only prove detrimental and injurious to teetotalism, but are also calculated to produce strife and dissension, with other serious results, in the Methodist societies; (2) this meeting, therefore, cannot but express its feelings of sorrow and regret occasioned by the receipt of such painful intelligence, and, at the same time, does most decidedly express its disapprobation of such stringent resolutions, as well as of the conduct of those ministers, trustees, and others, who have already,

or may hereafter, enforce them ; (3) that this meeting, deprecating as it does everything likely to produce strife and division in religious societies, is quite opposed to any speeches of teetotal advocates tending to prejudice those who differ from it on the subject of temperance ; still it is aware that it is morally wrong to manufacture, sell, or drink intoxicating liquors as a beverage, and that it is the duty of all professing Christians to unite with it in carrying out the principles of total abstinence from all intoxicating liquors." In 1842, the number of teetotal Wesleyan Methodists in St. Ives was about 600, and the movement had spread to such an extent that the Circuit embraced an area of about twenty miles, with preaching stations at Goldsithney, Marazion, Lelant, Penzance, Perran, Zennor, Halsetown, Camborne, Carbis, Lady Downs, Cripple's Ease, Hayle, and St. Just. At St. Just and St. Ives new chapels were erected specially for the teetotal Methodists. Although the quarterly meeting of the old body at St. Ives invited Mr. Turner to stay another year, the people protested against it, and Conference removed him to another circuit.*

The resolutions of the Conference of 1841 had an injurious effect in other parts of the country, and up to a very recent date were made use of by ministers opposed to teetotalism. For many years a number of devoted men (a few of whom were the Revs. W. J. Shrewsbury, J. Cox, R. Tabraham, Charles Garrett, T. B. Stephenson, &c.) earnestly and zealously strove to remove this reproach from the body to which they were attached, and to secure the aid and influence of Conference in furthering the temperance movement. Perhaps no man has done more to accomplish this than Charles Garrett, who founded the "Methodist Recorder," one of the avowed objects of which was to promote the temperance cause. He also founded the "Methodist Temperance Magazine," which was probably the first *Church* periodical devoted to temperance. At length, persistent and determined effort, combined with Christian conduct and educational methods, have been rewarded, and the Wesleyan Methodist Temperance Society is now an accomplished fact. By consent, and under the sanction of the Conference, Bands of Hope are formed as adjuncts to, and accompaniments of, church and school organisations. Temperance Societies on the same principle as those of the Church of England are being established in various circuits, under the direction of the superintendent ministers, &c.

According to the report of the Temperance Committee, presented at the Conference in Liverpool, August, 1881, it appears that there are now in Great Britain 2,033 Wesleyan Methodist Bands of Hope, with 202,516 members, and 144 Wesleyan Methodist Temperance Societies, with 94,042 members. The Conference specially recommended the establishment and promotion of adult Temperance Societies, organised on the broad basis approved by the Conference of 1877. It was

* These facts are condensed from "A Vindication of the Case of the Teetotal Wesleyan Methodists of St. Ives, Cornwall," published at Penzance, in 1842, by Mr. F. T. Vibert.—*The Author*.

further stated that 2,402 petitions, bearing 203,335 signatures, were presented to the House of Commons in favour of Sunday closing from Wesleyan Methodist congregations.

Much service has been done to the cause by the issue of the "Methodist Temperance Magazine," an admirable monthly periodical, conducted for some time by the Revs. Charles Garrett, T. B. Stephenson, and J. S. Manns.

The Primitive Methodists, from the very first, have been earnest, active friends and supporters of the cause, the Rev. Samuel Smith (of Preston) being one of the first ministers of the Gospel to adopt and advocate teetotalism; the Revs. J. A. Bastow, Hugh Bourn, Henry Phillips, Thomas Jackson, William and Samuel Antliffe, Joseph Spoor, William Clemitson, and others being true friends, and several of the early teetotalers of Preston and district were ardent Primitive Methodists.*

Of the United Methodist Free Churches, it may be said that a non-teetotal minister is an exception, and the most active of the officials have been, and are, earnest active friends of the temperance cause, the public temperance meeting in connection with the Annual Assembly (or Conference) being considered one of the most important features of this annual gathering of ministers and Church officials. The Revs. John Guttridge, Marmaduke Miller, J. Myers, J. S. Withington, A. Holliday, Samuel Chester, J. S. Balmer, S. Wright, Joseph Townend, the late John Hanson, and numerous others were and are well-known temperance advocates. The New Connexion Methodists, the Wesleyan Association, the Wesleyan Reformers, and the Independent Methodists, or Free Gospel Churches,† as well as the various Welsh Methodist Churches, have each more or less lent their aid and influence to the temperance movement.‡

Although the temperance cause—first in America and then in Ireland—may be said to have originated with, or been chiefly promoted by, Congregationalists, yet as Church organisations, the Congregational or Independent Churches in Great Britain took no decided action in the matter of temperance advocacy until October, 1873, when at the autumnal session of the Congregational Union of England and Wales—held at Ipswich—the English and Welsh Congregational Temperance Society was formed, and at a meeting held in London in 1874, the constitution and action of the society was agreed upon, and since then societies have been formed in connection with a number of the Churches. As shown in the course of this work, the members of the Society of Friends—commonly called Quakers—have from the outset been warm and true friends of temperance, and the "Friends' Temperance Union" is one of the oldest Church temperance organisations in existence. Recently, the Baptist Churches directed their attention to the question of temperance, and already there are over 500 ministers members of the Baptist Total Abstinence Society, and nearly

* "Primitive Methodist Magazine," 1880, p. 96.

† For particulars of the Methodist Ecumenical Conference, see Chapter xxxvii.

‡ See Chapters viii. & ix.

three-fourths of the students in the Baptist Colleges are total abstainers. The various theological institutions and colleges are taking up the principles, and many of the students are pledged teetotalers, and in some of the colleges a Temperance Society is considered an essential part of the arrangements. The London United Colleges Total Abstinence Union comprises members of the English Presbyterian, Baptist, Congregational, Wesleyan, and other branches of the Church, including students of the Church Missionary Society; and thus a number of young men who are earnest, active teetotalers are yearly being sent out into the Christian ministry, and in a little time it is reasonable to expect that the whole of the church and chapel-going portion of the community will become interested in and permeated with temperance truths. But the friends and advocates of temperance principles must not allow these Church organisations—valuable as they are, and will be—to cause them to neglect the old paths and the old societies, for they still have a great work to do. There are immense numbers of people who rarely, if ever, enter a place of worship, and these, alas! are the people who most need and would be most benefited by the adoption of temperance principles, therefore the necessity for *unsectarian public* temperance societies. As there has long been a strong prejudice against signing the pledge, under the mistaken idea that people would think that if they signed it would be because they had been drunkards, or that the pledge is only for the intemperate, so also would the argument be raised, when persons were invited to a special religious temperance meeting, that they were not connected with the Church or congregation, and did not think of being Methodists or Churchmen, &c., as the case might be. To ensure success, and to meet the necessities of every case, temperance reformers must continue to “sow beside all waters,” and hold temperance meetings, open to all creeds, sects, and parties, or, rather, to strive to make men and women sober without interfering with their private opinions and prejudices on religious matters. The history of the temperance cause in every district furnishes numerous examples of persons who have been induced to join a Christian Church *through teetotalism* who, possibly, would never have been reached at all if the temperance society had been sectarian.

CHAPTER XXXI.

THE AGITATION FOR THE SUNDAY CLOSING OF PUBLIC-HOUSES IN SCOTLAND, ENGLAND, WALES, &c.

Arguments in Favour of Sunday Closing—An Estimate of the Profit on Sunday Sale of Drink by G. Candelet—A Brewer's Estimate—The Forbes Mackenzie Act, Scotland: Results, Statistics by Baillie Collins—The Villiers Committee—Col. Wilson-Patten's Act: Good Effected; Cause of its Repeal—Efforts of British Temperance League in Favour of Sunday Closing—The Hull Sunday Closing Association: Somes's Bill—National Sunday Closing Association—The Central Association for Stopping the Sale of Liquor on Sunday—J. A. Smith's Bill: Mr. Rylands's Resolution; Bill introduced; Read Second Time; Negatived in Committee—Hugh Birley takes Charge of Bill—C. H. Wilson's Bill: its Introduction Session after Session to 1879—J. C. Stevenson takes Charge of Bill, 1879; Debate on Second Reading Adjourned by Majority of Three Votes; it is reintroduced in 1880; Notice to move Resolution on the Subject—J. W. Pease introduces a Bill for England and Wales—Dissolution of Parliament—General Election of 1880—Action in 1881—English and Welsh Sunday Closing Bills.

At an early period in the history of the Temperance Reformation, the evils of Sunday drinking and the necessity for persistent and earnest agitation in favour of the legal closing of public-houses on that day became apparent. And when it is remembered that the law of the land strictly prohibits the opening of bread and provision shops on that day, those persons who were impressed with the fact that strong drinks were unnecessary, and productive of an immense amount of evil, could not fail to perceive that there was a defect in the law, and that it was unjust to prohibit the sale of necessary articles of food, &c., while the sale of intoxicating liquors was sanctioned and provided for. If the masses of the people could provide themselves with a sufficiency of food, &c., to enable them to dispense with the grocery and provision shops on the Sunday, surely they could also dispense with the public-houses and beershops on that day. But those interested in, and deriving pecuniary profit from, the traffic in drink, strongly opposed all efforts in that direction, inasmuch as the Sunday sale of intoxicating liquors was the most profitable. From an estimate made by Mr. G. Candelet, secretary of the Licensed Victuallers' League, we learn that £8,000 is the profit every Sunday on the sale at 5,340 public-houses connected with his association. This means about thirty shillings per house, and at this rate the total profit on the sales of the 69,369 public-houses in England, &c., would be about £104,053 every Sunday, or £5,410,756 per year on the Sunday traffic in intoxicating liquors, without including the beershops, grocers, confectioners, &c., so that allowing the whole of the latter class of retailers only one-fifth of the

profit of the larger houses, it will be evident, on Mr. Candelet's basis, that fully six and a half millions sterling is realised annually from the Sunday sale of intoxicating liquors. On the principle that one-third of the money received is profit, it is clear that nearly *twenty millions sterling* is spent in this country in intoxicating drinks on Sunday. But it is quite certain that Mr. Candelet would take care not to be too liberal in his estimate of profits, and would not give the public too great an insight into trade secrets. A certain brewer stated that he closed thirty-seven of his public-houses on Sunday for four months, and lost by closing them £2,000. This would show a profit of over three guineas per Sunday for each house, instead of thirty shillings as stated by Mr. Candelet, so that between the two a fair estimate may be made, and it will be no exaggeration to say that at least thirty millions sterling are expended in this country during the course of the year in the Sunday traffic in intoxicating drinks. It is evident, therefore, that much drunkenness and crime arise from this Sunday traffic in liquors, and this is the testimony of gaol chaplains and others who are in a position to speak upon this subject. The result of the Beer Act of 1830 was quite the reverse of that anticipated by its promoters, for by increasing the facilities for Sunday drinking it increased Sunday intemperance; so much so, that a general feeling of dissatisfaction was felt, and attempts were made to restrict the traffic in intoxicating liquors on that day. In 1839, a Police Act was passed for the metropolis, which contained a clause closing public-houses from midnight on Saturday till one o'clock on Sunday afternoon. This provision was extended to Liverpool in 1842, to Manchester in 1845, to Newcastle in 1846, and subsequently to Sheffield. In 1848, a Bill was passed covering the whole of England, where public-houses were closed from midnight on Saturday to 12-30 p.m. on Sunday, except in London and Liverpool, where the hour was 1 p.m.

In 1853, the Forbes Mackenzie Act was passed for Scotland, and came into operation at Whitsuntide, 1854. This Act closed all public-houses in Scotland during the whole of Sunday, and on other days from 11 p.m. to 8 a.m. The duty on spirits in Scotland was gradually raised from 3s. 8d. per gallon in 1852, to 10s. per gallon in 1860. In the ten years preceding the passing of the Forbes Mackenzie Act, the consumption of spirits in Scotland was 66,675,852 gallons. In the ten years after the Act came in force the consumption only amounted to 51,442,915 gallons. It may appear more clearly that this Act was productive of great good when the results in Scotland are placed in comparison with the consumption of spirits in England and Wales, where the same legislative changes were not made during the period referred to. The consumption of British spirits in England and Wales for the ten years ending 1853 was 91,632,344 gallons. For the ten years ending 1864 it was 111,888,703 gallons.* The result of the Forbes Mackenzie Act in the

* Extracted from the report of the Commissioners for Inland Revenue, 1870, Vol. ii., pp. 8-17.

city of Edinburgh was clearly demonstrated in the statistics furnished by the police authorities. The average number of cases of drunk and incapable in 1852-3 (*i.e.*, before the Act) was 6,047; in 1872-3 (after the Act), 1,923; decrease, 4,124. The numbers on Sunday for the same period were: 1852-3 (before the Act), 685; 1872-3 (after the Act), 151; decrease, 534. From eight o'clock a.m. on Sunday to eight o'clock a.m. on Monday: Average of 1852-3, 367; average of 1872-3, 53; decrease, 314. Number of persons arrested for drunkenness on Monday: Average of 1852-3, 752; average of 1872-3, 234; decrease, 518. Average number of criminal prisoners confined in Edinburgh Gaol 1852 and 1853, 575; 1872 and 1873, 329; decrease, 246. The population of Edinburgh in 1851 was equal to 158,015, and in 1871, 196,500, being an increase of 38,485.

At a meeting of the Social Science Congress held in Glasgow in 1874, a paper was read by Baillie Collins, of Glasgow,* from which the following extract is taken: "It is important and satisfactory to find, notwithstanding the increase of drunkenness during the last three years, arising in great measure from the increased means and time at the disposal of the working classes, that Sunday drunkenness in Glasgow still maintains the relative *favourable* position it has occupied since the Act of 1854 came into operation. From a return furnished to me by Chief-Constable McCall, I find that during the week embracing the new year holidays, 1872-1873, while the number of persons apprehended for being drunk and incapable amounted to 1,054, only *twenty-three cases* occurred on Sunday, and in the period 1873-1874, out of 1,105 apprehensions, only *twenty-two* were Sunday cases. Again, in the fair week of 1873, out of 1,021 apprehensions, only *forty-three occurred on the Sunday*, and during the fair week of 1874, the numbers were 883 and 53 respectively, notwithstanding that all the apprehensions from *Saturday midnight till midnight on Sunday are set down as Sunday cases*. Again if we contrast the respective number of cases on Saturday and Sunday we find the same results. Comparing the four Saturdays in 1873 with the four Sundays in the same month, while there were 767 apprehensions on the Saturday, or 191 each Saturday on the average, there were only sixty-four apprehensions, *or an average of sixteen on each Sunday*. Lastly, I had the curiosity to examine for myself the records for the Central Police Office for the last month I sat on the bench in that court, and found that out of 563 men and 362 females, in all 925 persons, taken to that single office for being drunk and incapable during that month, only twenty-one men and nine women—in all thirty persons—were brought in on the whole of the five Sundays in that month, *an average of six for each Sunday*. While I was extracting the information, an old officer remarked to me, 'We have quiet Sundays now, but I can remember before the Forbes Mackenzie Act came in, the office went like a fair on Sundays.'"

At the time that the Forbes Mackenzie Act was passed for Scotland,

† In 1878-9, Lord Provost of that city.

a Parliamentary Committee of Inquiry was appointed for England, and this committee—familiarily known as Mr. Villiers's Committee—recommended that no place should be open for the sale of drink on Sunday for more than four hours. On the evening of the same day—July 13, 1854—Colonel Wilson-Patten (then of Warrington, now Lord Winmarleigh) strove to give effect to this important resolution of the committee. He introduced into the House of Commons a Bill which embodied the recommendation of Mr. Villiers's committee, and it was read a first time and printed under the title of "A Bill for further Regulating the Sale of Beer and other Liquors on the Lord's Day," 17 and 18 Vict., cap. 79, and was described as the Sunday Beer Act. Mr. Wilson-Patten was induced by the liquor interest to allow the sale of drink up to 10 p.m., instead of 9, but the Earl of Harrowby, who had charge of the Bill in the House of Lords—after its passage by the Commons—was prevailed upon by the same interests to make the hours of sale from one to half-past two, instead of two, and from five to eleven in summer, and five to ten in winter; but no liquor was to be drawn after ten if the house was kept open to eleven. The Bill was read a third time in the Lords on July 28; the amendment for allowing the sale of liquor from five to six was negatived by a vote of twenty-four to fifteen, and also the other amendment allowing the houses to be open until eleven in summer. During this Session (1854) there were 2,182 petitions, bearing 415,027 signatures, presented to the House of Commons, *asking for the entire suppression of the liquor traffic on Sunday*. The beneficial effects of what was termed the Wilson-Patten Act were immediately seen, and magistrates, superintendents of police, and others in various parts of the kingdom testified to the happy results arising therefrom. It was said, respecting Warrington: "A most remarkable difference is observable in the general order which prevails throughout the town by the discontinuance of fearful affrays and riotous conduct." Major Greig, of Liverpool, bore similar testimony as regards that town. But the persons interested in the liquor traffic stirred up their friends in Parliament against the measure, and taking advantage of the riots in Hyde Park, caused by the strong hostility there was against Lord Robert Grosvenor's Bill for the Suppression of Sunday Trading in London,* they succeeded in getting the Wilson-Patten Act repealed, Mr. H. Berkley being the mouthpiece of the publicans, &c. During the discussion Sir George Grey remarked, "I believe if universal suffrage could be acted upon in reference to this question, it would be found that the desire of the people would be that the public-houses should be closed throughout Sunday."

Although the British Temperance League had from an early period laboured to secure the Sunday-closing of public-houses, and had been ably supported by other temperance organisations and the United Kingdom Alliance, yet there was no society specially organised for the

* See the evidence of E. Whitwell, Esq., before the Lords' Committee, February 15, 1878, Questions 107 to 181.

purpose of trying to secure the suppression of the liquor traffic on Sunday until the 31st of August, 1861, when the Sunday Closing Association was formed at Hull, Yorkshire, Mr. J. A. Wade being the president, and Mr. William Bevers, secretary. Other towns were invited to form branch associations and act in co-operation with the Hull Society, and thus a union was formed. Mr. Joseph Somes, the member for Hull, consented to introduce a Bill into Parliament "even if it should cost him his seat." The Rev. Edward Matthews was engaged as travelling agent and secretary, and public meetings were held, and special appeals made to ministers of all religious denominations. Town Councils were memorialised, and an active petition movement set on foot, the result being that 5,395 petitions, with 903,687 signatures, were presented to Parliament. Sermons were preached on the subject, and one by the Rev. H. T. Robjohns, of Newcastle-upon-Tyne, and another by the Rev. — Evans, of Dudley, were printed and widely circulated.

On the 1st of March, 1863, Mr. Joseph Somes, M.P., obtained leave, by a vote of 141 to 52, to introduce his Sunday Closing Bill into Parliament. It proposed to prohibit the sale of intoxicating liquors, except to *bonâ fide* travellers, from eleven o'clock on Saturday evening to six o'clock on Monday morning. It met with strong opposition both in and out of Parliament—especially from those interested in the liquor traffic. It was bitterly denounced by the Sunday newspapers, and by most of the London daily papers, whilst, on the other hand, the religious newspapers gave it valuable support. The Government strongly opposed it, every member but one voting against it on the second reading being moved.

A new feature in the movement during this year was the canvass of householders, and a noble work was done in Liverpool, the result of a thorough canvass of that town showing that 44,149 householders were in favour of entire Sunday closing, 3,300 against it, and 6,417 in favour of opening for two hours. But despite all the efforts that were put forth in behalf of the Bill, the publican party proved the strongest in Parliament. On June 3, 1863, a discussion took place on the motion for the second reading of Mr. Somes's Bill, and it was lost by a vote of 278 to 103; including pairs, the vote was 122 for the Bill and 297 against, or a majority of 175 against the proposed measure. On the same evening the friends of Sunday closing held a meeting at the National Club, Whitehall, and resolved to form a National Association, with branches in every town in the kingdom. Accordingly, a Conference was held at the Station Hotel, Derby, on the 30th December, 1863, and the National Sunday Closing Association was formed. The Hull Sunday Closing Committee was chosen as the Central Committee, and early in 1864 the agitation was renewed. Influenced by persuasion from outsiders, Mr. Somes was induced to so far modify his Bill as to allow two hours for the sale of dinner and supper beer. But although thus modified, the House of Commons, by a vote of 123 against 87, refused him per-

mission to introduce his Bill in the Session of 1864. At the election in 1865, Mr. Somes failed to regain his seat—upon other grounds than those connected with his efforts for Sunday closing—whereupon the Hull committee resigned the leadership, and desired the head-quarters of the movement to be fixed in some larger town. Discouraged by the course of events, the friends of the cause ceased for a time to agitate the question, until, on the 26th of October, 1866, a large and influential Conference was held in the Town Hall, Manchester, when the "Central Association for Stopping the Sale of Intoxicating Liquors on Sunday" was established. Valuable aid was rendered to the infant society by the Executive of the British Temperance League, who kindly placed the service of their agent, Mr. F. Atkin, at the disposal of the committee, and Mr. Atkin was engaged in this work for some months. To the committee of the Central Association was assigned the important task of enlightening, arousing, and organising public opinion on this question, and of promoting the enactment of a Sunday Closing Bill in Parliament. To this end pamphlets were liberally distributed and large public meetings held, including one at the Guildhall, London, the chairman of which was the Lord Mayor, and one at the Guildhall, Dublin, the Lord Mayor of that city also presiding.

Although the Central Association had made preparations for the introduction of a Bill into Parliament for the entire suppression of the liquor traffic, they were unexpectedly thwarted by other arrangements which were made for the introduction by Mr. John Abel Smith of a Bill which, while prohibiting drinking on the premises, allowed four hours for the sale of dinner and supper beer. On the 27th of March, 1867, Mr. Smith's Bill was introduced, leave having been obtained without a division of the House. From various causes the second reading was delayed until the 5th of June, when Mr. Smith gave way for the Irish Bill of Major O'Reilly. On the 31st of July, Mr. Smith was obliged to withdraw his Bill for want of an opportunity, so that it was lost for that Session. On the 18th of March, 1868, he, however, succeeded in getting it read a second time without a division of the House. It was referred to a committee, whose report was unfavourable to further restriction, and thus the Bill was lost. In the meantime every effort was made to carry on the agitation, and to influence the public mind on the subject. Public meetings were held, and 4,526 petitions, with 492,626 signatures attached, were presented to Parliament. During the course of the general election of 1868, the Central Association sent deputations to many of the candidates to urge upon them the importance and necessity for the measure they sought, and many of them expressed their determination to support a Bill for the prohibition of the Sunday liquor traffic. A deputation from the Association also waited upon Mr. Bruce, the Home Secretary, on the 18th of March, 1869, and he promised that he would consider the matter, and that the Government would as early as possible attend to the whole question of licensing the sale of strong drinks. On the 14th of May, 1869, Mr. Peter Rylands, M.P. for War-

rington, gave notice that on the 22nd of June he should move in the House of Commons, "That, in the opinion of this House, it is expedient that any measure for the general amendment of the laws for licensing public-houses, beerhouses, and refreshment houses, should include the prohibition of the sale of liquors on Sunday." On the day named Mr. Rylands moved for the adoption of his resolution in the House of Commons, and made an able speech in its support. Mr. Bruce renewed his pledge to introduce a general measure on the licensing question. On the 1st of March, 1870, a deputation from the Central Association, comprising members of Parliament, mayors of towns, and ministers of various denominations, waited upon the Home Secretary (Mr. Bruce). Mr. P. Rylands introduced the deputation, and a number of memorials from Town Councils, Boards of Health, Boards of Guardians, and public meetings were handed in. Mr. Robert Whitworth and the Rev. T. A. Stowell, M.A., honorary secretaries of the Central Association; Mr. John Ashworth, of Rochdale, author of "Strange Tales," &c.; Mr. George Bancroft, of Manchester, and Mr. Joseph Leicester, of London, spoke in favour of the object of the Association. In response, Mr. Bruce promised shortly to bring forward a measure placing increased restrictions on Sunday liquor traffic—not to the extent requested by the deputation, but fully to the extent that he thought the House of Commons would support. On the evening of this same day (March, 1870) Mr. Peter Rylands introduced into the House of Commons a Bill prepared by the Central Association, but deferred moving for the second reading until the 29th of June, hoping that in the interval Mr. Bruce would introduce his promised licensing measure. On the day named Mr. Rylands's motion for the second reading was made, and supported by able speeches from himself and Mr. Hugh Birley, M.P. for Manchester. Mr. Alderman Lawrence, a member of the city, spoke in opposition, till, by the rules of the House, the debate was adjourned. The hour was so late when the discussion commenced that but three-quarters of an hour were occupied. The question was first adjourned to the 6th of July, and then to the 20th. On both days, however, other questions precluded the continuance of the discussion on Mr. Rylands's Bill. On the 3rd of August another attempt was made to renew the discussion. By the withdrawal of a Bill that preceded, the Sunday Closing Bill was unexpectedly first on the list, and only a few of its friends were present. In a very thin House the vote for the second reading was taken without discussion and negatived. The Bill was again brought forward in the Session of 1871, and on the 21st of June, a lengthy debate took place on the motion for the second reading. The Home Secretary urged that the Bill should be read a second time, on the understanding that there should be embodied in it a partial closing clause which had been suggested by Lord Sandon, M.P. for Liverpool. This proposal having been accepted by Mr. Rylands, a division took place on the question, the result being : ayes, 147; noes, 119. The Bill was, there-

fore, ordered to be read a second time by a majority of twenty-eight votes.

At the next meeting of the Executive of the Central Association the following resolution was passed: "That this Association hereby records its great obligation to Mr. Rylands for his exertions in Parliament in connection with the Sunday Closing Bill. As, however, concessions have been made which are not in accordance with the programme of this Association, this meeting deems it important to declare that it is not in any way responsible for the modified Bill, but is fully determined to maintain the agitation for stopping the sale of intoxicating liquors on Sunday until its object be attained." The suggestion adopted by Mr. Rylands was: that public-houses should be opened for four hours on Sunday; hence its non-acceptance by the temperance party. The Bill came on for committee early on the morning of June 27, 1871, when it was negatived by a majority of eighteen votes. Up to that date, 1,526 petitions, bearing 229,708 signatures, had been presented during the Session.*

On the 5th of March, 1872, Hugh Birley, Esq., M.P. for Manchester, introduced the Sunday Closing Bill into the House of Commons, and had it read without opposition, the second reading being fixed for April 24; but it was deferred till four o'clock on July 3, and then it was talked out by Mr. Locke, and on the 31st of July was withdrawn.

The Government Licensing Act of 1872 gave the friends of temperance some slight grounds for hope, as it curtailed the hours of sale, and gave discretionary powers to the magistrates so that they could fix the hours of closing in their own immediate districts at either nine, ten, or eleven o'clock at night, and Liverpool and a number of other towns took advantage of this, and closed on Sunday at nine p.m., with advantageous results.

To give the Irish Bill aid and encouragement, the Central Association deemed it prudent to make no attempt to introduce their Bill in the Session of 1873; but as there was a clause in the Queen's Speech of 1874 that caused some degree of alarm in the minds of the friends of temperance reform, it was considered advisable to appoint a deputation to wait upon Mr. R. A. Cross, the new Home Secretary. On the 18th of April, 1874, the deputation was introduced by Hugh Birley, Esq., M.P., who was supported by Sir Thomas Bazley, Bart., M.P., Mr. E. G. Davenport, M.P., and Mr. William Whitworth, M.P. Mr. Cross stated some of his objections, which were met, and further information given, by the honorary secretaries of the Central Association.

* Some of our readers may be interested to learn that Mr. Peter Rylands (now M.P. for Burnley) was once not only an active teetotaler, but an acceptable advocate of the cause. The "National Temperance Advocate" for May, 1849, p. 59, gives a report of one of his lectures, entitled, "Total Abstinence Considered as a Means of Promoting the Social Elevation of the Working Classes," delivered at Newton-le-Willows on Friday, March 23, 1849. After giving a sketch of the lecture the report concludes: "The promoters of the cause have not been disappointed in their expectation of fruit arising from the services of the talented lecturer." Although a warm sympathiser, Mr. Rylands is not now a practical supporter of the cause he once so ably advocated.—*The Author*.

C. H. Wilson, Esq., M.P. for Hull, was the gentleman who agreed to take charge of the Sunday Closing Bill, and introduce it during the Session of 1874. He gave notice on the 14th of April, and the Bill was read a first time on the 16th, the second reading being fixed for May 6th; but owing to a long debate on Mr. Mundella's Factory Bill, it was prevented, and put down for the 9th of June, but again postponed until the 26th of June. On that date Mr. Wilson was prevented from being present, owing to the death of a near relative; therefore it was put down on the notice paper for July 10th. The pressure on the time of the House at this advanced period of the Session was so great that there was no hope of success, and the Bill was accordingly withdrawn on the 14th of July.

On the 8th of February, 1875, Mr. Wilson again brought in his Bill, which was endorsed with the influential names of Mr. Hugh Birley, M.P., Mr. Osborne Morgan, M.P., Mr. W. McArthur, M.P., and Mr. David Jenkins, M.P., and was read a first time. Tuesday, June 2nd, was put down for the second reading, but the Sale of Liquors on Sunday (Ireland) Bill having been talked out by Mr. Wheelhouse, M.P. for Leeds, on the 5th of May, it was resolved by the friends of the English measure to give the promoters of the Irish Bill a chance to resume their debate on the 2nd of June. The English Bill was, therefore, postponed to the 30th of June, and again further postponed until July 28, when it was withdrawn in favour of the Government Shipping Bill for the Protection of Seamen. During the course of this Session of Parliament, 3,313 petitions, with 371,254 signatures, were presented in favour of the English and Irish Sunday Closing Bills. On the 10th of February, 1876, Mr. Wilson's Bill, bearing the same endorsement, was again read a first time, but owing to the large number of members who went to the ballot for days for their own Bills, the 12th of July was the earliest date that could be secured for its second reading. Before that time the friends of the movement were of opinion that the cause would be best served by withdrawing the English Bill in favour of Dr. Smyth's Bill for Ireland, and Mr. Wilson's Bill was withdrawn for the Session, but he gave notice of his intention to introduce it again the next Session of Parliament. The number of petitions presented this year were 2,320 with 22,637 signatures in favour of the English Bill. One petition from Barrow-in-Furness measured 32 yards, and contained 5,000 signatures. Petitions were also sent up from the Wesleyan Conference, the Methodist New Connexion, the Primitive Methodists, the Lancashire Congregational Union, and other religious bodies, besides a number from Boards of Guardians, Town Councils, Local Boards, &c. On the 14th of February, 1877, Mr. Wilson again brought in his Sunday Closing Bill, bearing the same endorsement, and was again unfortunate in the day fixed for the second reading, the best day that he could secure being July 18, and then it was the second order, Mr. A. M. Sullivan, M.P., having the first order for his Intoxicating Liquors Bill. Finding that his opportunity for a satisfactory debate was hopeless,

Mr. Wilson again yielded to the solicitations of the Irish friends, and withdrew his English Bill. On the 18th of January, 1878, Mr. Wilson again introduced his Bill, which bore the names of Messrs. Hugh Birley, M.P., William McArthur, M.P., and Walter H. James, M.P. This time Mr. Wilson was more fortunate at the ballot, having the first choice, and fixed upon the 29th of May for the second reading. Large and enthusiastic meetings were held in various parts of the country, and an almost unanimous feeling expressed in favour of the Bill. Memorials were presented to the Home Secretary, asking him to support the Irish Bill, and to bring in a similar measure for England, from upwards of 14,000 of the Protestant and Roman Catholic clergy and Nonconformist ministers of England and Wales. As it was evident that a hard struggle would have to be made to secure the passing of the Irish Bill this Session, Mr. Wilson acceded to the earnest request of the leaders of that measure, and on the 27th of May he withdrew the English Bill to allow the Bill for Ireland to be discussed on the 29th of May, this being the fifth time that such sacrifice had been made by the friends of Sunday closing in England.

For the first time in the history of what will be remembered as the "Beaconsfield Long Parliament," the English Sunday Closing Bill came to a debate on the motion for the second reading in the Session of 1879. The measure was introduced this year by Mr J. C. Stevenson, M.P. for South Shields, and on the 9th of July, 1879, he moved its second reading in an able speech. The motion was ably supported by Mr. Hugh Birley, Mr. Cowper Temple, Mr. H. Rodwell, Mr. C. H. Wilson, Sir John Kennaway, Mr. Hibbert, the O'Connor Don, Sir Harcourt Johnstone, &c., and was opposed by Mr. Wheelhouse, Sir H. Selwyn-Ibbetson, and Sir M. W. Ridley, who, as representing the Government, said: "The Government were quite aware of the importance of seeing what could be done to check intemperance by restricting the hours during which public-houses were allowed to remain open on Sundays, and were prepared to consider this subject, more especially in the light of the report of the Committee of the House of Lords on Intemperance. On previous occasions he had resisted propositions on this subject, on the ground that it would only be respectful to the House of Lords' Committee that they should suspend their judgment until it had reported. But they had now reported, and he might at once say that the Government were not likely to go beyond that report. His impression was that that report was to the effect that there should be two hours in the day during which public-houses should be open all over the kingdom, that in the metropolis the public-houses should be open from seven to eleven o'clock, that in populous places they should be open from seven to ten o'clock, and in other places from seven to nine o'clock for sale both on and off the premises. The question was not so simple as it appeared at first sight, and the Government had not yet had time fully to consider what action they should take in the matter."

These and other remarks seemed to indicate that the day was not far distant when some solution of this question would be made. Eventually, a division was taken to a motion to adjourn the debate, when 165 voted for and 162 against, or a majority of three in favour of the motion for adjournment of the debate, which was considered by the promoters of the Bill as a very encouraging augury of future success. No further action could be taken during this Session for want of time, but the friends of the movement determined to continue the agitation outside the House, and make due preparations for renewed efforts at the earliest opportunity. During the interval between the meeting of Parliament several by-elections took place, when the question of Sunday closing of public-houses was made a very prominent question for the consideration of both candidates and electors. At Liverpool, where an election took place in January, 1880, for a successor to the late Mr. Torr, M.P., the question was made one of the utmost importance, and the successful candidate, Mr. Edward Whitley, gave distinct and pronounced promises in favour of Sunday closing, although he was supported by the liquor interest; his opponent, Lord Ramsey, being obnoxious to them on account of his expressed determination to vote in favour of "Local Option" also. Despite the recommendations of the Lords' Committee on Intemperance, the Government, in reply to a question by an hon. member, stated that it was not their intention to take any steps in this matter at present, and therefore the question was again left to private members. That the subject still engrossed the attention of its friends was very apparent on the opening of Parliament on Thursday, February 5, 1880, for no less than three notices were given of Bills restricting or prohibiting the Sunday sale of intoxicating liquors.

On the 6th of February, a Bill to prohibit the sale of intoxicating liquors on Sunday in Wales was brought into the House by Mr. J. Roberts, supported by Mr. Richard, Mr. Hussey Vivian, Mr. Holland, and Mr. Osborne Morgan, and the second reading was fixed for Wednesday, April 14. On the following day, February 7, Mr. Stevenson again introduced his Bill for prohibiting the sale of intoxicating liquors on Sunday in England and Wales, bearing the endorsement of Mr. Birley, Mr. C. H. Wilson, Mr. William McArthur, Mr. Osborne Morgan, and Mr. James. The day fixed for the second reading was Wednesday, May 12. Mr. Stevenson, however, gave notice of his intention to move a resolution on the subject, and secured the "first order of the day" on Friday, March 12, for the following motion: "That, in the opinion of this House, it is expedient that the law which limits the hours of the sale of intoxicating drinks on Sundays in England and Wales should be amended so as to apply to the whole of that day." On the 17th of February, Mr. J. W. Pease brought in a Bill for the closing of public-houses in England and Wales on Sunday, making provision for the sale of liquor during certain hours for consumption off the premises. None of these measures were discussed, for early in March, 1880, the Premier dissolved Parliament, and in the follow-

ing month the general election took place. The friends of temperance legislation were at their posts, and in many of the constituencies the question of Sunday closing was brought very prominently before the candidates for Parliamentary honours. The result of the election was the rejection of more than sixty of those members who voted against the Sunday closing resolution, or opposed the second reading of the Bill, and the return of numerous new members who are pledged to support such a measure. As the late Parliament was deemed to be a publicans' Parliament, so the present House of Commons is looked upon by "the trade" as directly opposed to their interests, and one very likely to support the views of "the fanatical temperance party."

At the present moment Scotland, nine-tenths of Ireland, Canada, New Zealand, Victoria, Tasmania, &c., have all their public-houses closed on Sunday, and some of them have been in the enjoyment of this blessing for more than twenty years, and look upon it as one of the most precious boons which their Legislature has conferred. There are unmistakable signs that England is now ready and anxious for similar legislation. This is evidenced, not only by crowded and unanimous, or all but unanimous meetings in the centres of our manufacturing industries, but by a more perfect test. Upwards of 300 places, including large towns such as Liverpool, Manchester, Leeds, &c., have been canvassed by a voting paper being left at every house for the head of the family to fill up and sign, and to mark whether he is in favour of Sunday closing, opposed to it, or neutral; and up to July, 1879, more than one-seventh of the householders of England and Wales have thus stated their wishes in black and white. "This expression of opinion (says Edward Whitwell, Esq., one of the hon. secretaries of the Central Association) shows *eight* householders in favour of closing public-houses the whole of Sunday to *one* against it, and two-thirds of one neutral. But in some places the returns have been analysed to see how the different classes voted. The working men of Preston have voted eleven to one in favour of Sunday closing; the mariners and shipwrights of Portsmouth, six to one; the colliers of South Wales, twenty-three to one; West Cumberland shows forty to one; Cornwall sixty to one; and the recent canvass of the householders of North Wales shows ninety-four to one. In four important canvasses one of the questions has been, 'Are you in favour of two hours opening?' The replies to this are as follows:—

	Total Closing.	Two Hours Opening.
Liverpool	44,149	6,417
Sheffield	13,152	613
Preston	8,142	416
Kettering	1,307	41
	<hr/> 66,750 <hr/>	<hr/> 7,487. <hr/>

This is a most satisfactory proof that the working-men want no

compromise, and do not wish the public-houses to be open to supply the Sunday dinner and supper beer."*

The feeling of the religious bodies on this question is best expressed in the resolutions passed at recent annual Conferences, &c. The minutes of the Wesleyan Conference, held at Birmingham, July, 1879, page 226, par. 5, records the following resolution: "In the judgment of the Conference, the public sale of intoxicating drinks on the Lord's day as now carried on in this country is in striking inconsistency with the due observance of that day, and with the best interests of the nation. The Conference, being of opinion that special efforts should be made during the ensuing year in behalf of closing licensed public-houses entirely on Sundays throughout England and Wales, except for *bonâ fide* travellers, authorises its president, in conjunction with the Temperance and Sabbath Committees, to promote the petitioning of Parliament, and other well-advised means, for the accomplishment of so important and desirable an end."

During the meetings of the Baptist Union of Great Britain and Ireland, held at Glasgow on the 6th, 7th, 8th, and 9th of October, 1879, the following resolution was, on the motion of the Rev. R. Glover (Bristol), seconded by Mr. J. S. Wright, J.P. (Birmingham), carried unanimously and with great applause: "That this Union rejoices in the introduction of a Bill into Parliament for the closing of public-houses on Sunday; that, having regard to the incalculable mischief wrought by the prevalent indulgence in intoxicating drinks, and the proved efficiency of similar measures as applied to Scotland and Ireland in furthering public sobriety, this Union deems this measure worthy the hearty support of all Christian men."

During the meetings of the Congregational Union of England and Wales, held at Cardiff, October 13, 14, 15, and 16, 1879, the following resolution was, on the motion of the Rev. W. E. Jones (Morriston), seconded by Mr. W. L. Daniel (Merthyr), unanimously adopted amid great enthusiasm: "That this assembly, believing that the social, moral, and spiritual interests of the community would be greatly promoted by the entire closing of public-houses on Sundays, heartily approves the action taken by John Roberts, Esq. M.P. for the Flint Boroughs, in giving notice of his intention, during next Session, of introducing a Bill providing for the entire closing of public-houses in Wales on Sunday; and this assembly earnestly recommends the members of our Churches to do all in their power to aid the hon. member in his endeavour to secure for Wales the same privilege as is now enjoyed by Scotland and Ireland."

At the autumnal meetings of the Congregational Union of Hull and the East Riding, held in October, 1879, a resolution in favour of Sunday closing was unanimously passed. At the district meeting of the United Methodist Free Churches, held October, 16, 1879, a resolution was passed favouring the closing of public-houses on the Lord's day, and thanking Mr. J. C. Stevenson, M.P., for his Parliamentary labours in the

* "Sunday Closing Reporter," 1879, p. 137.

cause of Sunday closing ; similar resolutions were passed at the Conferences or annual meetings of other denominations.

At the annual meeting of the Church of England Temperance Society, held Nov. 17, 1879, the Sunday Closing Bill received due attention, and at the Conference (connected with the anniversary) the Rev. W. Robinson moved, and the Rev. Canon Stowell, M.A., seconded, a resolution in favour of entire closing, and it was carried with enthusiasm. The evening meeting was presided over by the Bishop of Manchester, and Hugh Birley, Esq., M.P., delivered an interesting address on the subject of Sunday closing.

Inspired by the success of the Local Option Resolution, in the new Parliament of 1880, the friends of Sunday closing determined to take active steps to secure the passage of a resolution in favour of their Bill. In accordance with notice given, Mr. J. C. Stevenson, M.P. for South Shields, rose in his place in the House of Commons on Tuesday, June 25, 1880, and moved, as an amendment to the motion for going into Committee of Supply, a resolution expressing the expediency of closing public-houses in England and Wales during the whole of Sunday. In an able speech the hon. member briefly reviewed the whole subject, and met various objections. The resolution was seconded by Hugh Birley, Esq. (Manchester), and he was followed by Mr. J. W. Pease (South Durham), who pleaded for certain modifications which he proposed to submit as an amendment.

After several others had spoken, the House divided, when the votes were—Ayes (*i.e.*, for going into Committee of Supply), 117 ; noes (*i.e.*, for Mr. Stevenson's motion), 153, giving a majority of thirty-six for Mr. Stevenson's resolution. Mr. Pease then moved, as an amendment to the resolution, which was put as a substantive motion, to leave out all the words after the words "apply," and to insert the words, "as nearly as possible to the whole of the day, making such provision only for the sale during limited hours of beer, ale, porter, cider, or perry, for consumption off the premises in the country, and for the requirements of the inhabitants in the metropolitan districts, as may be found needful to secure public co-operation in any alterations of the law." Mr. Pease's amendment was agreed to without a division. Under the existing law, the hours during which public-houses are open on Sundays are as follows : In the metropolitan districts, from one o'clock p.m. to three o'clock p.m., from 6 o'clock p.m. to eleven o'clock p.m. ; elsewhere, from half-past 12 o'clock p.m. to half-past 2 o'clock p.m., and from 6 o'clock to 10 o'clock p.m. Mr. Pease proposed to reduce the evening hours of opening in the metropolitan districts, so that public-houses should be open from seven o'clock p.m. until ten o'clock p.m. and elsewhere so that houses should be open from seven o'clock p.m. till nine o'clock p.m. He further proposed that outside of the metropolitan district all sale of intoxicating liquors during those hours should be for consumption off the premises *only*, leaving the law as it stood as regards the *bonâ fide* traveller and railway refreshment rooms.

Encouraged by the remarkable success of the friends of temperance during this eventful Session, the friends of Sunday closing in Wales issued a whip, and made a determined stand for the second reading of Mr. Roberts's Welsh Sunday Closing Bill. In submitting his motion, on Wednesday, June 30th, 1880, Mr. Roberts pointed out the fact that the people of Wales were almost unanimous in favour of the Bill, and it was remarkable that of the thirty members sitting for Welsh constituencies, twenty-nine were supporters of the Bill, and the noble lord (Viscount Emlyn, of Carmarthenshire), who had given notice of amendment, had intimated that through indisposition, he was prevented from being present, so that not a voice from Wales would be raised against this motion. Mr. Henry Richard (Merthyr) seconded the motion in a brief but able speech, and was followed by Dr. Kinnear (Donegal), who testified to the good effects of such legislation in Ireland. The motion was opposed by Colonel Burnaby (North Leicestershire), Mr. Warton (Bridport), and Mr. Montague Scott (East Sussex), but was eventually carried without a division, and Thursday, July 8, was named for the first stage of committee, but owing to pressure of business, further action was deferred until the next Session of Parliament.

The Parliamentary Session of 1881 was opened on the 6th of January, 1881, when Mr. Stevenson and Mr. Roberts gave notice that on the following day they would ask leave to introduce their respective Bills. The Welsh Bill, having the priority in the ballot, was read a first time on the morning of the 8th, and the 4th of May fixed for its second reading. Mr. Stevenson was less fortunate, for on rising to propose the first reading of the English Sunday Closing Bill, he was stopped by Mr. Callan, who argued that as it was past half-past twelve, according to the "standing orders" it could not be proceeded with. The objection being considered valid, Mr. Stevenson had to defer action until the 10th, when his Bill was read a first time, and July 6th set down for its second reading. On Wednesday, May 4, Mr. Roberts moved the second reading of his Bill, and was supported by Mr. Rathbone, Mr. Carbutt, Mr. Morgan Lloyd, Mr. Osborne Morgan, Mr. James, and others. The opponents of the measure were Messrs. Warton, Onslow, Peter Taylor, Colonel Makins. J. Daly, W. H. O'Sullivan, and W. Shaw. The Premier (Mr. Gladstone), on behalf of the Government, gave unquestionable support to the Bill, and expressed a hope that the almost unanimous wishes of the Welsh people would be acceded to without a division, and that no efforts would be made to stop the future progress of the Bill. He contended that the local opinions of the people on such a question should be listened to, and in eloquent terms he denounced the cruelty of continuing temptations in existence against the wishes of the inhabitants, who were the best able to form an opinion as to the necessity of a community. On the division being taken, it was found that there were: For the second reading 163; against, 17; majority for the bill, 146, or nearly ten to one of those voting. The analysis of the division shows that, tellers

included, no Welsh or Scotch member voted against the Bill, and only four Irish members voted with the minority.

	For the Second Reading		Against it	
English	87	.....	15*
Welsh	24*	.....	—
Scotch	26	.....	—
Irish	28	.....	4
		<hr/> 165 <hr/>		<hr/> 19 <hr/>

On Wednesday, June 15th, 1881, a debate took place on the Order for going into Committee on the Welsh Sunday Closing Bill, when Mr. Carbutt moved "that it be an instruction to the committee to include Monmouthshire in the provisions of the bill. This was seconded by Mr. C. H. James, and opposed by the Attorney-General and others, and was negatived without a division.

On the motion for going into Committee a division took place, when 123 voted for, and 29 against; the motion, therefore, was carried by a majority of 94.

In Committee on Clause 1, Sir H. Giffard made a motion to exempt Cardiff from the operation of the bill, but it was lost by a majority of 91. He had intended to make a similar motion for Swansea, but seeing the feeling of the Committee he did not bring it forward.

On the 20th of June, 1881, Mr. Thomasson moved an amendment providing that public-houses in Wales should be opened on Sundays from half past twelve to half-past two p.m. for the sale of drink for consumption *off the premises only*. This also was negatived by a majority of 49, and the bill was ordered to be read a third time.

Mr. J. W. Pease had introduced a special Bill which was set down for May 4th, but when it was called for on that date the hon. member was absent through indisposition, and therefore it was not proceeded with. Both the Welsh and English Bills were down for Wednesday, July 6th, Mr. Stevenson's Bill being the first order of the day, but on Monday, July 4th, the Prime Minister gave a statement as to the prospects of the various bills introduced by the Government, and announced their intention of abandoning for the session several important measures.

A resolution had been passed by the House a few days before this, that all the time of the House should be given to the Government, the Irish Land Bill having precedence over all others.

In this manner Mr. Stevenson's Sunday Closing Bill, and others, were deferred for future action. On Tuesday, July 12th (1881), impressed with the fact that the business of the House precluded all hope of action during the remainder of the Session, Mr. Stevenson moved that the order for the English Sunday Closing Bill be discharged, and the measure was withdrawn. On the following day Mr. Pease followed the example and withdrew his bill.

* This includes the two tellers.

During the Session a very large number of petitions were presented to the House of Commons in favour of Sunday closing. The official report shows that on the 4th and 5th of July upwards of 1,000 petitions, with more than 100,000 signatures were presented, and on the 6th, about 600 petitions, with upwards of 200,000 signatures attached, so that public opinion is evidently in favour of the movement. On Saturday, August 20th (1881), Mr. Roberts moved that the Sale of Intoxicating Liquors on Sunday (Wales) Bill be read a third time. Mr. Warton (Bridport) moved an amendment having for its object the recommittal of the Bill, to attempt to secure the exemption of Cardiff. This was supported by Sir Hardinge Giffard and strongly opposed by the Right Hon. W. E. Gladstone. The House was cleared for a division on the challenge of Sir H. Giffard and Mr. Warton; but they declined to go further, as it was apparently doubtful whether they would have anybody but themselves to count; and the question "that the bill be read a third time" was agreed to without a division amid great cheering.

On Tuesday, August 23rd, in a brief but able and interesting speech, Lord Aberdare moved the second reading of the Bill in the House of Lords. The motion was agreed to at once, and on Wednesday the House went into committee on the Bill. On Thursday it was read a third time, and on Saturday received the Royal Assent.

There appears to be some difficulty in carrying out the law in some districts owing to the peculiar phraseology used in Clause 3, which fixes the time for the Act to come into operation "on the day next appointed for the holding of the general annual licensing meeting for that division or place." As the Act was not passed until after the annual licensing meetings in some parts of Wales had been fixed, those interested in the traffic seemed disposed to make the most of the technical opposition, and contend that the Act cannot be enforced until August, 1882. Test cases will probably have to settle the question.

CHAPTER XXXII.

THE IRISH SUNDAY CLOSING MOVEMENT.

The Voluntary Sunday Closing Movement : Letter from Right Rev. Dr. Furlong, Bishop of Ferns ; ditto from the Archbishop of Cashel ; testimony of Governor of Cashel Prison ; Bishop of Kilmore's Evidence ; Deputation to Home Secretary, &c., 1870—Irish Sunday Closing Association—The Election of 1874—Bill introduced into the House of Commons by Professor Smyth : Memorials, Petitions, Deputations, &c. ; a Resolution Unsuccessfully Submitted—House-to-House Canvass of Six Cities and Towns favourable to Sunday Closing ; Extensive Petition Work—Dr. Smyth's Bill in 1876 : Resolution Carried—Bill re-introduced ; Second Reading ; Peculiar Action of Government ; Proposal to Exempt Seventeen Cities and Towns ; Bill talked out—House-to-House Canvass of Proposed Exempted Towns, &c.—Bill in 1877 ; read Second Time and Committed ; Action of Irish Chief Secretary—Report of Committee favourable to Total Closing—A Policy of Obstruction pursued by the Opponents of the Bill—Bill recommitted ; Persistent Obstruction ; Bill introduced in 1878 by the O'Connor Don ; Dr. Smythill—read Second Time ; Again in Committee ; Further Delays ; Deputation to New Chief Secretary, Mr. Lowther—All Night Sitzings and Extraordinary Scenes ; Government compelled to move ; Third Reading carried ; Passage through the House of Lords, Bill made Law ; Results of the Operation of the Act, &c., &c.

THE strongest arguments *for*, and the best illustrations of the benefits of Sunday closing of public-houses have been furnished in the remarkable success of the voluntary Sunday closing movement in various parts of Ireland. Early in 1857, the Right Rev. Dr. Furlong, Bishop of Ferns, was moved by seeing the fearful results of Sunday drinking in his diocese, and he came to the determination to try what earnest entreaty and kind persuasion would do with those engaged in the traffic. He made an affectionate appeal to the publicans themselves, and besought them in the interests of morality, religion, &c., to refrain from pursuing their avocation on Sunday, and to this they consented : with what results the following letter will show :—

“ Wexford, January 28, 1872.

“ DEAR SIR,—The closing of public-houses on Sunday in this diocese dates from June, 1857. It has been since that time faithfully observed, and the scenes of drunkenness and disorder, which were in former times but too frequent, have altogether disappeared. I do not mean to say that there are not occasional violations of this observance ; but they are comparatively few, furtively committed, and by a small number of delinquents. In Wexford, being a seaport, these transgressions are more frequent. Just at this moment, however, there is a movement in the town which we hope will be attended with the happiest results in abridging the number of these irregularities.

We have two formidable enemies to encounter—the love of gain and the love of self-indulgence—and it is quite true that the constant vigilance and exertions of the clergy are required to arrest the natural tendency that may manifest itself in any locality to relapse into former habits of dissipation; but everything considered, the regulation is observed as faithfully as it could possibly be expected, when not enforced by the strong arm of the law. I can say with perfect truth that the calm and abstinence from all disturbance and disorder which pervades this diocese on the Sabbath is a result of Sunday closing, for which we have much reason to be thankful to Providence.—I remain, dear sir, yours faithfully,

“T. FURLONG.”

The example and success of the Bishop of Ferns encouraged the most Rev. Dr Leahy, the Archbishop of Cashel—whose diocese includes the town and county of Tipperary, which, previous to 1861, was so notorious for its scenes of drunkenness and violence on Sunday, that respectable females could not pass through the streets without being in danger of annoyance and molestation—to try the same course with the liquor-sellers in his diocese, and the result was also highly encouraging. The Archbishop thus wrote on the subject in 1872 :—

“Thurles, January 27, 1872.

“DEAR SIR,—The object of the deputation which is to wait on the Chief Secretary next Tuesday, on the part of the Irish Association for Closing Public Houses on Sundays, has my most cordial approval. As you are aware, we have had in force throughout this diocese about a dozen years a Sunday Temperance Law to the effect that, except in case of necessity or of a person travelling, no one should buy or sell spirituous liquor in any quantity on Sundays. Making allowances for occasional breaches here and there, very few in number, and for the most part trivial in their nature, our Sunday Temperance Law has been up to the present faithfully observed by the people, and has wrought immense good. A drunken man is rarely to be seen amongst us on Sundays. Rioting and blaspheming—the inevitable consequences of excess in drinking—which, before the introduction of our law, prevailed to a lamentable extent, have ceased to desecrate the Sunday and to disgrace our towns. The committals to bridewell for drunkenness on Sundays, steadily decreasing from year to year, have been reduced to a very low figure, as appears from tabular returns published from time to time, and compiled with laudable care by Mr. O’Kearney, of Cashel Bridewell. And while our Sunday Temperance Law has been thus successful in its operation, it has not, to my knowledge, led even in a solitary instance, to the setting up of unlicensed or ‘shebeen houses,’ or what may be called ‘home’ drunkenness—two evils which some persons apprehend might follow from the closing of licensed public-houses on Sunday. The experiment we have made in this diocese, put to the test of a twelve years’ trial, has, thank God, realised my most sanguine expectations. Does it not, moreover,

justify my strong conviction of the practicability of applying, and of the great gain to the cause of public morality that must arise from applying, a similar law for closing public-houses on Sunday to the whole kingdom? To be successful, however, in the large towns, it *must be the law of the land*, with or without the law of the Church. Unaided by the State, the law of any Church forbidding the sale of spirituous liquors on Sunday would not be observed, and could not be successfully enforced in the larger towns; never, whatsoever the success of our ecclesiastical law—purely ecclesiastical—that is, in so far as it effects the whole of Sunday. Whatever its success in the smaller towns of this diocese, it is only the strong arm of the law of the land that could effectually close the public-houses on Sunday in the larger towns. There, not to speak of other difficulties, Protestant sellers could not be expected to submit to a regulation emanating from the Catholic Church, nor the Catholic sellers to one coming from any Protestant Church. This obstacle to the successful working of a purely ecclesiastical law, happily we have not had to encounter here to any noteworthy extent—the Protestant sellers in our towns and villages counting only by units, and among those units there being but one solitary individual that I know who openly sets himself up against our Sunday Temperance Law, and this for the sake, it would appear, of the paltry gain he might make when the houses of Catholics were shut—but, it must in justice be added, to the intense disgust of the members of his own Church. In the larger towns this obstacle, arising from the difference of religion of the owners of public-houses, would be insuperable to any but the law of the land. There needs the united strength of Church and State to grapple successfully with the gigantic evil of intemperance. Resting on my experience of the working of our Sunday Temperance Law for so many years, I cordially approve of the object which brings your deputation to the Chief Secretary on Tuesday next, and I bid God-speed to the Irish Association for Closing Public-houses on Sunday.—I have the honour to be, dear sir, yours faithfully,

“PATRICK LEAHY, Archbishop of Cashel.”

A most striking proof of the estimation in which the inhabitants of this district held the work of the Archbishop of Cashel is given in a report in the *Freeman's Journal* of the welcome given to his Grace on his return from Rome, in 1867. On the 23rd of July, 1867, a deputation from the parishioners of Thurles waited on his Grace, and presented him with an address, which contained the following paragraph: “We beg to refer in a special manner to the Sunday Temperance Law, so wisely introduced by your Grace into your arch-diocese, thereby striking the most effectual blow against the debasing vice of drunkenness, to which the few crimes now committed in our country are mainly attributable.” Archbishop Leahy, in his reply, observes: “As they submitted to the Sunday Temperance Law without a murmur, so do they observe it with scrupulous fidelity.” The happy effects of this

beneficent voluntary regulation is strikingly confirmed by the following communication from Denis O'Kearney, Esq., governor of Cashel Prison:—

“Prison, Cashel, September 6, 1870.

“The Temperance Law, as established in this diocese, has been observed with the greatest fidelity, and it is to be hoped that the success which has attended its promulgation and enforcement within this diocese will induce the rest of the Catholic prelates to introduce it into their respective dioceses. The habit once overcome on Sunday (the day which it is, unhappily, most largely indulged in), its gradual decline during the rest of the week may be calculated upon, and the profanation of the Sabbath by the commission of sins which are almost uniformly the concomitant of intoxication, will no longer be a scandal, a curse, and a reproach to an otherwise moral and religious people.”

The following statistical return of the numbers committed to prison for drunkenness in the archiepiscopal dioceses show the workings of the Sunday Temperance Law, as established in the dioceses, November 17, 1861 :—

Table No. 1.

Years.	Tipperary.	Cashel.	Thurles.	Templemore.	New Birmingham.
1857	... 818	... 437	...	—	...
1859	... 791	... 453	... 230	... 133	... 58
1866	... 321	... 234	... 143	... 82	... 28
1867	... 268	... 184	... 110	... 83	... 19
1868	... 222	... 150	... 71	... 125	... 11
1868	... 145	... 115	... 92	... 75	Closed.

Total committals of drunkards only. These are the only prisons in the Cashel and Emly Roman Catholic diocese in which the Sunday Temperance Law has effect.

Table No. 2. Cashel Bridewell.

Years.	Arrested on the Sunday.				Committed on the Sunday	
1858	106	...	97
1859	98	...	71
1860	52	...	30
1861	20	...	12
1862	1	...	1
1863	2	...	—
1864	1	...	—
1865	8	...	1
1866	4	...	—
1867	4	...	—

Table No. 3. Cashel Bridewell.

Years.	Total Committed.				Of whom were for Drunkenness.	
1853	707	...	522
1859	602	...	453
1860	355	...	205
1866	483	...	234
1867	332	...	184
1868	255	...	150
1869	205	...	115

The Right Rev. Dr. Conaty, Bishop of Kilmore, testifies to the value

of the Sunday Temperance Law in his diocese in the following communication :—

“ Cavan, January 28, 1872.

“ MY DEAR SIR,—I regret that the many duties which I now have to discharge precludes my joining your deputation. My views on the advantage of closing public-houses on Sunday are already known to you. I need not, therefore, repeat them ; but I may add that every day gives fresh evidence of the great good effected by the system you advocate. I believe that the great majority of respectable Protestant publicans of this diocese close on Sunday ; some of a low class do not, but their influence is not much felt. The closing of public-houses as proposed does not in any possible way contribute to illicit sale (as unlicensed houses are unknown amongst us), but goes very far to increase temperance and establish order. Any person with an accurate knowledge of this country knows that many of the deeds of daring and violence which have occasionally disgraced our people were concocted and matured in public-houses notable for Sunday traffic. The Sabbath being a day of rest, the young and unwary assemble in the haunts of the idler, the plotter, and the drunkard. Here it is that wicked and designing men ply their victims with drink, and then engage them in societies alike subversive of order and religion. Close the public-houses, and you deprive all those parties of a legalised rendezvous. Their daily toil or necessary avocations will prevent their meeting on week days. Thus carrying out the beneficent intentions of the deputation, much will be done to promote peace, order, and social happiness.—I have the honour to be, yours faithfully,

“ NICHOLAS CONATY, Bishop of Kilmore.”*

In addition to these admirable voluntary Sunday-closing efforts on the part of the Catholic prelates, the friends of temperance (lay and clerical of all creeds) availed themselves of the opportunity to promote the object in view, and to secure legal aid in the suppression of the Sunday traffic in intoxicating liquors.

On the 1st of March, 1870, an influential deputation waited upon the Home Secretary on the subject of Sunday closing, and on the 3rd of March, 1870, a very important deputation of Irish M.P.'s waited upon Mr. Fortescue, the Irish Secretary, to lay before him their views in favour of the Sunday closing of public-houses in Ireland. On the 28th of February, 1872, Sir Dominic Corrigan, M.P., brought into the House of Commons a special Bill for the closing of public-houses in Ireland on Sundays, but it did not get beyond the first reading.

Some time previous to this the Irish Association for Promoting the Movement for Sunday Closing had been established, but its founders and officials were hardly the men to lay hold of the affections of the majority of the friends of temperance in Ireland. On the 9th of

* The substance of the foregoing portion of this chapter is taken from a tract published by the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday.—*The Author*.

December, 1873, a National Conference was held in the Rotunda, Dublin, presided over by the Lord Mayor of that city, when the Irish Association for Closing Public Houses on Sunday was reconstituted, Sir Dominic J. Corrigan, Bart., being elected president. The Archbishop of Cashel, the Archbishop of Dublin, the Catholic Bishops of Derry, Kilmore, Cashel, Clogher, Ferns, Limerick, Dromore, Ossory, Ross and Kerry; the Rev. William Magill, Moderator of General Assembly; Rev. James Wilson, president of the Primitive Methodist Conference; the Very Rev. A. O'Connell, D.D., Dean of Dublin; the Very Rev. H. H. Dickinson, D.D., Dean of Chapel Royal; the Rev. W. F. Stevenson, Rathgar; the Rev. J. W. McKay, secretary Wesleyan Methodist Conference; the Rev. George Vance, Sligo, and a number of members of Parliament, magistrates, and others were elected as vice-presidents. The honorary secretaries were Henry Wigham and A. J. Nicolls, LL.B., Mr. T. W. Russell being secretary and Mr. W. G. Cox, travelling agent. Thus the organisation became a thoroughly representative and powerful one. The Executive Committee were in the midst of maturing their arrangements for bringing public opinion to bear upon Parliament when, on the 24th of January, 1874, the startling intelligence of the dissolution of Parliament was announced. The committee at once took steps to bring the subject of Sunday closing prominently before the electors, and as one means drew up an address to the "Electors of Ireland," which was advertised in the leading Dublin, Belfast, and Cork newspapers, besides being issued as a handbill and placard, 50,000 copies of the former and 10,000 of the latter being immediately distributed in every part of Ireland. Circulars were also sent to every known friend of the movement, asking them to make the question a test one with candidates; and the agent and secretary of the Association were actively engaged in trying to rouse friends in different localities to a due sense of the importance of immediate action. During the short period covered by the election the most incessant and arduous work was maintained; and although the cause lost some of its most prominent supporters, including Sir Dominic Corrigan, Mr. Jonathan Pim, Sir Thomas McClure, and Lord Claud Hamilton, the general result was highly satisfactory. On a careful analysis of the result of the election being made, it was found that between sixty and seventy members had been returned who were in favour of the principles of Sunday closing, whilst about fifteen only could be set down as absolutely hostile, the remainder maintaining neutrality on various grounds. As Sir Dominic Corrigan had declined to enter upon another Parliamentary contest, the Executive had to select a leader and find members to endorse the Bill. The choice fell upon Professor Smyth, M.P. for Londonderry, and that gentleman promptly responded to the invitation by consenting to take whatever place the committee assigned him. Immediately upon the opening of Parliament (March, 1874), the Irish Sunday Closing Bill was introduced, and endorsed by Mr. Richard Smyth, the O'Connor Don, Viscount Crichton, Mr. W. A. Redmond, Mr. T. A. Dickson, Mr. Edmund Dease, Mr.

William Johnston, and Mr. J. P. Corry. Thus every political and religious party in the country was represented. The date fixed for the second reading of the Bill was May 5. In the interval, public meetings were held in all the large towns, &c., and petitions were sent into the House from fifty Corporations and Town Councils, Boards of Commissioners, &c., from eighty Boards of Guardians, and from the Synods and Assemblies of the various Church organisations, so that "altogether the country appeared unanimous on the question—not a voice, save that of a few publicans in large cities, being raised in opposition." *

On the 1st of May, 1874, a deputation, consisting of twenty-seven members of Parliament and others, waited upon Sir Michael Hicks-Beach, Bart., M.P., Chief Secretary for Ireland, and was introduced by the Right Hon. Colonel Taylor. A memorial entering minutely into the position of the question, and representing the state of public opinion on the subject, was read by Mr. Henry Wigham (one of the honorary secretaries of the Irish Sunday Closing Association), and was supported by Professor Smyth, M.P., Mr. A. M. Sullivan, M.P., Mr. A. Moore, M.P., Mr. J. E. McCartney, M.P., the Chevalier O'Clery, M.P., Mr. Fay, M.P., Mr. W. A. Redmond, M.P., Mr. Sharman Crawford, M.P., Mr. J. G. Biggar, M.P., Mr. J. Hancock, J.P., Mr. W. Malcolmson, and Mr. T. W. Russell. Sir Michael Hicks-Beach replied in terms that were so ambiguously worded as to make no definite promises, but so as to be interpreted by those who chose to do so as favourable to the movement; but his own individual and official conduct has since proved how vain and futile are the hopes grounded upon the utterances of Government officials.

On the 5th of May there was a large attendance of Irish members, but a long debate, initiated by Mr. Kay-Shuttleworth, occupied the time up to half-past twelve o'clock, which prevented the introduction of Professor Smyth's Bill that night, or even that Session. After consultation with the members of Parliament in charge of the Bill, it was deemed advisable—in view of the exceptional circumstances of the Session—to withdraw the Bill and place an abstract resolution, covering the principle of Sunday closing, on the notice paper of the House of Commons. The only question, after this course was resolved upon, was as to the best time for taking the debate. Mr. Smyth decided to try the following Friday (May 8th), when, in a speech of remarkable ability, he put the movement on an impregnable basis, and gained the admiration (if not the votes) of many members of the House. The motion was ably seconded by the O'Connor Don, and supported by Messrs. T. A. Dickson and T. Connolly, many members who were anxious to support the resolution failing to catch the Speaker's eye. Sir Michael Hicks-Beach, Lord Charles Beresford, Mr. Philip Callan, and Major O'Gorman spoke against the motion. The only thing worthy of note in the speeches of the opposition was the difference of tone of

* Report of the Association for 1873-4.

the Chief Secretary as compared with his previous speech to the deputation which waited upon him on May 5. In estimating the value of the division that followed, it is well to recollect that many hon. members who were in attendance on the 5th of May for the purpose of voting in favour of the second reading of Professor Smyth's Bill, some of whom had come from Ireland on purpose, while others had stayed in London to vote for it, finding that the Bill could not be brought forward, and not expecting that the question would be soon again introduced, had left the town, and had not returned on the night of the debate. Many sent urgent telegrams pressing for pairs, which were not easily found—no Irishman being willing to pair against. Even with all these difficulties, forty-two Irish members voted and paired for the motion, and only ten against. The following is an abstract of the numbers voting and pairing in the division:—

		For		Against
Irish Members	.....	42	.....	10
Scotch ,,	.....	37	.....	4
English ,,	.....	50	.....	206
		<hr/>		<hr/>
		129		220

As the *Morning Mail* very tersely put it: "The keeping open of Irish public-houses on Sundays must, therefore, be regarded as the work of Englishmen, not Irishmen or Scotchmen."

In the following year (1875) the Bill for Ireland was again introduced, but on the motion for the second reading was talked out by Mr. Wheelhouse, M.P. for Leeds. On the 20th of October (1875) another deputation waited upon the Chief Secretary. The interview took place at the Castle, when a large and influential number of gentlemen, representing every province in the country attended, they being accompanied by the Lord Mayor of Dublin, and the following members of Parliament, viz.: Professor Smyth, Edward Gibson, Q.C., Alexander M. Sullivan, Patrick Martin, C. H. Meldon, and Thomas A. Dickson. The following memorial was presented on behalf of the deputation:—

"TO THE RIGHT HON. SIR MICHAEL HICKS-BEACH, BART, M.P., CHIEF SECRETARY FOR IRELAND.

"The memorial of the Association for Closing Public Houses on Sunday in Ireland respectfully sheweth—That your memorialists represent an organisation extending over the entire country, and in the ranks of which all sections of the community are combined. That the sole object of the Association is to procure the enactment of a law under which the prohibition of the liquor traffic, now in force during certain hours of Sunday, should apply to the entire day. Your memorialists know and feel that public opinion in Ireland in favour of such a law is thoroughly ripe, and they consider that the withholding of this righteous demand is an act of very great injustice to the country. Your memorialists have reason to believe that had

the House of Commons been allowed during the last Session to give a vote upon the Sunday Closing Bill introduced by Mr. Smyth it would have passed the second reading; and they cannot avoid saying that it is neither for the honour and dignity of Parliament, nor for the well-being of Ireland, that on a subject of such importance, the forms of the House should have been resorted to in order to avoid a decision—a course which was received in Ireland with disappointment and indignation. This having occurred during the last Session, your memorialists now approach you as the representative in Ireland of the Government, and would respectfully submit that it is not unreasonable for them to ask for an assurance that it is the intention of Her Majesty's Government to support the aforesaid Bill, notice of the reintroduction of which in the incoming Session has already been given—an assurance which your memorialists believe would be hailed with satisfaction by the people of Ireland.

“D. J. CORRIGAN, Bart., President,
 “DAVID DRUMMOND, J.T., Treasurer,
 “HENRY WIGHAM, } Hon. Secretaries.
 “A. J. NICOLLS, }
 “T. W. RUSSELL, Secretary.”

Addresses in support of the memorial were delivered by Professor Smyth, M.P. (Londonderry), Mr. A. M. Sullivan, M.P. (Louth), Mr. Gibson, M.P. (Dublin University), Mr. T. A. Dickson, M.P. (Dungannon), Mr. Meldon, M.P. (Kildare), Sir D. J. Corrigan, Bart., Mr. J. G. Richardson, Bessbrook; Rev. J. Boylan, P.P., Cavan; the Dean of the Chapel Royal, Rev. C. L. Morrell, Dungannon; Mr. Alexander Parker, D.L., and others. The Chief Secretary, whilst taking exception to certain statements in the memorial, admitted the importance of the question, as well as the representative character of the deputation, and promised the careful attention of the Cabinet to the whole question. In order to elicit the opinion of the householders of Dublin, Belfast, Cork, Limerick, Waterford, and Derry, a house-to-house canvass was initiated. Voting papers specially prepared were delivered by trustworthy agents under the control of the regular officers of the Sunday Closing Association, and at the close of the work—which was one of great magnitude and beset with difficulties—the result was as follows:—

	Total Householders' Vote.				For Sunday Closing.		Against.	
Dublin	...	28,181	...	...	...	25,077	...	3,104
Belfast	...	26,086	...	...	...	23,277	...	2,809
Cork	...	10,671	...	...	...	9,172	...	1,499
Limerick	...	5,924	...	...	...	5,292	...	632
Londonderry	...	3,731	...	...	...	3,082	...	649
Waterford	...	3,620	...	...	...	3,425	...	195
		<hr/> 78,213	...	...	...	<hr/>69,325	...	<hr/> 8,888

LICENSED TRADERS' VOTE.

For Sunday Closing	830
Against ,,	735

This canvass attracted universal attention, not only throughout Ireland, but in England and Scotland. A full statement of the result and the machinery employed was sent to every member of both Houses of Parliament, as well as to every newspaper in the kingdom, and every available means were taken to give publicity to an expression of opinion, the practical unanimity of which was a matter of surprise to even the most sanguine friends of Sunday closing. The petition movement was also carried on with vigour and earnestness beyond any previous effort. Petitions with over 1,000 signatures were presented to the House of Commons in favour of Sunday closing from the undermentioned towns, &c. :—

Name of Town.	Number of Signatures
Dublin	48,676
Belfast	43,815
Women of Ireland	25,369
Cork	10,051
Limerick	8,053
Waterford	5,993
Galway	3,583
Drogheda	3,374
Clonmel	2,273
Dundalk	2,112
Carlow	2,024
Cookstown	1,931
Parsonstown	1,754
Athlone	1,712
Rathmines	1,613
Ennis	1,344
Newry	1,251
Lisburn	1,175
Euniskillen	1,145
Ballymena	1,096
Tullamore	1,085
Bandon	1,085
Enniscorthy	1,075
Kinsale	1,017

In all, 247,053 Irish petitioners prayed that the Sunday Closing Bill might become law; 48 Corporations and Boards of Town Councillors and 117 Boards of Guardians prayed to the same effect—these being supported by 70,000 English petitioners. The total number of signatures in favour of the Bill may be thus stated :—

Irish	247,053
English	70,000
Total	317,053

Notwithstanding all the efforts of the Licensed Grocers and Vintners' Society to counteract the effect of this petition movement, during the whole of the Session only eighty-eight petitions, with 66,195 names attached, were presented against the Bill. Under the auspices and by the direction of the Irish Temperance League, public meetings were held at Belfast, Armagh, Coleraine, Lurgan, Dungannon, Ballymoney, and other

towns. A great working-men's demonstration was held in Phoenix Park, presided over by Mr. A. M. Sullivan, M.P., and attended by over 10,000 working-men. Other meetings of great importance were held in Dublin, Athlone, Carlow, Castledermot, Enniscorthy, &c., the verdict in favour of Sunday closing being all but unanimous in every case. Public meetings were also held in many of the English towns, viz., Birmingham, Liverpool, Newcastle-upon-Tyne, Leeds, Bradford, Sheffield, Exeter, Bristol, Leicester, and Bolton, at which resolutions were passed in favour of the Irish Sunday Closing Bill, and of sympathy with the friends in Ireland who were nobly working for the attainment of this object. In all cases the meetings were influentially and largely attended, the proceedings well reported—the press generally commenting in favourable terms on the justice of the demand, and the expediency of placing it before the English people.

Thus encouraged by the public feeling so unmistakably expressed, the friends of the Bill were not disheartened by the rebuffs of Ministers of the Crown, or dismayed by the threats of the opposition, but braced themselves to the task like men who were determined to win; and feeling that it would be a severe if not a protracted struggle, they prepared themselves for renewed exertions during the next Session of Parliament.

On the very first day of the Session of 1876, viz., on the 8th of February, Professor Smyth was in his place, and gave notice that on the following day he would move for leave to introduce his Bill. On Wednesday, February 9, the Bill was read a first time, but the ballot gave a most unfavourable date and position for the second reading, viz., the third place on Wednesday, May 5. After fruitless efforts to secure a better position, the Bill was withdrawn on the 30th of March, Professor Smyth giving notice of his intention to take the sense of the House on the following resolution: "That in the opinion of this House, it is expedient that the law which forbids the general sale of intoxicating drinks during a portion of Sunday in Ireland should be amended, so as to extend to the whole of that day." For this resolution the ballot was more propitious, first place on Friday, May 12, being secured. On the evening of that day the most memorable debate in the history of the agitation took place. The Irish members mustered in great force, more than four-fifths of the entire representation being in the House. "One of the largest divisions of the present Parliament, involving a vote of confidence in the Ministry, had been taken on the previous night, so that everything conspired to make the debate and division of the 12th May (1876) a fair trial of strength between the Government and the publicans on the one side, and the Irish Sunday Closing Association and the friends of temperance legislation on the other." Professor Smyth displayed most remarkable ability and power in opening the debate, and was admirably supported by the O'Connor Don, who seconded the motion. Sir Walter Barttelot, M.P. for Sussex, an ardent supporter of the Government, rose immediately after the O'Connor Don to suggest a compromise, and was supported by Mr. Greene, M.P. for Bury St. Edmunds.

After Major O'Reilly, M.P. for Longford, had spoken (in the main in favour of the resolution), and Mr. N. D. Murphy, M.P. for Cork, against it, Sir Michael Hicks-Beach, Chief Secretary for Ireland, delivered a laboured speech against the resolution, and concluded by announcing that the Government would be prepared, if the motion were withdrawn, to introduce a Bill by which two hours would be taken off the present hours of sale. But this proposal met with a very cold reception, and the position of the Government was utterly demolished by Mr. Hugh Law, M.P. for county Londonderry. After the debate had lasted for about four hours, Mr. A. M. Sullivan, M.P. for Louth, made a most telling speech in favour of the motion, and was followed by Sir John Scourfield, M.P., Pembroke, who spoke against it, and he was succeeded by the Right Hon. John Bright, M.P. for Birmingham, who delivered one of the best speeches he has uttered for some years, concluding with an emphatic appeal to the Government to choose whom they would obey—"the banded conspiracy of English drinksellers, or the eloquent voice of the whole Irish nation." Mr. Bright was followed by Mr. C. E. Lewis, M.P. for Londonderry, who very forcibly laid bare the fact that the speech of the Chief Secretary "contained the strongest possible evidence that the interest he is desiring to protect was not the public interest of Ireland, but the publican interest of England, and I, for my part," said Mr. Lewis, "as member for an Irish constituency, can see in that the greatest motive for giving the best assistance I can to this resolution, because I think if anything could discredit the position of the party which I usually support in this House it would be this—in a question purely Irish upon which you have the most abundant testimony as to the feelings of the great majority of the people of Ireland—the wishes of the intelligent people of that country—those interests should be subject to the opinions not of the English people generally, but of the English publicans." After a few remarks from Mr. M. Brooks, M.P. for Dublin, in opposition to the resolution, Sir Stafford Northcote, Chancellor of the Exchequer, was put forward to retrieve the ground felt to be lost. The Chancellor's speech was remarkable chiefly for the reply given to Mr. Lewis's taunt, that the Government were throwing overboard their Irish supporters at the bidding of the English publicans. The Right Hon. W. E. Gladstone, M.P. for Greenwich, practically closed the debate in a strongly sympathetic speech, in which he dealt with the statements of the Chancellor of the Exchequer, and after a few humorous remarks from Major O'Gorman, the division took place at half-past twelve o'clock on the morning of the 13th of May, the result being : For the resolution 224 ; against it, 167—majority for total Sunday closing, 57. When the paper was handed by the clerk at the table to Mr. Smyth, instead of the Government whip, the Liberals broke out in great cheering, and when Mr. Smyth read out the numbers the cheering was repeated, which was also renewed when the Speaker made the announcement. The effect of the debate and division was electrical. Next day "the

defeat of the Ministry " was the leading topic of every newspaper in the kingdom, and the whole question was at once elevated into the region not only of practical but immediate politics.

Although the opinion of the House of Commons had been fairly and honestly tested, the Bill had not yet been passed and the question now was what was the best course to adopt. After ascertaining that the Government would neither introduce a Bill nor promise to afford facilities for doing so, Mr. Smyth gave notice that he would reintroduce his Bill, and despite the opposition of Mr. Callan, it was introduced and read a first time on the 14th of June (1876), and the 12th of July fixed for the second reading. By the favour of Sir Alexander Gordon, Mr. C. H. Meldon, and Mr. C. H. Wilson, each of whom were in charge of Bills having precedence over Mr. Smyth's Bill, the way was cleared, and in the briefest possible manner Professor Smyth made his motion for the second reading. Sir Michael Hicks-Beach rose almost immediately after Mr. Smyth, and made the announcement that the Government intended to accept the division of the 12th of May as equivalent to a division on the second reading, and that consequently they would not oppose the Bill at that stage. He, however, intimated that if the Bill went further it would be his duty to introduce certain amendments not then specified. Mr. W. E. Gladstone having spoken in approval of the course pursued by the Government, the opposition, led on by Mr. P. Callan, proceeded in an endeavour to talk out the Bill. But although supported by Mr. Wheelhouse, Mr. Roebuck, Mr. G. H. Kirk, Mr. Murphy, Dr. O'Leary, Major O'Gorman, and Mr. W. H. O'Sullivan, the effort was not successful, and the second reading was carried without a division. Both parties now set themselves to work in downright earnest. Mr. Callan gave notice that on the motion to go into Committee he would move that the Bill be referred to a Select Committee. Dr. O'Leary followed with a notice of motion to stay all proceedings until the Lords' Committee on Intemperance had reported; whilst Mr. Brooks boldly challenged further progress by moving that the House go into Committee on that day two months. On the other hand, Mr. Smyth set himself with great determination to accomplish two ends; first, to force the Government to declare their policy by laying the promised amendments on the table; and second, to secure a day for Committee. Twice he pressed the Government to state their policy, but each time they refused to do so. In vain did Mr. Smyth, Mr. Sullivan, and even Mr. John Bright plead with them. The Government said they saw no chance of further progress this Session, and resolved to keep their policy to themselves. But a day was unexpectedly secured for Committee through the kindness of Mr. Butt, who gave up to Mr. Smyth, Wednesday, August 2. But even now there were obstacles to be overcome, it being usual for the Government to appropriate the Tuesdays and Wednesdays at the fag end of the Session; and the Prime Minister (Mr. Disraeli) actually gave notice of his intention to ask the House for Wednesday, August 2. This notice was met by Sir Wilfrid Lawson, that he

would oppose the Prime Minister's motion ; and whatever may have been the cause, Mr. Disraeli's resolution to appropriate the day was never put to the House. The Government were thus under the necessity of laying their proposed amendments on the table of the House. They proposed to exempt all cities and towns of over 10,000 inhabitants from the operation of the Bill, and in these places to close all public-houses at seven p.m., instead of nine at that time. The following cities and towns would thus have been exempt : Dublin, Belfast, Cork, Limerick, Derry, Waterford, Kingstown, Galway, Drogheda, Dundalk, Kilkenny, Wexford, Clonmel, Queenstown, Lurgan, Newry, Sligo. In all seventeen cities and towns, with a population of 765,579, would have been exempted. The remainder of Ireland, with a population of 4,646,798, would have been placed under the provisions of Mr. Smyth's Bill. Nineteen counties would have been totally freed from the sale of liquor on Sunday, and ten others would have been free, with the exception of one town in each county, and three counties would have had two towns each excepted. They further proposed to limit the operation of the Bill to a period of three years. These proposals were rejected by the friends and advocates of Sunday closing, who resolved to fight for total and unconditional closing. Large and important meetings were held in Belfast, Newry, Lurgan, and others of the exempted towns, at which vigorous protestations were made against the Government proposals. The publicans of Galway, to the number of over one hundred, joined in the protest, the press being also singularly unanimous in condemnation of the Government amendments. On the motion for going into Committee being formally made on Wednesday, August 2, 1876, the opposition succeeded in talking out the measure. As it was deemed utterly impossible to proceed further with the measure at that period of the Session, Professor Smyth withdrew it, giving notice of his intention to renew the struggle next Session. On Thursday, August 3, Sir Wilfrid Lawson, Bart., moved the adjournment of the House, in order to arraign the action of the Government in connection with the Sunday Closing Bill for Ireland, and to press for a day, even at that last stage, being given ; but the appeal was unavailing, and the warfare closed for that Session. Believing that the victories gained were the sure precursors of success, and the enactment of the measure only delayed by a free use of what has now become known as the policy of obstruction, the supporters of the Bill determined to use every effort to secure a full expression of public opinion in Ireland on the question, and at once entered upon a vigorous house-to-house canvass of the provincial towns proposed to be exempted by the Government from the operation of the Bill. This canvass was commenced in November, 1876, and was completed before the opening of Parliament in 1877, with the result shown in the following table, which includes the votes of the licensed traders in these towns, &c., showing a total of 425 for Sunday closing, 302 against, and 392 from whom no return was made :—

Name of Town, &c.	For Sunday Closing.	Against.	No Return.
Galway	2,298	44	348
Wexford	1,929	40	308
Kingstown.....	2,733	248	505
Rathmines Township ...	3,561	192	466
Drogheda	1,963	312	593
Kilkenny	1,680	179	424
Lurgan	2,122	99	120
Newry	2,515	175	167
Sligo	1,863	112	125
Queenstown	1,136	406	324
Clonmel	1,289	94	253
Pembroke Township ...	2,949	308	574
Dundalk	1,571	234	421
Totals.....	27,609	2,443	4,628

In addition to the canvass, petitions were sent in in favour of the measure to the number of 789, bearing 217,618 signatures, and eighty-five of these petitions were of an official character, and represented various public bodies and boards. Large and enthusiastic public meetings were held at Dublin, Londonderry, Lurgan, Kingstown, Rathmines, Belfast, Limerick, Waterford, &c., at which resolutions in favour of the Bill were carried almost unanimously.

On February 9, 1877, the Bill was again introduced into the Commons and read a first time. On Feb. 12, Professor Smyth moved, in a brief but forcible speech, that the Bill be read a second time. The motion was opposed by Mr. N. D. Murphy (Cork city), Mr. W. H. O'Sullivan (Limerick county), Major O'Gorman (Waterford city), and Mr. E. Collins (Kinsale), and was supported by Mr. C. H. Meldon (Kildare county), Mr. A. M. Sullivan (Louth county), and Mr. Goulding (Cork city). In assenting to the second reading, Sir Michael Hicks-Beach proposed that the Bill should be referred to a Select Committee to consider and take evidence upon the desirability or otherwise of exempting the five principal towns from the operation of the Bill. This was assented to by Professor Smyth, but Mr. O'Sullivan and his friends challenged a division, and the result was 194 for the second reading and 23 against, making a majority of 171 for the Bill. The Committee comprised Sir Michael Hicks-Beach, the Right Hon. Hugh Law, Mr. Richard Smyth, Mr. N. D. Murphy, Mr. C. H. Meldon, Mr. Maurice Brooks, Mr. A. M. Sullivan, Lord Charles Beresford, Mr. Alfred Martin, the Hon. A. Cole, Mr. John Mullholland, Mr. Henry Bruen, Mr. Charles E. Lewis, Mr. William Johnston, and Doctor Charles Cameron. Their first meeting was held on Tuesday, February 20, when Sir Michael Hicks-Beach was unanimously appointed chairman. They commenced to take evidence on the 23rd of February, and on the 2nd of March, Mr. Richard O'Shaughnessy and Mr. Ion Trant Hamilton were added to the Committee on the motion of the Treasury whip, Sir William Hart Dyke. By this action the Government obtained the nomination of ten out of the seventeen members; and when it is added that Mr. Brooks and Mr. Murphy (two opponents of the Bill) were nominated by Mr. Smyth, it will be apparent

to what an extent the Committee was nominated by the Government. At a later stage Mr. Mullholland retired, his seat being taken by the Marquis of Hamilton. The Committee sat two days every week until the 27th of April hearing evidence, on which day the public proceedings closed. At that date thirty-seven witnesses had been heard, including four Scotch officials, who explained in detail the principle and satisfactory working of the Forbes Mackenzie Act in Scotland. On Friday the 4th of May the Committee met to consider their report, the Chief Secretary having previously given notice of his intention to move to exempt all the five towns under consideration from the Bill. The motion was defeated, the vote being nine to seven. There were—For exemption : Maurice Brooks, Henry Bruen, Nicholas D. Murphy, Lord Charles Beresford, Richard O'Shaughnessy, Alfred C. Martin, and the Marquis of Hamilton. Against exemption : Richard Smyth, Alexander M. Sullivan, Charles H. Meldon, Right Hon. Hugh Law, Hon. Henry A. Cole, Ion Trant Hamilton, Charles E. Lewis, Charles Cameron, and William Johnston. After this decision the Committee at once adjourned. They re-assembled on the 9th of May, when a proposal was made by Mr. Bruen to prevent the Bill taking effect in the five cities and towns before the 15th of November, 1879, but it was defeated by a vote of nine to four, whilst an amendment by Mr. Meldon, in which the *bonâ fide* traveller clause was limited and placed on a better footing, and several amendments in the direction of giving additional powers to the police, were carried, and the Bill was reported as amended to the House.

It may be well to state here that this Select Committee was not sought by the Sunday Closing Association, nor by the Parliamentary advocates and supporters of the Bill. Professor Smyth did not consider any such enquiry necessary ; but the Chief Secretary having asked for it, on the ground that the police authorities of certain cities and towns had information which could not be laid before Parliament by any other means, the Parliamentary leader of the movement did not think it possible or politic to withhold his consent from the proposal. The evidence given before the Committee was published in full, and the public had every opportunity of drawing its own conclusions. The resident magistrates and police officials, as a whole, might be presumed to have favoured the Government programme ; but a large majority of the honorary official and non-official witnesses gave valuable testimony in favour of entire closing. The friends of the movement felt that the decision of the Select Committee was a fit subject for congratulation, as they considered that it would have been a serious thing to have had the verdict of a Select Committee to the effect that the Bill was not capable of being applied in Dublin, Belfast, Cork, Limerick, and Waterford. Irrespective of the fact that such a decision might have been the prelude to another enquiry regarding towns of less importance, they justly maintained that there is no principle in closing according to population, but further, that the greatest necessity for the Bill existed in the large towns. The Committee had every opportunity of ascertaining the

true position and probable effects of the Bill, and having the example of Glasgow and Edinburgh in favour of Sunday closing, they were in no sense speculating on what might possibly occur in Dublin, Cork, &c., if entire closing was adopted, and their decision fully justified and vindicated the movement.

The House having re-assembled after the Whitsuntide recess, a conference of the Parliamentary supporters of the Bill was convened at the Westminster Palace Hotel, on Tuesday, June 12. There was an influential attendance of English, Scotch, and Irish members; Mr. J. P. Corry, M.P. for Belfast, presiding. At this conference it was resolved that Professor Smyth should ask a question in the House, as to whether the Government would give facilities for carrying the Bill of the Select Committee through all its stages during the Session. A fresh difficulty, however, intervened here. The opposition discovered that Sir Michael Hicks-Beach, in adding two police clauses to the Bill—clauses that were deemed excellent for their object, but which applied to other days of the week as well as Sunday—had exceeded the powers under which the Committee sat. Accordingly, when Professor Smyth asked the question resolved upon at the conference, Mr. Maurice Brooks asked at the same time if the Government had had its attention called to the supposed irregularity of the Committee's proceedings. In reply to Professor Smyth, the Chancellor of the Exchequer declined to give any facilities for proceeding with the Bill, whereupon Mr. Hugh Law (Londonderry county) moved the adjournment of the House, and a strong appeal was made to the Government by Mr. Gladstone, Mr. Bright, Mr. Sullivan, and Mr. Lewis, but nothing was gained except an almost unanimous expression of opinion on the part of the London press that something ought to be done by the Government in the matter. The question having again been referred to in the House, an arrangement was come to that Sir Wilfrid Lawson should give Wednesday, June 27, the day secured for the Permissive Bill discussion, the Government undertaking to give Mr. Smyth another morning sitting, if necessary, to finish the debate. On the point raised by Mr. Brooks, the Speaker decided that the two clauses referred to were irregular, and accordingly the Bill was re-committed, and powers granted either to remove or retain the clauses. The Select Committee again met on the 22nd of June, and resolved to retain the clauses, Mr. Brooks, Mr. Murphy, Mr. O'Shaughnessy, and Mr. Alfred Martin dissenting. On the day generously surrendered by Sir Wilfrid Lawson, viz., June 27, the Bill was reported to the House, when Professor Smyth moved that "the House resolve itself into Committee on the Bill." The sitting being a terminable one, it was decided that there should be little or no speaking on the part of the supporters of the Bill. Professor Smyth, therefore, made his motion in the briefest manner possible, and Mr. Johnston, Mr. Bruen, Mr. King-Harman, and Mr. O'Connor Power delivered brief addresses in its support, the four gentlemen only occupying about three-quarters of an hour in all, the hon. member for Mayo (Mr. O'Connor Power) occupying

most of the time in an exceedingly able speech. The motion was met by an amendment moved by Mr. N. D. Murphy, in a speech of two hours' duration, to the effect that it was not expedient to apply the Bill to the whole of Ireland. The amendment, although within the forms of the House, was obviously unfair. It was nominally directed to save the five towns that had been referred to the Committee from the operation of the Bill, but had it been divided upon and carried, it would have practically stopped all progress with the measure. Besides, Mr. Murphy's speech and the speeches delivered by Mr. P. J. Smyth, Mr. Brooks, Mr. Collins, and the O'Donoghue, were not speeches in favour of the amendment, but against Sunday closing *per se*. But whatever the inconsistency between the amendment and the speeches made by these gentlemen, the time was occupied, and at a quarter to six o'clock the debate, according to the rules of the House, stood adjourned. The Government having given the morning sitting of Tuesday, July 3, the debate was renewed. The opponents of the Bill having avowed their intention of again resorting to the talking tactics, it was not deemed expedient to leave all the talking to be done by them. Accordingly, Professor Smyth, Mr. A. M. Sullivan, Mr. B. Whitworth, Mr. Macartney, and Mr. Lewis took the opportunity of replying to the assertions made during the previous day's discussion. The measure was again defeated by the hands of the clock, Mr. W. H. O'Sullivan being engaged in speaking when the hour for adjournment arrived—lengthened and tedious speeches being delivered against the Bill by Dr. O'Leary, Mr. O'Shaughnessy, Sir Patrick O'Brien, Bart, and Mr. G. H. Kirk. On Thursday, July 5, Mr. Lewis asked a question as to the intention of the Government in view of the position affairs had reached. The Chancellor of the Exchequer gave a courteous but unfavourable reply, and on Friday, July 6, Professor Smyth gave notice that on the 12th he would ask the Government what, in view of the decision of the Select Committee and the subsequent proceedings in the House, they intended to do. Sir Stafford Northcote pleaded want of time and pressure of other business, whereupon Mr. Sullivan moved the adjournment of the House, and raised the whole question in a valuable debate. The Marquis of Hartington, Mr. Law, Professor Smyth, Mr. Meldon, Mr. Lewis, and other friends complained strongly of the conduct of the Government. But at that advanced period of the Session it was not possible to proceed, and Professor Smyth accordingly gave notice that on the earliest possible day he would take the opinion of the House by resolution on the conduct of the Government. This resolution was placed upon the books, along with a notice of the hon. gentleman's intention to again introduce his Bill. Thus for three successive Sessions the spokesmen of the publican party in the House pleaded for delay, and although only a mere handful, they successfully stood between the Irish people and this measure, and if they had not the direct support, they certainly had the passive neutrality of Her Majesty's Government in their favour. In their report for the year 1877, the Executive of the Irish Sunday Closing

Association observe : " The Executive are now asked to consider the question of a compromise. Indeed, they have already been blamed for not accepting a compromise said to have been offered, viz., Sunday closing with five towns exempted, and shorter hours on Saturday night. Those who speak and write thus are, no doubt, quite sincere ; but it is necessary to state that no such proposal was ever made directly or indirectly to the Executive, or to the Parliamentary supporters of the Bill. It is a mistake, too, to suppose, as some do, that because the Government were willing to allow Professor Smyth to carry his Bill, minus the five towns, therefore they offered this as a compromise. They did nothing of the kind. The Government simply said : ' If you can carry your Bill, these are our terms ; ' but they refused to undertake the carriage, or to effectually aid Professor Smyth in carrying even this modified Bill. The Executive wish this, therefore, to be clear : No proposal of compromise was ever made to or by them. The Association was formed to stop the sale of intoxicating liquors on Sundays, and it will exist until this end has been achieved. The demand is reasonable and just. It has a sound principle at its back, which is more than can be said for any form of compromise ; and from this principle the Association has not swerved, and will not swerve."

The Parliamentary Session of 1878 opened on the 17th of January, when Professor Smyth was unable to be present, through illness, but his place was supplied by the O'Connor Don, who, on behalf of Dr. Smyth, introduced the Bill on the 18th of January, endorsed by the O'Connor Don, Richard Smyth, Charles Lewis, J. P. Corry, W. Johnston, Mr. Dease, Mr. Dickson, and Mr. Redmond. Its second reading was fixed for the following Monday, and immediately Mr. Onslow, M.P. for Guildford, gave notice that he would move an amendment to read it " that day six months." This ardent champion of liquordom kept to the front of the fray during the whole of the seven months' struggle, and unintentionally rendered considerable aid to the ultimate enactment. His first blow was a *fiasco*, for he failed to go to a division. When Monday, January 21, came, there was no desire to repeat the exhibition of the previous Session, for when the Speaker put the motion for the second reading, there was no opposition, and it was carried without a division. The Committee was fixed for the following Wednesday. On that day several Bills which preceded the Sunday Closing Bill fell out of position, so that the Bill was reached at an early hour, and for the first time during the Session the motion, " that the Speaker do leave the chair," was made by the O'Connor Don. In the absence of Mr. Raikes, Sir H. Selwyn-Ibbetson took the chair of the Committee. The preamble of the Bill was postponed, and the Bill was fairly into Committee. Not a single Irish opponent being present, the O'Connor Don shrunk from further pressing the advantage he had gained. He moved that " progress be reported," and the next stage was fixed for February 13. In the meantime, the friends of the Bill in Ireland held public meetings and procured memorials from the cities and towns that it was deemed likely the

Government would propose to exempt from the operations of the Bill. Thursday, February 14, was the first opportunity for taking a further step. A little before midnight the order for the Bill was reached, but at once the tactics of obstruction were adopted. Two hours were spent in discussions, four divisions were taken to report progress when no progress was made, and the sitting closed. On Tuesday, February 19, the Bill was again in Committee at half-past one in the morning, but only for a wrangle as to whether they should go on or wait until another day. The Chancellor of the Exchequer, however, promised that in a few weeks he would try to find a day, if no opening of a proper kind presented itself in the meantime. The remainder of February and the whole of March passed over before an opportunity to proceed was found, though the Bill was down on many occasions. The O'Connor Don had made a promise that he would not attempt to make progress after half-past twelve o'clock. During this time both sides were arranging for deputations to wait upon the Government. On the 2nd of March, Mr. Lowther, the new Chief Secretary for Ireland, was waited upon by the opponents of the Bill, and he gave them an impression that the Government would only give one day, and with the giving of that facility the obligations of the Government would end. This strange rendering of what Sir Michael Hicks-Beach had previously promised aroused much attention, and gave rise to questions in the House. On the 28th of March, an influential deputation from Belfast, accompanied by several members of Parliament from Ulster, waited upon Mr. Lowther, and pressed with great force the demand not to be exempted. The Chief Secretary gave them very little encouragement. On Monday, April 1, the Bill stood as the first order of the day, by the will of the Government, and until after midnight, two or three speeches in opposition were all that were made, Messrs. Brooks, Onslow, and O'Sullivan having distinguished themselves. An able reply was given by the O'Connor Don, and a vigorous speech from Mr. O'Connor Power, interspersed by obstructive speeches, in which Mr. P. J. Smyth and Mr. Julian Goldsmid, with Mr. Saul Isaac and Mr. Storer, took a share, brought the Committee to a division—the first on the merits of the question. Mr. Murphy moved that the Chairman leave the chair, and he received fifty votes in aid, whilst 170 were given against the motion. The remainder of the morning, from one until six o'clock, was occupied in motions to report progress, &c. Thoroughly exhausted, the opponents of the measure allowed the Attorney-General for Ireland to move his amendments on the first clause, after which progress was reported, and the members went home in broad daylight on the Tuesday morning. Mr. Gladstone stayed until five o'clock, and his presence was of value far beyond his vote. The same tactics were observed on the 14th of April, from one in the morning until half-past three; the Committee was detained over the continued discussions of the Government amendments to exempt the towns of Dublin, Belfast, Cork, Limerick, and Waterford from the operations of the Bill. After a

number of motions to report progress, the Government amendment was carried by 166 to 64, the O'Connor Don voting with the Government, having agreed to the compromise in order to secure their aid to pass the Bill, but many of his friends voted against the exemptions. After waiting until the 18th of May, the supporters of the Bill met, with a determination to proceed with it at whatever hour it was reached. It was not until after two in the morning that the O'Connor Don had the power to move the Speaker out of the chair, and then the House went into committee. Immediately the Chairman had taken his seat, the motion was made to "report progress," and the Chancellor of the Exchequer supported this motion, but it was defeated by 97 to 78, despite the influence of the Government. Motions to leave the chair and to "report progress" alternated until ten divisions had been taken, the last giving 80 for reporting progress and 58 against. The O'Connor Don stood firm, and insisted upon progress being made, and at half-past nine in the morning all the amendments on the first clause were disposed of, and only one remained for discussion. This was the longest sitting the House of Commons had had for many years, and it created no small amount of interest in the country, and in the House itself, many of the members feeling indignant at the conduct of the obstructives; but the promoters of the Bill never flagged. On Thursday, May 16, considerable progress was made, the proposal of Mr. Downing, to allow three hours' sale in places above 500 inhabitants, being rejected by 136 to 94 votes. On the 21st of May the committee was resumed at half-past twelve. Clause 3 was adopted without amendment, and in about an hour clause 6 had been reached, the fourth being omitted, and progress was reported. On the morning of Saturday, May 25, the three remaining clauses of the Bill were passed after discussions of two hours, which ended at ten minutes to three, divisions on reporting progress occupying much time. On Wednesday, May 29, the whole sitting was placed at the disposal of the promoters by Mr. Wilson giving up his day for the English Sunday Closing Bill. The committee had to consider the proposed new clauses. The first, moved by Sir J. McKenna, was the exemption of all corporate towns, but giving the Town Councils power, by a vote of their body, to be placed under the Act, but it was lost by 126 to 41 votes. Mr. Collins proposed to limit the operations of the Act to three years, and the O'Connor Don agreeing to four years' limit, a division was taken, when it was decided for the four years by 176 to 143 votes. At a quarter past one on Friday morning, May 31, the final struggles in committee were taken. It was at this hour that the order was reached, and motions to "report progress" and to "leave the chair" were made at once, but divisions of 103 to 45 and 106 to 18 negated the obstructions, and the clauses had to be proceeded with. Mr. O'Sullivan proposed a clause referring the entire question to the people, which was negated by 115 to 10. Other proposals were made, but at half-past two the preamble was agreed to, and all further opposition was deferred until the discussion on report, Mr. Onslow giving notice that on report he would move that it be considered

that day six months. After the Bill was through the committee, it came under the rules of the House, which preclude the discussion of opposed orders after half-past twelve, and it was not until Thursday, July 11, that a day could be found for consideration on report. Mr. Onslow moved his amendment, to report that day six months, and this was supported in long speeches which occupied the whole night, until half-past twelve o'clock. Only Mr. McLaren and Mr. O'Connor Power stopped the weary time-wasting talk by brief speeches, rectifying glaring misrepresentations. The motion was rejected by 166 to 55. During two and a half hours more discussions on amendments went on, but all were negatived, as were motions for adjournment, and at three the Bill passed through this critical stage, amidst general cheering, Mr. Gladstone, Mr. Forster, Sir Wilfrid Lawson, Mr. B. Whitworth, as well as the Home Secretary, being present until the end. The third reading of the Bill remained to be taken, and to find a possible opening seemed difficult. Day after day the Bill occupied a place on the list of orders but no opening occurred. The pressure of business on the Government disabled them from affording any time within the rules of the House. August arrived, and nothing appeared favourable, when Mr. Meldon gave notice that he would move that the third reading of the Bill should be taken instead of voting supply. This made the exigency serious to the Government, and assurances were at once given that an opportunity would be found. This was the last possible Saturday, the 10th of August, but this facility was not given unopposed, for when the Chancellor of the Exchequer named Saturday, a discussion was raised and protests made, during which a "count out" was secured, and the Bill became a dropped order. This daring treatment of the leader of the House, by tactics of his own supporters, plainly indicated to what extreme lengths the liquor power was prepared to go. Even on Friday the 9th of August, when the Government had much necessary business to push through, Mr. Onslow strove to delay the business by moving for a count the moment the Speaker was in the chair. But all their efforts were vain, for the Government and the House generally resisted the fixing of any other Bills but the Government ones and that of the O'Connor Don. At nearly three on the morning of Saturday, August 10, by a vote of 61 to 18, the Bill was placed to be read a third time that day. At noon a good muster of members thronged the lobby. The Bill was the first order of the day, and after the formal motion was made by the O'Connor Don for the third reading, Mr. P. J. Smyth moved his amendment for the recommitment of the Bill, for the purpose of inserting clauses providing compensation. In an able speech the hon. member said all that could be said for the proposal. The O'Connor Don gave an effective reply. Mr. O'Sullivan, Mr. Wheelhouse, Sir P. O'Brien, Mr. Shaw, Mr. Murphy, and Mr. Onslow supported the amendment. Mr. McLaren again corrected misstatements about the effects of the Scottish Acts, and Mr. O'Shaughnessy implored Mr. P. J. Smyth to withdraw the amendment and divide upon the motion for the third reading, as the principle of compensation was

being discussed at a disadvantage. The advice was rejected, and practically the division was taken for or against compensation or any step towards it. The numbers were: 22 for the amendment and 63 against. Of the 22, eleven were Irish and eleven English members. All the tall talk about speaking all day on Sunday, which Dr. O'Leary had put forward on the previous day, had gone, and the motion for the third reading was put and carried without a division, amidst loud and prolonged cheers and congratulations for the O'Connor Don. There was nothing notable about the debate, except that Mr. Wheelhouse occupied about forty minutes in a tone of annoyance at the Government giving the facility of a Saturday's sitting for the Bill. The progress of the measure in the House of Lords was quite the reverse of the Commons. The Bill was read a first time on Monday, August 12, and on Tuesday, Lord O'Hagan, in an able speech, moved the second reading. The Duke of Richmond, on behalf of the Government, supported it, and the Bishop of London put in a timely word on behalf of a similar Bill for England and Wales, omitting the exemptions which he regretted. On Wednesday the Bill passed through Committee without amendment, and on Thursday it was read a third time and passed. On Friday it received the Royal assent by commission, and became the law of Ireland. Its first Sunday of operation was the 13th of October, and the experience of that and succeeding Sundays has been such as to cheer the friends of Sunday closing. During the course of this struggle no less than forty-three divisions were taken, and some of the opponents of the Bill were deservedly ousted at the recent general election.

The Irish Sunday Closing Association with renewed vigour determined to continue the agitation until the five exempted cities are under the operation of the Act, and the Act itself made permanent.

Considering the whole of the difficulties that have been overcome during this protracted struggle, the passage of the Irish Sunday Closing Act of 1878 is a victory of which the friends of temperance may be proud, and it will be an incentive to further action in the same direction. In response to a motion of the O'Connor Don, for a return showing the arrests for Sunday drunkenness since the Sunday Closing Act came into operation, a Parliamentary paper was issued, giving the following figures, showing a reduction of 70 per cent under the Sunday Closing Act of 1878 :—

	Number of Arrests for Sunday opening period of six months, 1877-8.	Number of Arrests for Sunday closing period of six months, 1878-9.
Antrim	66	35
Armagh	31	20
Carlow.....	9	5
Cavan	23	6
Clare	94	27
Cork (E.R.)	204	101
do (W.R.)	65	31
Donegal	22	23
Down	96	32
Dublin.....	55	31
Fermanagh.....	26	4
Galway (E.R.)	63	11

	Number of Arrests for Sunday opening period of six months, 1877-8.	Number of Arrests for Sunday closing period of six months, 1878-9.
Galway (W.R.)	93	13
Kerry	207	46
Kildare	63	9
Kilkenny.....	92	26
King's County	77	9
Leitrim	13	3
Limerick.....	143	44
Londonderry.....	90	32
Longford.....	66	5
Louth	26	17
Mayo	78	23
Meath	62	15
Monaghan	31	10
Queen's County.....	49	7
Roscommon	47	13
Sligo	39	9
Tipperary (N.R.)	42	8
do (S.R.)	109	21
Tyrone.....	65	23
Waterford	84	22
Westmeath.....	78	16
Wexford.....	18	4
Wicklow.....	38	6
Total	2,364	707

After seven months' operation, the Executive Committee of the Irish Association for the Prevention of Intemperance issued a circular to clergymen, magistrates, &c., in every part of the country soliciting information. The circular contained the following pointed queries: (1) *If the Act has worked satisfactorily in your neighbourhood;* (2) *if it has given rise to any bad feeling upon the part of any portion of the community;* (3) *if shebeening or illicit sale has become prevalent;* (4) *if, in your opinion, private drinking has increased since the passing of the Act.* These queries covered the whole ground, and the "Irish Temperance Banner" printed over seventy replies selected from a very large number. The following may be taken as specimens:—

FROM THE MAYOR OF SLIGO.

"I was always an advocate for Sunday closing, as I had experience as a magistrate of the sad results of having public-houses open upon that day, and I am very happy to find that my expectations have been fully realised under the last Act. That it has worked satisfactorily there has been abundant proof, so far as this neighbourhood is concerned—a fact its enemies cannot and will not deny. It has not given rise to any bad feeling upon the part of any portion of the community whose opinions are worth consideration. Cases of shebeening or illicit sales have in no way increased since the passing of the Act; on the contrary, fewer cases of such have been brought forward in our police courts than previous to its passing. It is clearly my opinion that drinking has not increased since the passing of the Act. On the whole, I consider the passing of the Sunday Closing Act one of the best things that has taken place for the benefit of this country—socially, morally, and religiously—for many years, and I only hope the great

benefits it has produced may be followed up by the curtailment of the hours for keeping open on Saturday nights, which would be a great boon to the working classes."

FROM WILLIAM ROBSON, ESQ., J.P., DUNDALK.

"The Act is working most satisfactorily in this district. It has given rise to no bad feeling upon the part of the community except the low publicans, whose houses upon Sunday were the hotbeds of card-playing, and worse. A few attempts at illicit sale were detected by the vigilance of the constabulary, and the expression of the Bench upon the conviction of the parties has had the effect of preventing a recurrence. I do not think that private drinking has increased since the passing of the Act. I have heard but one opinion generally expressed, that the Act has up to the present, and must prove henceforward, a blessing to the community."

FROM R. J. BLAKELEY, ESQ., T.C., MONAGHAN.

"1st, Most satisfactorily; 2nd, none whatever; 3rd, I do not believe so, as a drunken man is never seen on the Sabbath; 4th, I do not think so. Those who formerly drank in town came from the country, but now we do not see them at all."

During the protracted Parliamentary struggle for the Irish Bill it was prophesied by its opponents:—

1st. There were to be riots and disorder all over Ireland the moment the key was turned in the publican's lock on Sundays. Well, this count in the indictment has proved utterly false—Sunday closing not having been responsible for a single breach of the peace.

2nd. Increased drink was foretold as a certain result. Here also the facts can be appealed to. The Board of Trade returns give the following figures for the years 1878 and 1879, respectively:—

	1878	1879
Consumption of Spirits in Ireland.....	£6,101,905	£5,335,000
Consumption of Beer in Ireland	£4,850,424	£4,040,695
Total, 1878—Spirits and Beer—	£10,952,329	
Total, 1879— „ „	£9,375,695	
Being a reduction of.....	£1,576,634	

Most assuredly this disposes of the prediction of more drinking—the Excise Returns actually proving that more than a million and a half sterling less was spent on drink in 1879, the first year of Sunday closing, than was spent in 1878.

The returns for the first six months of 1880 are also entirely satisfactory—the decrease being even greater than in 1878.

The following are the Irish figures for the half-years ending 30th June, 1878, '79, and '80.

SPIRITS RETAINED FOR HOME CONSUMPTION IN IRELAND.

	1878.	1879.	1880,
Gals.	2,959,814	2,675,666	2,352,904.

Thus the first six months of 1879 shows a reduction of 284,148 gallons, compared with the same months of 1878 ; and the same period of 1880 shows a reduction of 322,762 gallons, as compared with 1879.

The returns for beer are equally satisfactory, and show a heavy diminution. The figures stand thus, the bushels of malt being reduced to gallons of beer.

RETAINED FOR CONSUMPTION IN IRELAND, SIX MONTHS ENDING 30TH JUNE.

	1879.	1880.
Gals.	38,629,836	36,661,140

being a reduction of 1,968,696 gallons on the six months.

In the face of these official figures it is sheer audacity to persist in the cry of more drinking than ever.

But the results of Sunday closing are to be seen still more clearly by a reference to the Parliamentary Returns affecting the day itself. At the request of the committee, Mr. W. A. Redmond, M.P., moved for a continuation of the O'Connor Don's return at the beginning of last Session, and by it can be seen the change that has taken place. The arrest on Sundays throughout the country were :

The year preceding Sunday closing . . .	4555
The first year of Sunday closing . . .	1840

Decrease 2715

This shows a reduction in favour of the Sunday closing period of 2,715, or about 60 per cent on the whole.

In the five cities and towns partially exempted from the Act, the result stands thus :—

COUNTY.	1877-78	1879-80
	With 7 hours sale	With 5 hours sale.
Dublin	1936	1274
Belfast	255	258
Cork	357	382
Limerick	158	134
Waterford . . .	114	84
	2,820	2,132

Showing a reduction in favour of the restriction period of 688, or 25 per cent on the whole. This return is very suggestive. Out of the 1,840 arrests made, 728 were in counties in which are situated the exempted cities—plainly proving that “ Evil communications corrupt good manners.”*

*Condensed from “ Fact and Theory.”

CHAPTER XXXIII.

A BRIEF HISTORY OF THE LICENSING LAWS, AND THE PROPOSALS FOR THEIR AMENDMENT.

The Licensing System in the Reign of King Edgar—First Parliamentary Enactment passed in 1504—Act of Edward VI. (1552)—Drunkenness during the Reign of Elizabeth—The Beverage of the Poor in Early Part of 18th Century—Discovery of Alcohol in 13th Century: its Introduction into England—Quotation from Leckey's "History of England" on Drinking System in 1724—Licence Duty imposed on Spirits, 1736—The Gin Riots—Illicit Sale of Spirits carried on—Alteration of Law, 1743—Lord Chesterfield on the Liquor Traffic in 1748—Act of 1751: Amended, 1753—Act of 9 George IV. Cap. 61—Beer Bill, 1830—Buckingham's Committee, 1832—Effects of the "Free Trade" Beerhouse Licence—Gladstone's Wine Licence Act—Liverpool Free Trade Experiment—Public House Closing Act, 1864—Wine and Beerhouse Act, 1869—Bruce's Bill, 1871—Lord Kimberley's Act, 1872—Licence Amendment League Proposals—Suggestions of National Association for Promotion of Social Science—Proposals of Committee of Convocation—Sir R. Anstruther's Bill—The *so-called* National Union for the Suppression of Intemperance—Publicans' Parliament, 1874—Cross's Bill, a Sop to the Publicans—J. Cowen's Licensing Boards Bill—Chamberlain's Gothenburg System: Mr. A. Balfour on this System—Proposals made during Session of 1879—Dr Cameron's Habitual Drunkards Bill—Statement of Licensed Houses in 1878—The Budget Proposals of 1880-81.

GOING back to the earliest period in the history of England, it appears that it was in the reign of Edgar that the first licensing law was passed in this country, and that was of a restrictive character, for Edgar enacted that there should not be more than one alehouse in a parish. The first Parliamentary enactment appears to have been made in 1504 (in the reign of Henry VII.), when an Act was passed for abating various social evils, and making it lawful for justices of the peace "to reject and put away common ale-selling in towns and other places where they shall think convenient," and to take sureties of alehouse keepers for their good behaviour. In the reign of Edward VI. an Act was passed in 1552 for binding alehouse keepers in recognizances, so that in those days drunkenness was looked upon as a vice, and ale-selling as a business requiring restraints and bonds, &c.—implying that our forefathers required "respectable men" for such a calling.

In his "Life of Queen Elizabeth," Camden maintained that in the seventeenth century drunkenness was but a recent vice; and that there had been a time when the English, of all the northern nations, was the most commended for its sobriety, and that the nation first learned immoderate drinking in the wars in the Netherlands. The Dutch and German origin of many drinking terms lend support to this assertion. Tom Nash, in the reign of Elizabeth, writes: "Superfluity of drink is a sin that, ever since we have mixed ourselves

with the Low Countries, is counted honourable, but before we knew their lingering wars, was held in the highest degree of hatred that may be." "As the English," said Chamberlayne, "returning from the wars in the Holy Land, brought home the foul disease of leprosy . . . so in our fathers' days, the English, returning from the service in the Netherlands, brought with them the foul disease of drunkenness."

The common beverage of the poor of this country in the beginning of the eighteenth century was beer or ale, of low alcoholic strength, and comparatively unintoxicating in its properties unless very large quantities were consumed. The discovery of alcohol, by its separation from the other ingredients of wine, is said to have been made during the thirteenth century (1200-1300), and to have had an Arabic origin. M. A. de Villeneuve, a celebrated physician at Montpellier, about the year 1300 effected the separation of absolute alcohol. In 1430, arrack was first introduced into England from Genoa, and from that time forward the importation and home manufacture of spirituous liquors went on. In 1684, the quantity of British spirits distilled was computed to be about 527,492 gallons, for a population of 5,724,000; and the quantity of beer brewed in England in 1688 about 6,318,015 barrels. In 1689, the Government prohibited the importation of spirits from all foreign countries, and threw open, on payment of a trifling duty, the trade of distilling to all its subjects. Speaking on this subject, Mr. Leckey, in his "History of England in the Eighteenth Century," recently published, says: "These measures laid the foundation of the great extension of the English manufacture of spirits; but it was not till about 1724 that the passion for gin-drinking appears to have infected the masses of the population, and it spread with the rapidity and the violence of an epidemic. Small as is the place which this fact occupies in English history, it was probably, if we consider all the consequences that have flowed from it, the most momentous in that of the eighteenth century—incomparably more so than any event in the purely political or military annals of the country."*

In a most interesting and valuable paper on "The Bearing of the Licence Laws on the Morals of the People," by Alexander Balfour, Esq., of Liverpool, read at a meeting at the National Club, December 18, 1879, and republished in the "Alliance News" of January 10, 1880, Mr. Balfour remarks: "The Legislature committed a great mistake in not having, as soon as spirits were manufactured, made full inquiries as to their properties, and imposed such wise restrictions on their production and sale as would have guarded the citizens from the excessive and improper use of an article so exceptionally perilous. Disastrous consequences followed from this neglect, as will be manifest to all who choose to examine into the condition of our English people from the date of the Revolution up to the period of 1736, when the famous Gin Act was passed. It is to be regretted that the ruinous effects to our people, from the great extension of the consumption of gin in the early part of last century,

* Leckey's "History of England." Vol. i., p. 479.

have not been more largely dwelt upon by historians. No one can read accounts of the fearful degradation of manners and morals at that time without the conviction that with gin-drinking a new agent of evil had been introduced, which ravaged the country like a visitation of a plague."

Up to the year 1736, the retail sale of spirits was absolutely free, but in that year a licence duty was imposed. The Excise duty from 1684 to 1741 varied from 2d. to 6d. per gallon, "a tax so paltry," says Mr. Balfour, "that we may broadly say that both the production and sale of spirits were carried on in England from 1684 to 1736 on the principle of 'free trade.'" The manufacture of distilled British spirits ran up from 527,000 gallons in 1684 to 4,333,000 gallons in 1731, and to 5,394,000 gallons in 1735. The consequences of this increased manufacture and sale were appalling—drunkenness, debauchery, premature deaths, &c., to a frightful extent.

With reference to that period the then Bishop of Oxford, in a speech delivered in the House of Lords, said: "Almost in every street we had two or three gin-shops, filled with such company as no sober man could view without horror, and yet this was not the worst; there was an invisible scene still more horrible to think of, for, they tell me, every one of these gin-shops had a back shop or cellar strewn every morning with fresh straw, where those that got drunk were thrown." It is said that retailers of gin were accustomed to hang out painted boards, announcing that their customers could be made drunk for a penny and dead drunk for twopence, and have clean straw for nothing! On the 20th of February, 1736, a powerful presentment against the excessive use of spirituous liquors was sent to the House of Commons from the justices of the peace for Middlesex, in which it was stated that the drinking of gin had excessively increased among the people; its constant use had already destroyed thousands, and rendered great numbers unfit for labour, debauching their morals and leading them into every vice. It was declared that by far the greater part of the poverty, the murders, and the robberies of London might be traced to this single cause. Drinking had acquired such fearful dimensions that Parliament perceived the necessity of taking strong measures to arrest it. Sir Joseph Jekyll (a private member) brought in a Bill which did not increase the 6d. per gallon of Excise duty, but imposed a tax of 20s. per gallon on the retail sale of all spirituous liquors, and prohibited any person from selling them in quantities less than two gallons, except on payment of a tax of £50 a year. Compliance with the statute was to be enforced by the machinery of the common informer. Such were the provisions of the famous Gin Act, 9 George II., cap. 23, which, though opposed by Government, was passed, and came into operation on the 29th September, 1736. But the Act being too stringent for the times, and for a people with a taste for strong drink, was almost a failure. Its machinery was also defective, and soon a host of persons became informers, making it a business, and in many cases giving false information. Gin riots ensued, and

the illicit sale of spirits went on throughout the country. In 1737, the consumption of spirits fell to about 3,600,000 gallons, but in 1741, more than 7,000,000 gallons were distilled, and the consumption was steadily increasing.

In 1743, legislation was carried to another extreme. For the ostensible purpose of checking clandestine trade, but in reality to secure a revenue to the Government, a Bill was passed by Parliament lowering the duty payable by the distiller, and, at the same time, reducing the tax on retail licences from £50 to £1. By this Bill the following duties were imposed : "On every gallon of spirits from wine or cider 6d. ; on every gallon of spirits from other materials, 3d. ; and an annual licence on retail of 20s. Licences to be granted to such persons only as shall keep taverns, victualling houses, inns, coffee-houses, or ale-houses ; and provided also that no licence shall be valid unless the person obtaining it has first been licensed by two justices of the peace for the locality."

But this Bill did not diminish drunkenness, nor had it much effect in checking unlicensed gin-shops, of which, in 1749, it was estimated there were more than 17,000. The city of London petitioned for new measures of restriction. Physicians and others testified that the evil was so great as to imperil the future of the country. Bishop Benson, in a letter written a little later, said : "There is no safety of living in this town, but scarcely any in the country now, robbery and murder are grown so frequent. Our people are now become what they never were before—cruel and inhuman. These accursed spirituous liquors have changed the very nature of our people, and they will, if continued to be drunk, destroy the very race of people themselves."

Fielden, in a pamphlet written at this period, said : "Should the drinking of this poison continue at its present height during the next twenty years, there will by that time be few of the common people left to drink."

In the Session of 1748, the subject of restriction or regulation of the liquor traffic was discussed in the House of Lords, in the course of which the celebrated Lord Chesterfield made the following remarks : "The noble lord has been pleased to inform us that the trade of distilling is very extensive, that it employs great numbers, and that they have arrived at exquisite skill, and that, therefore, the trade of distilling is not to be discouraged. It appears to me, however, that since the spirit which the distillers produce is allowed to enfeeble the limbs, vitiate the blood, pervert the heart, and obscure the intellect, that the number of distillers should be no argument in their favour. It appears to me, my lords, that really, if so formidable a body are confederate against the virtue and the lives of their fellow-citizens, it is time to put an end to the havoc, and to interpose while it is yet in our power to stop the destruction. So little am I affected by the merit of that wonderful skill which distillers are said to have attained, that it is, in my opinion, no faculty of great use to mankind to prepare palatable poison. If their liquors are so delicious that the people are tempted to their own destruction, let us at once secure them from their fatal draught

by bursting the vials that contain them. Let us crush at once these artists in human slaughter, who have reconciled their countrymen to sickness and ruin, and have spread over the pitfalls of debauchery such a bait as cannot be resisted." Lord Chesterfield seems to have had a true conception of the evil and its remedy, and long before the agitation for prohibition or "local option" by "teetotal fanatics," or "crack-brained Permissive Billites," indicated the true remedy, and pointed out the legitimate course that should be pursued by a Government professing to care for the interests of the people.

It seems strange that, whilst progress has been made in all directions, the Legislature of this country is as much averse to interference with the liquor traffic *now*, or even more so, than it was 130 years ago. The only real solution to this apparent mystery is to be found in the fact that so many interests are bound up with this abominable traffic.

In 1751, new and more stringent measures were passed by Parliament, which had the effect of somewhat reducing the amount of liquors consumed. Distillers were prohibited, under a penalty of £10, from either retailing spirits themselves, or selling them to unlicensed retailers. The Excise duty was raised to 1s. 3d. per gallon. The penalties for unlicensed retail selling were increased, and for the second offence the offender was liable to be whipped. In 1753, another law was carried, restricting the liberty of magistrates, increasing the tax for licences from £1 to £2, and subjecting public-houses to severe regulations. These measures were more efficacious in checking drinking than the Act of 1736 had been, and the consumption of spirits steadily diminished, till, in 1761, it had fallen to 3,181,000 gallons, and it continued to be at about 2,500,000 gallons from 1771 to 1781. During the first half of the century much had been done in accustoming people to the use of non-alcoholic beverages. Tea was introduced into England from the Netherlands in 1666. At first it was sold at *sixty shillings* per pound. In 1652 or 1657, the first coffee house was established in London. They increased rapidly, and the character of the clubs was changed by the introduction of tea, coffee, and chocolate. These, no doubt, were very important counteractives against the use of spirits, and an improvement in the habits of our people occurred during the latter half of the century. "Still," says Mr. Leckey,* "these measures formed a palliation and not a cure, and from the early days of the eighteenth century drinking has never ceased to be the main counteracting influence to the moral, intellectual, and physical benefits that might be expected from increased commercial prosperity."

Time after time efforts were made to improve the licensing system, enactment after enactment passed until, in the reign of George IV., an effort was made "to reduce into one Act the laws relating to the licensing by justices of the peace of persons keeping, or being about to keep, inns, alehouses, and victualling houses to sell excisable liquors

* From whose work the above figures are taken.

by retail to be drunk or consumed on the premises." This Act, known as "the Act of 9 George IV., cap. 61," repealed about twenty-one previous Acts in force up to the year 1828, and has since that time been the statute under which the magistrates have granted certificates to the applicants who came before them, on which the Excise have been empowered to confer the privilege of selling intoxicating liquors. Under this Act general licensing meetings are held annually, and at least four meetings for transferring licences every year. At these meetings, "any question touching the granting, withholding, or transferring any licence, or the fitness of the person applying for such licence, or of the house intended to be kept by such person, shall be determined by the majority of the justices present." The persons receiving certificates from the magistrates at the brewster sessions could, on payment of the fees, take out licences from the Excise for the sale of spirits and other excisable liquors. Some took out beer licences only, though they might have had the more extended privilege if they desired it. The licensed houses were allowed to be open for the sale of drinks, except on certain hours on Sundays, Christmas Day, and Good Friday, or any appointed fast or thanksgiving day. Two years afterwards (1830) the Beerhouse Act was passed, in the vain hope that the increase of competition in the sale of alcoholic drinks would reduce the price of malt liquors, and, by encouraging the consumption of these, check at once the spirit trade and the intemperance of the people. Some also imagined that the partizanship and jobbery alleged against the dispensers of the victuallers' certificates would receive similar discouragement. But as soon as the Beerhouse Act had become fully operative, and the effects discernible, it was discovered how terrible was the mistake into which our legislators had been led, and before two years were expired a motion was made for a Committee of Enquiry into the subject of public-houses, &c. (This was the famous committee of J. S. Buckingham, Esq., particulars of which are given in Chapter v.) The result of this inquiry was that the Beerhouse Act was slightly amended by limitations set on the ratable values, beneath which no beerhouses might be licensed, and by the requirement of certificates of character signed by six persons rated at £6, or upwards, in all places where the population was 5,000 or above. But these trifling amendments were of little avail.

As time passed on, it became painfully evident that the beerhouses, wherever established, were unmitigated evils, notwithstanding the severe restrictions as to hours of sale which their holders were under as compared with licensed victuallers. Speaking on this point Mr. Balfour, in his paper, observes: The 'Free Trade' Beerhouse Licence has been productive of untold evil. When Lord Brougham passed the Beerhouse Act in 1830, allowing 'free trade' in the retail sale of beer, he no doubt believed that the beer to be sold in beerhouses would be comparatively unintoxicating, and that its use would create a new taste and counteract the evils then prevailing from the drinking of spirits. But, most unfortunately, no guarantees or precautions were taken

to secure that the beer sold in the houses to be opened should be of low alcoholic strength only, and the consequences have been disastrous. I may again allude, in passing, to the anomaly which exists in the Excise duty charged on beer, which is only at the rate of 1s. 6d. or 1s. 8d. per gallon for the alcohol it contains, against 10s. per gallon for the alcohol contained in spirits. It cannot surprise anyone, accordingly, that nearly 75 per cent of the alcohol used in the United Kingdom (see the evidence to the Lords' Committee by Professor Leone Levi, in reply to question 9,767) is consumed in the shape of beer, and not in the shape of spirits, the alcohol in which is charged at a much higher rate of duty. The quantity of grain annually required to produce the enormous quantity of spirits and beer now consumed is equal to 85,000,000 bushels, or 10,625,000 quarters. The quantity of wheat raised in this country this year is believed not to be over 6,000,000 quarters, and the quantity annually consumed in the United Kingdom is about 23,000,000 quarters. Every thirty-sixth house in the Kingdom is employed in dispensing liquor."*

In the year 1860, Mr. W. E. Gladstone's Wine Licences Act was passed, a measure which enabled foreign wines for consumption on the premises to be sold in refreshment houses licensed thereunder, and gave power, at the same time, to grocers and other shopkeepers to sell such wines in bottles for consumption off the premises. Besides the retail licences granted under these Acts, wholesale licences were provided for; and under a more recent statute wholesale dealers, on paying a small additional fee, were enabled to obtain retail licences for external consumption. By these means the door was opened for men—otherwise disqualified by the Beer Act—to enter and carry on the traffic in intoxicating liquors. Strangely enough, by some ancient privilege which they still possess, the "free vintners" of London are permitted to sell wines without a licence; and the "occasional licence" introduced by Mr. Gladstone to permit the sale of excisable liquors at fairs, races, cricket matches, bazaars, public balls, and other places of public resort, are exceptional privileges productive of much evil, and might be withdrawn with advantage to the community. In 1861, the Liverpool magistrates resolved to act upon the principle of "free trade" in licences, and to grant a licence in all cases where the provisions of the then existing laws were complied with, and in that year twenty-eight additional licences were granted, and in 1862, some 130 licences were granted, chiefly to beerhouse keepers. In 1863, Mr. S. G. Rathbone ably and successfully contended against this new theory, but in 1864-5 it again prevailed, mainly because Mr. Wybergh advised that the law took no cognizance of the wants of the neighbourhood. This view, however, was emphatically denied by the Court of Queen's Bench. In 1864, a permissive Public House Closing Act was passed, which, where adopted, compelled all places for the sale of drink or refreshment to be closed for three hours from one o'clock a.m. This Act was adopted by Liverpool and many of the large towns and

* Mr. Balfour's paper in the "Alliance News," Jan. 10, 1880.

districts of the country ; and yet, although the trade of Liverpool was in a languishing state, it was found that drunkenness had considerably increased. The number of drunken cases two years preceding free licensing in Liverpool for the years 1861 and 1862 were 21,908, or 25 per 1,000 of the population ; for 1863, 1864, 1865, and 1866, they were 54,170, or 30 per 1,000 of the population. In the years 1867 and 1868, the drunken cases were 26,383, or 28 per 1,000 of the population. These figures were taken from returns furnished by Major Greig, the Chief Constable, and the only change of law or system introduced in the eight years was one of restriction of hours and increase of licences to sell spirits. Thus it is evident that increased facilities for drinking as a natural consequence produce increased drunkenness.

In 1869, a suspensory measure was passed by Parliament, which was introduced by Sir H. Selwyn-Ibbetson, and entitled the Wine and Beerhouse Act, 1869. By this measure the command of beerhouse licensing was placed in the hands of the magistracy, who were enabled to exercise over all applications for new beer and wine licences the same discretionary control as in the case of spirit licences, with power to grant or refuse as they thought fit. They could refuse their certificate if the applicant failed to produce satisfactory evidence of good character ; or if the premises sought to be licensed, or any adjacent house or shop owned or occupied by the applicant was of a disorderly character, or frequented by thieves, prostitutes, or persons of bad repute ; or when the applicant had already forfeited a licence through misconduct, or been disqualified for holding one. In Liverpool, Manchester, Salford, Bolton, Bradford, Halifax, Middlesbrough, and many other boroughs, and in some divisions of counties, a considerable reduction in the number of beer licences was effected.

In pursuance of the announcement made in the Queen's Speech at the opening of the Session of Parliament, February 9, 1871, Mr. Bruce (now Lord Aberdare), as Home Secretary, on behalf of the Government, introduced a Bill into the House of Commons with the professed object of reforming the laws relating to the licensing of the sale of intoxicating liquors. Mr. Bruce introduced the measure by a speech in which he not only denounced the laws, as then existing, as seriously defective, and tending to undermine and blight the best interests of the community, but he also forcibly depicted the miseries, the pauperism, and the crimes which have their origin in, and are continuously flowing from, the traffic in intoxicating liquors. The speech is said to have been "one which in many of its declarations and arguments might cheer the heart and animate the hopes of every friend of temperance and of humanity."* The Bill contained a number of provisions well calculated to restrain and control the liquor traffic, and gradually to effect a material reduction in the number of houses to be licensed to deal in these pernicious and dangerous liquors, as well as to effect an immediate diminu-

* British Temperance League Report, 1871.

tion in the number of hours during which the sale could be carried on. These provisions proposed to limit the hours of sale on the week day as well as on Sunday; to appoint a class of inspectors composed of respectable men entirely independent of town councils and of the publicans, the imposition of heavy penalties for the infraction of the terms of their licences, and other clauses intended for the protection of the community and the promotion of sobriety. On the whole, it was considered a bold and comprehensive measure, and but for the proposition to create new vested interests, and to create or strengthen a claim on the part of the traffickers for compensation, would have had the almost unanimous support of the temperance party; but much as they appreciated the spirit and intention of the Bill, they were unable to give it the support they would have wished. Mr. Bruce proposed to confer a ten years' licence upon those already engaged in the traffic; but this proposal was emphatically protested against, as entirely alien to a simple twelve months' licence, and opposed to every sound principle of public policy. The leading temperance reformers considered that "excessive as is the amount assumed by advocates of the trade to be embarked in the business, the damage and loss to the community far exceed in one single year the entire capital of those engaged in this work of demoralization." The opposition being so strong, Mr. Bruce was compelled to withdraw the Bill; and in the hope that some satisfactory settlement would be effected in the meantime, a Bill was passed, entitled, "The Intoxicating Liquors Licensing Suspension Bill," which was to be in force for one year. During the Session of 1872, no less than six Bills relating to the liquor traffic were before the House of Commons. The only one of these which became law was the one brought in by the Government. This Bill was introduced in the House of Lords by the Earl of Kimberley on the 16th of April (1872), and, after many modifications, received the Royal assent on the 10th of August. It did not receive either the approval or support of the temperance organisations, as they believed it was "utterly inadequate to meet the terrible evils with which it proposed to grapple, and scarcely worth the support or opposition of temperance reformers." This Act not only made it more difficult to obtain the grant of a new licence, but also made it still more difficult to obtain the withdrawal of an old one, and seemed to be expressly framed to render the forfeiture of a licence, even upon repeated convictions of the holder of it, an impossibility, as it gave the owner of the house summary powers for ejecting the tenant at the very last moment, and allowed him to substitute a fresh one. Heavier penalties were inflicted upon the victims of the traffic, but hardly any provision was made for the conviction of those who made them drunk. A number of clauses were inserted with the ostensible object of repressing adulteration, but these were of little or no benefit to the general public.

That the subject of licensing reform had taken deep hold of the public mind is evident from the fact that several organisations had

been formed for this special purpose. In October, 1868, an association was formed at Birmingham, entitled "The Licence Amendment League," having its head-quarters in Manchester, with R. Martin, Esq., M.D., as honorary secretary. The objects of this League and the reforms it suggested are briefly stated as follows:—

1. The amendment of the Beer and Wine Licensing Acts. (*a*) Abolition of Excise licensing; (*b*) magistrates to form the sole licensing authority; (*c*) no appeal from the decision of the local magistrates.
2. Diminution of the present facilities for obtaining new licences: (*a*) By increase of rating and rental qualifications; (*b*) by giving to owners and occupiers of adjacent property a local veto; (*c*) by giving to Town Councils, &c., a general veto.
3. Diminution of the present provocatives to drunkenness. (*a*) Sunday drinking; Town Councils, Boards of Commissioners, &c., to have the power of closing public-houses, &c., during the whole of Sunday; (*b*) early and late drinking Town; Councils, &c., to be empowered to order the closing of public-houses, &c., during the week from 10 or 11 p.m. till 7 a.m. (Where there is not a Local Board elected by the ratepayers, these powers to be exercised by the magistrates.)
4. To establish special checks to drunkenness: (*a*) By prohibiting the opening of gin palaces; (*b*) by prohibiting the opening of music or dancing saloons, except under magisterial licence; (*c*) by rendering it an offence to allow workmen to remain drinking during ordinary working hours; (*d*) a husband to have power to prohibit publicans or others from supplying his wife with liquor; (*e*) magistrates to have power to prohibit publicans or others from supplying notorious drunkards with liquor.
5. To give greater protection to young persons. (*a*) Publicans, or others, prohibited from supplying liquors to any young persons under eighteen years of age in any licensed house; (*b*) No female under the age of twenty-one years to be employed as waitress in any licensed house; (*c*) no person under twenty-one years of age to be allowed to enter any singing or dancing saloon connected with a public-house, &c.

The National Association for the Promotion of Social Science has given attention to the subject of licensing reform, and at almost (if not at) every meeting since its first Congress at Birmingham, papers have been read upon the subject, and resolutions have been frequently sent up to the Council for further consideration.

At the Belfast meeting, in 1867, a special committee was appointed which gave very mature consideration to the whole question, and presented a very thoughtful report to the Council of the Association, which, after considerable debate, was adopted by that body. At the Birmingham Congress, 1868, the report was considered in the Section for the Suppression of Crime, presided over by Sir Walter Crofton, and the Council was requested to press its consideration upon the attention of Parliament. The suggestions of this committee, after

asserting that uniformity was greatly needed in the laws regulating the sale of drink, which are, in the opinion of the committee, in a very unsatisfactory condition, proceed as follows :—

“ The manner in which houses are conducted where excisable liquors are sold by retail would appear naturally to depend on the character of the persons entrusted with the licences, the value of the premises in which the sale takes place, the hours during which they are open, and the number of such houses in a neighbourhood.

“ It is, therefore, desirable that every precaution should be taken to ascertain the character of all persons applying for licences, that the houses are of sufficient value and proper for the business, and that there is a reasonable presumption that, if licensed, the occupants may, with industry and honest dealing, obtain a living.

“ Your committee, therefore, recommend that all applications for licences to sell beer, spirits, wines, cider, or perry by retail be, in the first instance, made to the justices in petty sessions, after notice to the Chief Constable of the place, and the other authorities now required by the 9 George IV., cap. 61, in respect of inns, alehouses, and victualling houses ; such notice to state the class of trade for which the applicant wishes to be licensed, *i.e.*, hotel, inn, victualling house, wine and spirit store, refreshment rooms, or beerhouse ; and the discretion at present exercised by justices in granting licences shall be extended to all licences to be granted by them.

“ That the value of houses to which licences should in future be granted (otherwise than by renewal) for the sale of beer by retail to be drunk on the premises be increased to double now required by 1 William IV., cap. 64.

“ That all licensed houses be closed on Sundays ; but to prevent inconvenience to the public, justices, where they see fit, may in their licence permit houses to be opened on Sundays, from one o'clock to three o'clock, and from eight o'clock to ten o'clock p.m.

“ That in the case of innkeepers' licences, and where justices consider that the house is *bonâ fide*, and reasonably required as an inn for the entertainment of travellers, the justices may accompany the grant of a licence with dispensation as to hours, as to the whole or part of the house and premises, provided that such dispensation shall not apply to, nor include any, taproom, bar, or other place of public resort for drinking.

“ That all applications for licences or renewals, or objections thereto, shall be heard in open court, and the witnesses, if necessary, may be examined on oath.

“ That where application for a licence is made for the first time, if two-thirds of the owners or occupiers within five hundred yards object, the justices shall refuse the licence, provided that the clerk of the justices has received from the persons so objecting at least ten days' notice specifying the objection.

“ That the right of appeal from the petty sessions be extended to

persons objecting to licences being granted, and notice of appeal to suspend the issue of the licence until after the decision of the sessions. The disqualification of justices under the 9 George IV., cap. 61, sec. 27, to be repealed.

“That, with the view of preventing undue influence in the granting of licences, no clerk to justices shall be permitted to apply for, or oppose, any application for a licence before the justices under the penalty of forfeiture of his office of clerk.

“That when a person has had a licence granted him for new premises, and has within three years sold them for a premium, increase of rent, or other valuable consideration, he shall be disqualified from applying for, or obtaining a licence for other premises in the same county, city, or place.

“That the justices’ licence shall state the Excise licence which the applicant shall be entitled to obtain from the Inland Revenue Office, according to the Acts regulating their issue, the hours during which the house may be kept open, and if on Sundays, Good Friday, and Christmas Day; and that in the penal portion of licences, as at present used (9 George IV., cap. 61, Schedule C.), there be added, after the words, ‘or any gaming whatever therein,’ betting, raffling, or being agent for any prize fight or race.

“That three convictions within two years for any offence against the Licensing Acts, or for any misdemeanour, shall disqualify from grant of or renewal of licence.

“That for disqualification the conviction need not be for the same kind of offence.

“That the landlord of licensed premises shall be entitled to decline to serve any person whom he may consider to be the worse for liquor, who is disorderly or quarrelsome, or uses any obscene, disgusting, or profane language, and may call in the aid of the police to remove such persons from the premises.”

Another scheme of amendment of the licensing laws was propounded by the Committee of Convocation of the Province of Canterbury, which sat for several months “to consider and report on the prevalence of intemperance, the evils which result therefrom, and the remedies which may be applied.” This committee consisted of divines whose names should command the confidence and respect of all classes of society. The list included : The Deans of Canterbury, Chichester, Lichfield, Westminster ; the Archdeacons of Coventry, Ely, Exeter, Leicester, Nottingham, Salop ; Canons Argles, Carus, Gillett, Harvey, Oxendon, Wood ; Dr. Fraser, Prebendaries Gibbs and Kemp ; the Archdeacon of Coventry, chairman. Their report contained the following proposals :—

1. “The repeal of the Beer Act of 1830, and the total suppression of beerhouses throughout the country.

2. “The closing of public-houses on the Lord’s day, except for the accommodation of *bonâ fide* travellers.

3. “The earlier closing of public-houses on week-day evenings, in

accordance with the practice now on the increase of early closing in all other businesses. More especially is this necessary on Saturday, when, it is well known, intemperance chiefly prevails.

4. "A great reduction in the number of public-houses throughout the kingdom, it being in evidence that the number already licensed far exceeds any real demand, and that in proportion as facilities for drinking are reduced, intemperance, with its manifold evils, is restrained.

5. "Placing the whole licensing system under one authority, and administering it on some uniform plan which would have for its object the abatement of existing temptations to tippling and intemperate habits.

6. "The rigid enforcement of the penalties now attached to drunkenness, both on the actual offender and on licensed persons who allow drunkenness to occur on their premises.

7. "Passing an Act to prevent the same person holding a music, dancing, or billiard licence, in conjunction with a licence for the sale of intoxicating drinks.

8. "Prohibiting the use of public-houses as committee-rooms at elections, and closing such houses on the days of nomination and election in every parliamentary borough.

9. "The appointment of a distinct class of police for the inspection of public-houses, and frequent visitation of public-houses for the detection of adulteration, to be followed on conviction by severe penalties.

10. "The repeal of all the duties on tea, coffee, chocolate, and sugar.

11. "Your committee, in conclusion, are of opinion that as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want, without detriment to the public welfare, a legal power of restraining the issue or renewal of licences should be placed in the hands of the persons most deeply interested and affected, namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system. Such a power would, in effect, secure to the districts willing to exercise it, the advantages now enjoyed by the numerous parishes in the Province of Canterbury, where, according to the reports furnished to your committee, owing to the influence of the landowner, no sale of intoxicating liquor is licensed."

In explanation of this last paragraph, it may be as well to state that the published report of the Committee of Convocation gives full particulars of the places mentioned as being free from public-houses, and remarks as follows: "Few, it may be believed, are cognizant of the fact—which has been elicited by the present inquiry—that there are at this time (1869), within the Province of Canterbury, *upwards of one thousand parishes* in which there is neither public house nor beershop; and where, in consequence of the absence of these inducements to crime and pauperism, according to the evidence before the committee,

the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated.”*

In 1869, a Bill was prepared under the direction of the National Association for Promoting Amendment in the Laws Relating to the Liquor Traffic—an association having its offices at 6, Adam Street, Adelphi, London, W.C., of which Sir Robert Anstruther, Bart., M.P., was chairman, Rev. Thomas Rooke, M.A., H. C. Greenwood, Esq., Barrister-at-Law, and Edward White, Esq., were honorary secretaries.† This Bill was deferred until 1872 in the hope of something satisfactory being done by the Government. It was introduced to the House of Commons in the Session of 1872 by Sir Robert Anstruther, chairman of the Council of the National Association, but with four others was unsuccessful. The Bill made provision for : (1) The control of licences being vested in the ratepayers of each locality by means of Licensing Boards to be elected by the ratepayers. (2) Reduction in the number of licensed houses, by the absolute forfeiture of the licence whenever two convictions before justices for any breach of law should have been registered against the holder. To allow beerhouse licences to expire on the death of the holder, or becoming vacant by insolvency or other cause, and by the voluntary surrender of any licence and other methods. (3) To prohibit the sale of drink by grocers, &c., and to allow no person to sell drink by retail who did not possess a victualler's licence. (4) To curtail the hours of sale, and render it illegal for any licensed house in London to be opened before 7 a.m., or to continue open after 11 p.m. The Sunday sale to be from 1 to 3 p.m., and from 8 to 10 p.m. for consumption off the premises only. And all houses to be closed on nomination and election days. (5) Regulations to guard against : 1, adulteration ; 2, the sale of drink to persons already intoxicated, or of permitting intoxication to take place on licensed premises ; 3, the sale of intoxicating liquors to young persons under 15 years of age, or the employment as barmaids or waitresses in any public-house of females under eighteen years of age ; 4, the harbouring disorderly persons, reputed thieves, prostitutes, &c. ; 5, the permitting of gambling, card-playing, betting, or raffling ; 6, keeping open beyond the prescribed hours, or of selling in unlicensed houses ; and 7, that no debt incurred for the purchase of intoxicating liquors consumed on the premises be recoverable by law.

In the interests of truth, we are compelled to give a few facts relative to a most extraordinary institution, bearing the name of “ The National Union for the Suppression of Intemperance.” From a pamphlet‡ written by W. M. Touchstone, of Manchester, we gather the following facts : —

On the 29th of March, 1871, a meeting was held in the Mayor's Parlour, Manchester, under the chairmanship of Mr. Bremner, and under the patronage of Mr. W. Romaine Callender, jun., when, after

* Convocation Report, p. 14, People's Edition.

† Established in 1868.

‡ “ An Impudent and Malicious Attack Repelled,” 1872.

a proposition had been made for the establishment of a "National Union for the Suppression of Intemperance," a discussion took place, and an amendment moved that, "This Conference, having heard the statements of the promoters of the suggested 'National Union,' regrets that, for the following reasons, it cannot approve or sanction the same: (1) the ground intended to be occupied is completely taken up by organisations which have been actively and successfully at work for long periods. (2) The multiplication of organisations for attaining very similar objects leads to misunderstanding and conflicts amongst those who should be friends, and to a wasteful expenditure of funds. (3) That the stage of preliminary discussion and organisation may be regarded as past; the time for decisive action arrived; and that the supreme necessities of the hour are the cordial union of the friends of licence reform and a common plan to secure combined and simultaneous action throughout the country. (4) Because already irritation, and a refusal any longer to co-operate, are occasional in numerous instances, owing to the multiplication of temperance agencies, and to the incessant demands made on the time, attention, and means of the friends of licence reform."

The amendment was carried by forty-three votes to twenty, although the meeting had been convened by invitation, and tickets of admission issued by Mr. James Taylor, the prime mover in the matter. But Mr. Taylor made another effort, and in the course of a few weeks issued a prospectus with the names of seventeen archbishops or bishops, a number of earls and lords, and four close pages of deans, canons, and prebendaries, M.P.'s and J.P.'s, as vice-presidents and committee men; also a London office, 7, Adam Street, Strand, and one in Manchester, at 28, Cross Street, and Mr. James Taylor as secretary. An official organ was published, under the title of "The National Union Chronicle." The *Manchester Sphinx* for August 19, 1871, contained an article on the history, &c., of the Union, from which the following is an extract: "The 'Chronicle' for August acknowledges the receipt of over £1,000 in donations and subscriptions, and it asks for at least £1,000 per month to enable it to pursue its glorious career. What its career may be, a careful perusal of all the 'Chronicles' which have as yet appeared have failed to make clear. It has a programme; but it evidently has no principles. In short, the Union is sailing under false colours. The National Union for the Suppression of Intemperance affords an excellent example of the gullibility of the British public, and is a glorious monument to the energy of one man. In five months after its public and apparently complete annihilation, it has picked up more than £1,000, has half the big wigs in England at its back, and Mr. James Taylor at the helm. Mr. Callender, jun., has wisely withdrawn from the treasurership. Whether if all the patrons, vice-presidents, and committee men had been at the Conference last March, or had copies of the Manchester papers forwarded to them, they would have allowed their names to be

used it is hard to say. If after perusing their own journal they let them remain, the fact does not argue well for their intelligence, for its columns are self-condemnatory."

At a special conference of temperance reformers held in the Cotton Waste Dealers' Exchange, Market Place, Manchester, on the 18th of December, 1871, Mr. William Heywood, of the Manchester and Salford Temperance Union, in the chair, resolutions were passed in condemnation of the principles and policy of the so-called "National Union for the Suppression of Intemperance." The most recent disclosures relative to the working of this association are those made by the *sixtieth* hon. secretary, the Rev. Alfred Schofield, Rector of St. James's, Manchester, who, on the 29th of June, and July 1st, 1881, wrote to the *Manchester Courier* explaining the reason for his resignation, and giving a number of facts and figures of a startling nature. From these statements it would appear that "out of £1,342 sent to the committee to aid in the suppression of intemperance, over £1,000 during the past year went into the pockets of the Secretary and his assistants, ere the society had touched a farthing for the purposes for which the money had been given." Mr. Taylor sent a short letter in reply, giving a general negative to the late hon. secretary's statements, without entering into any particulars. "A City Rector" made a proposition to appoint an independent committee to pay a public accountant for an impartial investigation into the allegations made, but his proposal does not appear to have been accepted. Further comment is unnecessary.

The Session of 1873 was productive of no useful legislation on the drink question, and the hopes of the friends of temperance were doomed to disappointment in the results of the general election of 1874. In February, 1874, the new Parliament was elected, and the "Publican Parliament," as it has been termed, was the response of the country to the interference of the previous one with the claims of the drink-selling and drink-loving portions of the nation; and in the Speech from the Throne it was openly stated that a revision of recent legislation on this subject must at once be made. Immediately after this announcement was made, the Home Secretary, Mr. Richard Assheton Cross, was waited upon by deputations (in favour of a repeal of the existing restrictions) from publicans, brewers, and beersellers, and these were followed by representatives of various temperance bodies, who laid a full statement of their views before the Government. The Home Secretary replied that the measure to be brought forward would be framed in the interests of the public and not of the publicans, but to what extent this was so the sequel fully proved. In due course the Government measure was introduced, and its character was such that it met with considerable opposition, not only from the combined forces of the temperance party, but from quarters most unexpected. The second reading was only carried by the Government consenting to leave the hours of sale an open question to be afterwards dealt with. Petitions were poured into the House from all sides against the policy of the Government; never-

theless, the Bill in a modified form was passed, and the result was an immediate opening of the floodgates of drunkenness, vice, and immorality. Despite the earnest entreaties of large employers of labour, who pointed out the immense danger and probable results of again opening the drinkshops at an early hour in the morning, when the workmen would be tempted to drink, and become unfitted for, or absent themselves from work, the publicans had their desire, and increased facilities for drinking were granted. By this measure three miles was fixed as the minimum distance to qualify a man to be considered a *bonâ fide* traveller, and the effect of this—especially in the neighbourhood of railway stations—has been to increase the number of Sunday-drinkers enormously. The limitation of the powers of the magistrates in the granting of grocers' licences has also been a fruitful source of evil, inasmuch as localities previously free from public-houses and beershops, and remarkable for order and sobriety, are now quite the reverse, as large numbers of shopkeepers have become traffickers in intoxicating liquors, and as the law now stands, if the applicant is a person of good character, and his house sufficiently rated, the magistrates have no power to refuse the licence, even though *all* the other householders in the district should petition against it. By means of these snares and temptations, wives, daughters, sisters, and others, have become hopeless, helpless drunkards; thousands of homes once happy and comfortable are now scenes of misery and wretchedness indescribable. In the face of bad trade, deprivation, and want, the revenue of the country is increased, or kept up at the expense of the peace and happiness of some of the noblest and best of her people.

During the Session of 1876, several Bills were introduced into the House of Commons, framed with a view to lessen the evils resulting from the liquor traffic. Mr. Joseph Cowen (Newcastle-upon-Tyne) introduced a Bill for the establishment of Licensing Boards, and on the motion for the second reading on the 17th of May, an interesting debate took place, but the motion was defeated by a majority of 165.

Sir Harcourt Johnstone's Bill to amend the licence laws contained only three clauses, and proposed to suspend the issue of all fresh publicans' licences within certain limits of population—from 500 to 300—and to suspend the issue of grocers' licences generally in populous places. Sir Robert Anstruther's Intoxicating Liquors (Scotland) Bill was put forth by him as merely provisionary, and not to be considered in any way final. Its main provisions were: the suspension of the issue of all new licences until the number held at present shall have been reduced to the proportion of one in 500 of the population; to restrict the issue of new licences to grocers; and to abolish table beer licences. It also proposed to invest the ratepayers with powers to oppose the issue of licences in places where there were fewer than the proportion of one to 500 of the population. Dr. Cameron's Publicans' Certificate (Scotland) Bill, the Sunday Closing Bills for England and Ireland, and Sir Wilfrid Lawson's Permissive Bill made up the list of Bills before the House affecting the traffic in intoxicating liquors.

During the Session of 1877, Mr. Joseph Chamberlain, M.P. for Birmingham, introduced a motion into the House for the introduction of what is known as the Gothenburg system. The main principle of this system is "that municipal corporations should have power to buy up and become owners of public-house licences, and their agents to have no personal or pecuniary interest in the profits, but should rather be encouraged to push the sale of food and non-intoxicants, and that all profits derived from the sale of intoxicating liquors should be devoted to the relief of the rates, &c. In support of this "Gothenburg System," Mr. A. Balfour says that by the Act passed in Sweden in 1855, "the parochial authorities of the country, and the town councils in towns (subject to confirmation by the governor of the province), fix annually the number of retail shops and public-houses. The licences are sold by auction for a term of three years, either separately or together. The biddings require to be made on the quantity of alcohol sold, and not on the rental of the houses. There is no minimum fixed for the number of licences in any district. It is, therefore, within the power of the local authority, subject to the sanction of the governor of the province, to prohibit the trade altogether in any town or country parish. Its effect was at once to reduce the number of distilleries from 44,000 in 1850, to 4,500, and in 1869 to 457. The production of spirits fell to 6,900,000 gallons, or to less than a fourth of what was formerly made. So vigorously have the people used the power of limiting and prohibiting public-houses, that amongst $3\frac{1}{2}$ millions of people outside of towns, there were in 1876 only 450 places for the sale of spirits, or about one public-house for every 8,000 inhabitants." Mr. Balfour adds: "To the happy effects attending the legislation of 1855 in Sweden, I myself can bear the strongest testimony from personal observations on the spot." On the other hand, Baillie Lewis and others write and speak in direct opposition to the principle, and affirm that the results of the Gothenburg system are not such as to commend it to the English people. Mr. Chamberlain's motion was rejected by a large majority.

During the Session of 1879, a number of Bills were introduced into the House of Commons in some way proposing to alter or amend the licence laws. In addition to those mentioned in other chapters, Mr. Staveley Hill's Bill proposed to make the discretion of the justices as complete over the licences for sale for consumption *off* the premises, as their veto is over those for consumption *on* the premises. Mr. Mark Stewart's Licensing Acts Amendment (Scotland) Bill proposed to adopt Mr. Rodwell's Bill to Scotland. Mr. Fortescue Harrison brought in a Bill entitled the Licensing Boards (Scotland) Bill, which proposed to establish Licensing Boards in Scotland, instead of the present licensing authorities.

The Spirits in Bond Bill was introduced by Mr. O'Sullivan, and proposed to compel distillers to hold spirits in bond for at least one year after its manufacture in order to allow time to get rid of the fusel oil, said to be the chief cause of the mischief occasioned by spirits.

Sir Wilfrid Lawson heartily supported this proposal, and said he would like to improve the Bill by substituting for the period of one year during which spirits were to be kept in bond the period of one hundred years. Not one of these Bills found acceptance with the House, and were either withdrawn or rejected.

In the House of Lords, on Tuesday, May 13, 1879, Earl Stanhope introduced a Bill entitled the "Intoxicating Drinks on Credit Bill," which was intended to consolidate and amend the law relating to the supply of intoxicating drinks on credit, and in the course of his speech the earl remarked that the provisions of the Act of 24 George IV., cap. 40—which applied to England and Scotland—were confined to spirits of less value than £1, supplied anywhere, or of less quantity than a reputed quart delivered at the purchaser's residence. That Act was made more stringent by 25 and 26 Victoria, cap. 38, under which publicans taking pledges for drink were liable to a penalty. Both Acts were, however, silent as to loans, promissory notes, or securities, and also to wines and all intoxicating drinks other than spirits. In Ireland matters of this kind were regulated by 55 George III., cap. 19, the enactments of which were confined to spirits of less quantity than two gallons. In that country publicans were liable to a penalty for taking pledges the same as in England and Scotland; but, unlike the law applying to the latter portions of the Kingdom, the Act applying to Ireland provided that unlicensed retailers of intoxicating drink of any value were deprived of right of action for debt incurred for drink, and were made liable to a penalty for paying workmen in a public-house. The object of this Bill was to consolidate and make uniform the law throughout the United Kingdom. It was read a second time on the 29th of May, and committed on the 17th of June, but was eventually withdrawn.

Mr. A. M. Sullivan's Intoxicating Liquors (Ireland) Bill, for shortening the hours for sale of intoxicating liquors in Ireland on Saturday evenings, was talked out by Mr. Philip Callan on the motion for its second reading, and was introduced again early in the Session of 1880, but shared the fate of other private Bills on the dissolution of Parliament. Notice of its re-introduction was given immediately on the assembling of the new Parliament in May, 1880.

Dr. Cameron's Habitual Drunkards Bill was more fortunate than any of the others during the Session of 1879, for after passing through the Commons, it was read a third time in the House of Lords on the 29th of May, and soon afterwards received the Royal Assent and became law, but it will have very little (if any) effect in relieving the country of the evils of drunkenness, &c.

The Attorney-General brought in another Bill proposing to consolidate the law relating to the distilling, rectifying, or compounding and dealing in, or retailing spirits. This was read a first time on the 9th of June (1879), and fixed for a second reading on the 16th, then on the 23rd and on the 11th of July was withdrawn, being threatened with hostile amendments.

These and other proposals, directly or indirectly dealing with the licensing laws and the liquor traffic, kept the question before the House during the whole of the Session, and all tended to foster the interest created upon the subject both in the House and in the country. Almost every newspaper, &c., by articles and criticisms of the various Bills, was thus made a valuable educational medium for the spread of temperance ideas and principles.

But the action of the late Government throughout the whole period of its existence was openly antagonistic to any and every effort put forth in the direction of temperance legislation, whether it was for Sunday closing of public-houses, shortening the hours of sale, the transfer of the licensing power as proposed by Mr. Joseph Cowen, the Gothenburg system, proposed by Mr. Chamberlain, the Permissive Bill of Sir Wilfrid Lawson, or his local option resolution, or any other effort likely to restrict or interfere with the liquor traffic.

If ever anything effective has to be done in the shape of legislation on this subject, it must be by a House of Commons elected by the people for that and kindred objects. And to secure this end temperance organisations will have to undergo very great changes; instead of the petty jealousies and differences that now exist, there must be harmonious effort, earnest self-sacrificing devotion, unabated zeal, and unwavering allegiance to principle. If the various Christian Churches will lay hold of the question with a still firmer grip and free themselves from the "unholy alliance" with the publican party, and then resolve, by Divine aid, to overturn, uproot, and destroy the works of darkness, they will soon find that "He that is for them is more than all that can be against them." It is possible that the hour of deliverance from a bondage more cruel than that of the Israelites in Egypt, or the sable-hued Africans in America, is nearer than we imagine, and when it does come—as come it will—let every true lover of home and country be found on the right side, and at the post of duty. The signs of the times indicate that:—

"The crisis presses on us, face to face with us it stands,
With solemn lips of question, like the Sphynx in Egypt's sands;
This day we fashion destiny; our web of fate we spin,
This day for ever choose we, or holiness, or sin.
By the future which awaits us, by all the hopes that cast
Their faint and trembling beams across the blackness of the past.
And by the blessed thought of Him who for earth's freedom died,
O, my people, O, my brothers, choose ye the righteous side."

In concluding this chapter, we present to the reader a short statement of the houses in the United Kingdom in 1878 licensed for the retail sale of spirits, beer, &c., &c.

Public Houses: The licence for these entitles the holder to sell any kind of intoxicating liquor, wholesale or retail, for consumption "on" and "off" the premises. Of these there were in existence in 1878 97,625

[The Lords' Committee on Intemperance report respect-

ing these licences as follows : " The system of licensing public-houses has been from its origin one of control exercised by the magistrate, with discretionary power to restrict the number."]

Beer Houses for the retail sale of beer for consumption " on " the premises; of these there were in existence in 1878	38,805
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Beer Houses for the retail sale of beer for consumption " off " the premises; of these there were in existence [Respecting these two classes of beerhouse licences, the Lords' Committee report : " The temporary Wine and Beerhouse Act, 1869, which was amended and made perpetual by the Licensing Act, 1872, first placed all the retail licences mentioned above under control of the magistrates; up to that time a system of free trade, subject to certain disqualifications, prevailed. An important distinction, however, was made by these Acts between the licences to sell for consumption ' on ' and the licences to sell for consumption " off " the premises. The magistrates may, as heretofore, refuse to grant the former at their discretion, without assigning any reasons, except in the cases of beerhouses which have been licensed before the year 1869; these are in the same condition as the ' off ' licences as to the renewal of the licence. The licences for consumption ' off ' the premises can only be refused on one or more of four specified grounds."]	13,158
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Grocers' licences for the sale of spirits in bottles, for consumption " off " the premises, there were	5,378
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Grocers' licences for the sale of wines in bottles, for consumption " off the premises, there were	4,244
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[" These licences," says thereport of the Lords' Committee, " were first authorized in 1861, and, until 1872, they could be obtained from the Excise without any previous application to the justices; but by the Act of 1872 it was provided that no such licences should be granted without a certificate from the justices, who, however, can only refuse the certificate on the same statutable grounds as apply to licences to sell other liquors to be consumed " off " the premises.]

Total number of licences existing in 1878,	159,210*
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On Thursday, June 10, 1880, the Right Hon. W. E. Gladstone, as Chancellor of the Exchequer, surprised the country by a financial scheme or supplementary budget, which was hardly calculated to please either the liquor dealers or the temperance party. In a fiscal and political sense, perhaps, Mr. Gladstone's scheme might by some be

* " Alliance News," January 10, 1880.

deemed worthy of his extraordinary genius; but it was altogether devoid of any moral principle, and betrayed long-continued mental obliquity of vision that either could not, or would not, see the appalling evils that flow from the traffic in intoxicating liquors, and the absurdity of trying to diminish intemperance by increasing facilities for procuring the cause of all the evil—strong drink. Mr. Gladstone still appears to be labouring under some strange hallucination, and continues to dream that by increasing the facilities for the sale of light wines, cheap beer, &c., he would be promoting temperance, but a more fatal delusion it is impossible to conceive. All past experience has proved to a demonstration that these expedients only intensify the evil, as seen in the workings of the Beer Act of 1830, the Wine License Bill of 1861, the grocers' licences, &c., and the whole past history of the old Moderation, or so-called Temperance Societies, tends to prove that the people cannot be reclaimed from intemperance whilst they tamper with strong drink in any form whatever. Upon this point it is painfully evident that all hope of Mr. Gladstone's conversion may be abandoned at once and for ever. Gifted as he is—far above the average of mankind—he lacks the power to see and acknowledge that in these matters he has all through committed a series of egregious blunders. In his Budget resolutions for 1880, he proposed to abolish the Malt tax, to substitute a duty of 6s. 3d. per barrel on all beer of a certain standard, to raise the licence duties, and to cheapen the light wines of France, Spain, &c., and although his proposals met with symptoms of strong opposition, they were carried in a slightly modified form, except so far as the light wines were concerned, that portion being deferred. In connection with his Budget for 1881, Mr. Gladstone may be said to have actually “out-Heroded Herod,” and made himself enemies amongst those who would have been his friends by his ridiculous “Railway Carriage Drinking proposal.” But he was soon taught that “discretion is the better part of valour,” and the obnoxious proposal was withdrawn.*

On Monday, July 4, 1881, Mr Gladstone gave the death-blow to all the proposals or Bills dealing with the licensing laws for the Session of 1881, by the operation known as “The Massacre of the Innocents.” On that date he announced the intention of the Government to abandon the Corrupt Practices at Elections Bill and numerous others; and, of course, with these followed Mr. Carbutt's Bill, Mr. Morgan Llyd's Parliamentary Elections Bill, the Election Expenses Bill, and several others. The prolonged discussions, &c., on the Irish Land Bill (which was not passed until August, 1881) precluded all hope of any progress with Bills dealing with the Liquor traffic this year, but it is hoped that something will be done during the next session of Parliament.†

* For further particulars on this point see Chapter xxxvii.

† See Chapter xxxvii.

CHAPTER XXXIV.

TEMPLAR ORDERS, ETC.

The Good Templars of Oneida, County New York—Origin of the I.O.G.T. First G. Lodge—I N. Pierce, J Black, and others—Formation of R.W.G.L. Principles—Early Life, &c., of Joseph Malins—Labours for the Order in Great Britain—Rev. Geo Hinds—J A Bowen—J. B. Anderson, and others—Efforts of Thomas Roberts in Scotland—Scottish G. L. and its Early Officials—Irish G. Lodge Officials—The I.O.G.T. in Wales, &c., &c.—The Free Templars of St. John—The Worthy G. Lodge Question—The Multiplication of Grand Lodges—District Lodge Scheme—Secessions and Formation of the United Templar Order: its Principles, Work, and Workers—The Free Templars of Northumberland and Durham—Action of the G. Lodges of the I.O.G.T.—The Negro Question examined—The position, &c., of the R.W.G.L.—The United Order of True Reformers—Judge Black's Amendment to the Constitution of the I.O.G.T.: Result of its Adoption—Secession of the English G. Lodge, and others—Rival Orders—Remarks.

THE rise and progress of the Independent Order of Good Templars is the most extraordinary of all the various phases through which the temperance cause has passed, and its development in Great Britain and Ireland may be best described as "prodigious." Of the origin of the Good Templars (from whence the I.O.G.T. sprang) there seems to be no authentic record beyond the bare fact that, in the year 1851, there were in existence in Oneida County, New York, United States of America, about twelve lodges of temperance men calling themselves Good Templars, their recognised chief being a certain Westley Bailey, resident at Utica, the head-quarters of the association. Early in 1852 a member of one of these lodges, named Leverett E. Coon, removed from Utica to Syracuse—a flourishing town on the Erie and Mohawk Canal, in the centre of Onondaga County. Here he succeeded in establishing a lodge under the name of "Excelsior Lodge No. 14, of Good Templars," of which he became the first Worthy Chief Templar. By the efforts of the members of this lodge another was started in the village of Fayetteville, about eight miles south-east of Syracuse. This lodge was named "Eureka" Lodge No. 15. At this time there was no Grand Lodge formed, but it was anticipated that during the next summer one would be established. In July, 1852, a Convention was held in Utica for this purpose, at which Leverett E. Coon and another went as delegates from Excelsior Lodge No. 14. During the course of the business some disagreement took place between Westley Bailey, who presided, and L. E. Coon. The majority of the members took the side of their president, and Coon and his companion withdrew, aggrieved, and returned home. When they presented their report to the lodge, the members approved of the action

of their delegates, and by Coon's persuasions they were induced to establish themselves as an Independent Order of Good Templars, and to change their number from No. 14 to No 1. L. E. Coon succeeded in inducing, "Eureka" Lodge No. 15 to join the new Order, whose signs he changed to prevent intrusion from the members of the older body. Their motto he also altered to "Faith, Hope, and Charity," instead of "Friendship, Hope, and Charity." It is presumed that the old or original Order of good Templars did not long survive, as no trace of it has been found for some years past. Having instituted these two lodges, and made them the nucleus of a new Order, Leverett E. Coon assumed the position of leader, and dubbed himself Grand Worthy Chief Templar of the State, but this position was speedily and unexpectedly occupied by another.

It appears that at a large temperance gathering at Syracuse shortly after the secession of Coon, he met with Mr. Nathaniel Curtis, a reformed Washingtonian, and a prominent Son of Temperance, whom he induced to join the new Order. Curtis was privately obligated and instructed the next day. Within a few days he organised and instituted a lodge in the town of Ithica, called "Forest City" Lodge No. 3, which met in a hall belonging to the Sons of Temperance. A convention of delegates from these three lodges met at Syracuse for the purpose of founding a Grand Lodge, of which Coon confidently expected to be made the Chief. On the 17th of August, 1852, the first Grand Lodge of the Independent Order of Good Templars was established, when on election of officers, Leverett E. Coon and Nathaniel Curtis were nominated for the office of Grand Worthy Chief Templar, and when the votes were taken Nathaniel Curtis received a majority, and was declared duly elected; L. E. Coon taking the position of Past Grand Worthy Chief Templar. A few months afterwards L. E. Coon went into Canada, and was for some years lost sight of, but in 1865 a number of lodges were formed in the outlying territory of Oregon, most of which had been instituted by deputies of the Grand Lodge of California. At length it was determined to institute a Grand Lodge for Oregon, and on the assembling of a Convention for that purpose, it was found that the Californian brother commissioned by the Right Worthy Grand Templar to institute the Grand Lodge was unavoidably detained. Amongst the delegates present was a brother named L. E. V. Coon, who represented himself as having been Grand Worthy Chief Templar of a State Grand Lodge some years before, and it was agreed to telegraph to the Right Worthy Grand Templar to ask him to confer upon this individual the requisite authority. This was duly granted, and the Grand Lodge was constituted in due form. It appears that this brother was the L. E. Coon formerly of Utica, but the same instability of purpose marked his conduct, and falling into disgrace he was expelled the Order. It is somewhat remarkable that with such a beginning the Order continued to exist and grow, but its growth and prosperity are to be attributed to the zeal and energy of other and better men than its founder, Leverett E. Coon.

In the year 1852 the attention of Mr. Isaac Newton Pierce—of the then small town, but now the prosperous city, of Alliance—was directed to the Independent Order of Good Templars (then in its infancy) through the columns of a small paper entitled *The Lily*, edited by Mrs. Amelia Bloomer, and in the fall of the same year he instituted a lodge in the town of Alliance. Removing to Lancaster County, Pennsylvania, in 1854, Mr. Pierce again in course of time devoted his attention to the Order, and in 1858 he succeeded in forming “Lancaster” Lodge No. 9, with the (now) celebrated temperance champion James Black, as its first Worthy Chief Templar. In 1860, he removed to Darby, a small village five miles south-west of Philadelphia, where he organised “Relief” Lodge No. 28, and in the same year he planted the Good Templar’s banner in the city of Philadelphia, by organising “Mount Vernon” Lodge No. 37. On the 14th of April, 1865, on the very night of the assassination of President Abraham Lincoln, Mr. Pierce held an interesting meeting on the north-west corner of Tenth and Spring Garden Streets in Philadelphia, in honour of the removal of “Relief” Lodge No. 28 from Darby to Philadelphia. Since that time Mr. Pierce and his wife have been Charter members of several lodges, and in 1872, became, for the third time, members of their old lodge, “Relief” No. 28, of Philadelphia.

On the 1st of October, 1858, Mr. James Black, now the popular and able Judge Black, the American champion of temperance and prohibition, became the first Worthy Chief Templar of the first lodge in Lancaster. He was so much interested in the Order that he became a zealous worker, and devoted considerable time to the organisation of lodges. It is stated that through his efforts and influence as many lodges were organised in Lancaster county in two years as there were in all the other parts of the State. In 1860, he was elected Grand Worthy Chief Templar of the State of Pennsylvania, and for the two succeeding years was re-elected to the same position. Amongst others deemed pioneers of the movement in America, the most prominent are the Hon. Simeon B. Chase, author of the famous book entitled “Chase’s Digest of the Laws and Usages of the Good Templar Order;” Hon. S. D. Hastings, Rev. D. W. Bristol, N. W. Davies, Garry Chambers, and H. P. Barnes, all men of position and ability. In 1855, there were eleven Grand Lodges in existence, when the Right Worthy Grand Lodge was formed. In 1864, James Black and Isaac Newton Pierce represented the Grand Lodge of Pennsylvania in the Right Worthy Grand Lodge, at which session the ritual used by subordinate Lodges throughout the Order—up to 1876—was adopted, and in 1867, Mr. Pierce, as chairman of the committee on ritual, revised the Degree Ritual, which revision was adopted by the Right Worthy Grand Lodge, and the degree work given to the Order in the form introduced to the membership of Great Britain and Ireland. The Right Worthy Grand Lodge is the supreme head of the Order, and has control over all State or Provincial branches, or Grand Lodges, as they are termed. These Grand Lodges are the highest authority in the particular State, province, or

country, and all subordinate lodges are under the jurisdiction of the Grand Lodge from which they obtained their Charter, or in whose district they are located. The Order made rapid strides in America after the formation of the Right Worthy Grand Lodge, and it is said that at one time the membership had reached about 500,000. The principles of the Order are as follows: “(1) Total abstinence from all intoxicating liquors as a beverage; (2) no licence in any form, or under any circumstances, for the sale of liquors to be used as a beverage; (3) the absolute prohibition of the manufacture, importation, and sale of intoxicating liquors for such purposes—prohibition by the will of the people, expressed in due forms of law, with the penalties deserved for a crime of such enormity; (4) the creation of a healthy public opinion upon the subject, by the active dissemination of truth in all the modes known to an enlightened philanthropy; (5) the election of good honest men to administer the laws; (6) persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty until our success is complete and universal.”

Thus it will be seen that Good Templary combines or blends together the two principles—total abstinence for the individual, induced and inculcated by means of moral suasion; and the entire and total prohibition of the traffic in intoxicating liquors for the nation; and although not a party political movement, yet it is in some respects a political organisation, but does not allow any of its meetings to discuss questions of party politics, or of a sectarian and denominational character in religion; to do so is a violation of the principles of the Order. The only politics of true Templary, therefore, is the disfranchisement and outlawry of habits, customs, and legalised privileges that tend to corrupt and destroy the moral, social, physical, and religious well-being of individuals, communities, and nations. In all elections, local, municipal, or parliamentary, where action is taken by members of the Order, in *its name* and under its auspices, they are *presumed* to know neither Whigs, Tories, nor Radicals, but “grog or no grog,” beer or beef, their votes are to be given to the man who will best serve the cause of temperance, and do the most towards the overthrow of the liquor traffic. In the words of the Rev. George Hinds, Past Right Worthy Grand Chaplain, “This Order is a thoroughly uncompromising radical Christian Temperance organisation. Its power to consolidate and utilise abstainers is marvellous. It makes a family circle where before there was disorder. It lays hold of the young at the most critical time of their life, and secures them to the ranks of total abstainers. It provides means of temperance discipline and instruction. In its lodges true teetotalers may matriculate for the highest degrees and honours of virtue and sobriety. It is the most successful agency in watching the movements, impeding the success, and pursuing to its final overthrow the great enemy—the drink. Where there are a dozen abstainers worth anything there should be a lodge formed. It is the ally of all other temperance institutions. It is in advance

of all reforms—personal, social, scientific, and national. It will reform the world, and revolutionise the drink traffic. It enfranchises woman. It is a splendid brotherhood—a compact family. It embraces all who will divorce themselves from the drink fashion. It is an invincible and irresistible human force which, under God, must triumph over the foe.” Although these words were written in the ardour and enthusiasm of early attachment, they are nevertheless true even now, if the principles and object of the Order are faithfully carried out. Mr. Hinds spoke of the Order as he found it, and as he believed its promoters meant it to be. If it has not done all it was designed to do, and was hoped for, in this country, the fault lies with those who have *misdirected and perverted it*, not in the Order itself.

In order to lay the matter fully and fairly before our readers, it will be necessary to give a short sketch of the lives and labours of some of the most active and prominent of the officials and members. Of the leading men in the Order in Great Britain, there is not one holding so conspicuous a part, and no one of whom we shall have so much occasion to speak, as Mr. Joseph Malins, of Birmingham, the founder of the order in England. Joseph Malins was born at Whittington, near Worcester, on the 14th of October, 1844. His father and grandfather were builders; but owing to depression in trade, his father, with a large and young family, removed to Birmingham, where for several years he carried on the business of a cabinet maker. When sixteen years of age Joseph lost his father, and shortly afterwards signed the pledge and joined the St. Thomas's Temperance Society, in which he became a zealous friend and advocate of the cause, and on attaining his majority he was elected a member of the committee of the Society. After being in business some little time Mr. Malins resolved to go to America, and three days after his marriage, he and his bride started for the United States, bearing with him testimonials from his temperance friends, and from the society of tradesmen with whom he was connected. Arriving at Portland, Maine, and passing through to the New England States, he at length settled in Philadelphia, where he followed his business as a painter and decorator. Here he made the acquaintance of a Worcestershire man, who had for about twenty years been an inveterate drinker, and consequently been brought to a low condition. This man had become a member of the I.O.G.T., and took a lively interest in his lodge (No. 279), and after a little effort succeeded in inducing Mr. Malins to become a member thereof. After two years' residence in Philadelphia, Mr. Malins determined to return to his native land on account of his wife's failing health. The Right Worthy Grand Lodge Executive, deeming this a favourable opportunity to attempt to introduce the Order into England, commissioned Mr. Malins as District Deputy Right Worthy Grand Templar for England, and granted him supplies, &c., to enable him to institute lodges. The Journal of Proceedings of the Right Worthy Grand Lodge for 1867 shows that a lodge had been formed amongst the Scots Fusilier Guards while in Canada; but the lodge melted away as

soon as the regiment returned to England. It also shows that a Grand Worthy Chief Templar and a rev. brother had made some attempts to organise lodges in England but had been unsuccessful. Shortly after Mr. Malins had returned to Birmingham, he gathered together some of the members of the now defunct St. Thomas's Temperance Society and resuscitated it; then on the 8th of September, 1868, organised them into a lodge of Good Templars under the name of "Columbia" Lodge No. 1 of England. Mr. Malins found it much harder work than he had anticipated, for he wrote many letters, and spent much time in visiting and trying to induce the temperance men to take up the new movement, but many looked upon it as an absurd American notion, and there were strong prejudices to combat, and no small amount of jealousy to overcome, before he succeeded in making any real progress. The Right Worthy Grand Templar in his report of May 24, 1870, says: "At our last annual session, three lodges were reported as having been organised in England by the labours of Brother Joseph Malins. This brother has been continued as our Deputy during the past year, and he has laboured with an earnestness worthy of all praise. Every judicious agency that experience could possibly suggest has been employed to accomplish his purpose, and the record of his services presents a story of personal sacrifice and untiring devotion equalled by few, and surpassed by none. His labours have at last been crowned with success, for in a few days the intelligence will be received that he has instituted the Grand Lodge of England."* On the 25th of July, 1870, the Grand Lodge of England was formed with twelve Lodges and about 300 members, at Birmingham. Mr. Malins was unanimously elected Grand Worthy Chief Templar, and at the Grand Lodge Session held in London, March 6, 1871, he was re-elected to that office by a Grand Lodge representing eighty-three subordinate lodges. He was also appointed as representative of the Grand Lodge of England to the Annual Session of the Right Worthy Grand Lodge meeting in the United States. From the London Grand Lodge Session the representatives went forth with a determination to push the Order, and this proved to be its spring-time in England. The first minister of the Gospel to join the Order in England was the Rev. George Hinds, Congregationalist (now of Leeds).

George Hinds was born at Ramsgate, on the 9th of June, 1839. After receiving a good education, he served an apprenticeship with Mr. E. Page, printer, &c., Hammersmith. During his apprenticeship he became a teetotaler, and a member of the Rev. Dr. Stoughton's church at Kensington, and was for some time actively engaged in missionary work. In June, 1861, he took charge of a small Congregational Church at Rubery, near Bromsgrove, Worcestershire, and in September of that year married Miss Powell, of Hammersmith, an earnest and able coadjutor in temperance and Christian work. In January, 1865, Mr. Hinds became pastor of the Congregational Church at Swanage, Dorsetshire, where he laboured with great success in

* Journal of Proceedings of R.W.G.L., 1870.

connection with the Dorset County Temperance Association, of which he was a vice-president. Mr. Hinds's attention was directed to the Good Templar movement by reading a notice of it in Graham's "Temperance Guide." He wrote to Mr. Malins for particulars, and travelled all the way to Birmingham, a distance of 200 miles, on purpose to join the Order. On the 23rd of July, 1870, he became a member of the "Victoria" Lodge No. 3, and stayed and took part in the formation of the Grand Lodge at Birmingham on the 25th and 26th of July, 1870, and addressed the public meeting. On his return home to Swanage he took steps towards the formation of a lodge in his own schoolroom, which was entitled the "Georgia" Lodge No. 37. When the Grand Lodge met in London in March, 1871, Mr. Hinds preached a sermon and took part in several meetings. He was then appointed Grand Worthy Chaplain of England, and elected alternate representative to the Right Worthy Grand Lodge Session to be held in America. He went out to America alone, in May, 1871, and brought before the Right Worthy Grand Lodge certain measures that were deemed imperatively necessary by the rapid spread of the Order in this and other countries. Mr. Hinds was well received by the American brethren, and was appointed to the office of Right Worthy Grand Chaplain. Shortly after his return home he felt called upon to resign his pastorate on the ground of health, and in November, 1871, took charge of the upper Portland Street Congregational Church at Southport. Mr. Hinds is a strong advocate for the use of unfermented wine at the Sacrament, and faithfully adheres to the principles, even though it may be at great pecuniary sacrifices.

As Mr. Hinds's name will often occur in the course of this portion of our work, and as he has taken a very prominent part in the Good Templar movement, it will not be amiss to give here a paragraph from the "Templar" of March, 1872 (the official organ of the Order at that period): "The Rev. George Hinds has never been a candidate for honours in our noble Order; all have been thrust unsolicited upon him, and it is believed they have been worthily bestowed. In his new sphere of Christian labour he has the fullest sympathy of all Good Templars. A fitter work and a fitter worker is not easily found, for the Right Worthy Grand Chaplain is one who can do his work, and not heed the jealousies, the frowns, the refined indignities, or the cold non-recognition of his brethren in the church or the world. He will live to triumph over all."

As soon as a Lodge of the I.O.G.T. was formed in "Proud Preston," John Archer Bowen, Esq., M.D., and an earnest teetotaler, became an active and useful member. On the 10th of December, 1870, he was appointed District Deputy Grand Worthy Chief Templar for the county of Lancaster. Of Dr. Bowen, the "Templar" of February 10, 1872, says: "To the fulfilment of the most arduous duties of that office he has spared neither time, travel, nor expense. The amount of correspondence required for the rapidly increasing movement, the journeys both by rail and otherwise, and the cost of such corre-

spondence and travelling, must have been very great indeed, and must have seriously interfered with his professional duties. Yet he has cheerfully borne the whole, and has not put the society to one penny expense." "At the County Convention of Good Templars, held at Lancaster on the 16th of January last (1872), he presided most ably over the morning sitting, and delivered a very powerful opening address; and at that meeting he formally retired from the duties of the very important office he had held, and upon his doing so, ministers and gentlemen who were present seemed to vie with each other as to who should propose, second, and support the vote of the Convention, which was most enthusiastically accorded to him. Dr. Bowen's life thus far presents a fine example of the power of self-government."

One of the first officers of the Grand Lodge of England was Mr. John Bennett Anderson, a native of Liverpool, but for some years a resident of Gateshead-on-Tyne. In June, 1867, he married Anne, daughter of Mr. Joseph Bormond, the popular temperance reformer, and was engaged in the capacity of Home Missionary in the parish of St. John the Evangelist, Westminster. He and his wife were Charter members of "Westminster" Lodge No. 8, which was instituted by Mr. John Bramley, and Mr. Anderson became its chaplain. This lodge was instituted on the 23rd of November, 1869, and on the formation of the Grand Lodge of England, Mr. Anderson was appointed Grand Worthy Counsellor. The first Grand Worthy Secretary was Mr. R. G. White, of Birmingham, who only held the office for a few months, when he resigned, and was succeeded by Mr. Thomas Scott, of Birmingham.

Thomas Scott was the fourth of thirteen children. His father was a native of Dundee, Scotland, who as landsteward settled down in Ireland, and married the daughter of a Dublin manufacturer. At the early age of nineteen, Thomas Scott married, and went to London to seek his fortune. Removing to Birmingham he became teacher of a Sunday Theological Class of young men, and was induced by Joseph Malins—one of his pupils—to sign the temperance pledge, and soon afterwards he was elected vice-president of St. Thomas's Temperance Society, and on the return of Mr. Malins from America, Thomas Scott was one of the first to whom he explained the principles of the I.O.G.T. Mr. Scott presided at the preliminary meeting held in Mr. Morton's chapel, Birmingham, on the 8th of September, 1868, and after Mr. Malins had answered a number of questions put to him by persons in the audience, the chairman proposed that a lodge be formed at once. The motion was carried, and on the lodge being opened Brother Thomas Scott was elected its first Worthy Chief Templar, which post, however, he resigned to take that of Deputy Grand Worthy Chief Templar to "Columbia" Lodge No. 1, and afterwards held the same office in "Victoria" Lodge No. 3, which was opened in March, 1869. Mr. Scott was present at the institution of the Grand Lodge of England, and was nominated for the office of Grand Worthy Secretary, and would probably have been elected but for some little misunderstanding. On the resignation of

Brother White, the Executive offered the post to Brother Scott, and he accepted it. Mr. Scott was at this time engaged as agent to the Protestant Reformation Society, which, towards the close of 1871, intimated to him that it would be necessary for him to remove to Scotland. This would have necessitated the surrender of his office as Grand Secretary, but at the urgent request of the Executive Council he resolved to abide by the Order. Up to the time of the meeting of the Grand Lodge at Preston, in 1872, his labours in connection with the Order were voluntary, but at that session he was elected Grand Worthy Secretary without opposition, and the representatives showed their appreciation of his services by a substantial acknowledgment of past services, and voted a liberal salary for the future, so that the whole of his time and attention could be devoted to the Order.

Another of the early friends and active promoters of the Order was Mr. Robert Mansergh, of Lancaster, who, from hearing a lecture to children by Dr. R. B. Grindrod (now of Malvern), signed the temperance pledge at twelve years of age. For several years (after 1853) Mr. Mansergh was treasurer of the Lancaster Total Abstinence Society, and took an active part in its management, besides being superintendent of a large and flourishing Band of Hope. In 1871, his attention was drawn to the I.O.G.T., and after making inquiries he was initiated a member of the "Hope of Kendal" Lodge, on the 6th of April of the same year. Within a month after his admission to the Order, he succeeded in forming the "Hope of Lancaster" Lodge No. 113, of which he was elected Worthy Chief Templar. During the first year he was the means of instituting twenty-five lodges. After serving the "Lancaster" Lodge for two terms, he became Lodge Deputy for the "County Palatine" Lodge No. 425. In May, 1871, he was commissioned as Special Deputy Grand Worthy Chief Templar, and took an active part in furthering the interests of the Order during the Conference of the British Temperance League held at Manchester in July of that year, when a number of the leading temperance reformers were initiated at a special session. For this work Mr. Mansergh was made General Deputy Grand Worthy Chief Templar, and on the resignation of Dr. J. A. Bowen, of Preston, the County Palatine of Lancaster was divided, and Mr. Mansergh appointed District Deputy for North Lancashire, Rev. John Morgan for North-East Lancashire; Peter Spence, Esq., of Manchester, for South-East Lancashire; and George Whitehead, of Liverpool, for South-West Lancashire. In this capacity Mr. Mansergh was very active and useful, and upon him devolved the responsibility of making the arrangements for the Grand Lodge Session of Preston, July 9th, 1872, and during a portion of that session he displayed considerable ability in the chair which he occupied during the time Mr. Malins was engaged in committees, and also whilst the G.W.C.T. was unwell. At this session of the Grand Lodge, Mr. Mansergh was elected to the office of Grand Worthy Counsellor, and, of course, a member of the Executive Council.

Prominent amongst the representatives present at the Grand Lodge Session in London, in 1871, was one of the most active and energetic workers in the north of England, Mr. James Gall Campbell, of Sunderland, who, up to the Grand Lodge Session of 1872, had opened more lodges than any other member of the Order in England. At his own expense Mr. Campbell travelled from Sunderland to Chesterfield district expressly to initiate his friends Mr. and Mrs. P. T. Winskill into the Order. Messrs. Campbell and Winskill held several meetings in the locality, and before leaving, Mr. Campbell instituted the "John Hudson" Lodge No. 104 at Clay Cross, and Bro. P. T. Winskill was elected the first Worthy Chief Templar of the first Lodge in Derbyshire. Shortly afterwards Brother Winskill removed to Warrington, Lancashire, to take up the position of agent to the Warrington Total Abstinence Society, and on the 7th of July, 1871, he succeeded in forming the "Friar's Green" Lodge No. 208, the instituting Officer being Mr. James Cavis, then agent for the Lancashire and Cheshire Total Abstinence Union. Before the close of the year (1871) Brother Winskill and his associates had formed six Lodges in Warrington, with nearly 300 members. Bro. J. G. Campbell became District Deputy for the County of Durham, and in 1872 was appointed Grand Worthy Sentinel.

The adhesion of the Rev. Charles Garrett, the popular Wesleyan minister, gave a powerful impetus to the movement in Lancashire, Cheshire, &c., as did that of the Rev. James Yeames in London and Leeds, &c. In the Hull district the name of Henry Munroe, M.D., was enough to draw large numbers to the Order, and as D.D. for the East Riding of Yorkshire, Dr. Munroe did much service. In the South, or metropolitan district, the Order found a powerful and influential friend in Mr. Henry Kenward, D.D. for Middlesex, and in Lincolnshire in Mr. Thomas Fawcett, of Sleaford, afterwards D.D. for Lincolnshire, whilst Mr. Simeon Smithard, David Crossley, and several of the officials and agents of the British Temperance League and kindred organisations, scattered the seed far and wide, and were the means of opening many lodges.

With such men as the above-named, and numbers of other active earnest workers throughout the length and breadth of the country, it became comparatively easy work for the Grand Worthy Chief Templar to report the continued and most remarkable spread of the Order, until a hundred lodges per month was no uncommon announcement. That Mr. Malins worked with energy and zeal, and brought to bear upon many of his subordinates that peculiar tact for which he is remarkable, is beyond question; but those who in their blind devotion, and inflated tones of adulation, ascribe to him the honour of making the Order what it was in 1872-3, forget that he was but chief engineer, the fortunate acting manager, giving instructions to or stimulating the real drivers of the mighty engine, whilst the District, General, Special, and Lodge Deputies, and the officers of the lodges, were diligently, earnestly, sometimes wearily plodding on, and doing the self-same work that he did in the early days of the Order in this country. Many of these men,

imbued with an ardent attachment to the cause of temperance, hopeful that this new and promising organisation would accomplish their dearest wishes, in their zeal for the cause made immense sacrifices, were unmoved by insults and reproaches which in some instances were heaped upon them, performed deeds of which there is not, and never will be, any earthly record, and that without hope of fee or reward; in fact, they were not only gratuitous workers, but cheerfully laboured and paid tax, &c., to allow the Grand Worthy Chief Templar a remunerative salary.

By the time that the Grand Lodge met in annual Session, at Preston, in July, 1872, there were over 1,000 lodges under the jurisdiction of the Grand Lodge of England. The movement had been wonderfully assisted by the temperance press, and more especially by the "Temperance Star" of London, the "Alliance News," "Temperance Advocate," &c. In March, 1871, Mr. E. Curtice, of London, commenced a semi-official organ, entitled "The English Good Templar," and in November of the same year it was transferred to Messrs. Hammond & Co., of Catherine Street, Strand. It was published monthly at 1d.

On the 21st of October, 1871, the first number of a weekly periodical, entitled the "Templar," made its appearance. It was an illustrated journal of 16 pages, published by Messrs. Curtice and Co., of London, price 1d. This also was a private venture, for, although used by and for the Order, it never became (as it was anticipated it would) the property of the Order, nor was the Order responsible for any loss that might arise therefrom. It did great service to the Order, until circumstances led to a disagreement between the editor, publisher, &c., and the Grand Lodge Executive. After a time it was transformed, and handed over to a Limited Liability Company, and is now issued as the "Temperance Journal and Treasury."

Early in August, 1869, Mr. Thomas Roberts landed in his native country, on a mission from the R.W.G.L. of America, to endeavour to plant the standard of the I.O.G.T. in Scotland. On the 11th of August, 1869, a meeting was held in the hall of the City of Glasgow United Working-Men's Total Abstinence Society in Castleriggs, Glasgow. About 300 persons were present, Mr. Thomas Mackie, president of the society, presided. After giving a long and clear exposition of the principles and aim of the Order, Mr. Roberts made an urgent appeal to those who approved of what he had said to give in their names to become members of the Order. After a pause some of the audience began to make a move towards the door, when the chairman rose and said: "Friends, I am going to be the first to put down my name to be a Good Templar in Scotland." Immediately Mr. Roberts addressed him saying, "Ere twelve months are past you will be proud to be able to claim the honour to be the first." The first lodge in Scotland was formed on the 13th of August, 1869, and was named "Scotland's First." It was opened with forty-two Charter members, the two first on the list being those of Thomas Mackie and Jabez Walker. Mr. Roberts formed two other lodges in

Glasgow, "The Albion" and the "Thomas Roberts," and also two lodges in Edinburgh.

Mr. Jabez Walker was a native of Trowbridge, in Wiltshire, and, as a temperance reformer of nearly thirty years' standing, in 1864 became agent of the Ayrshire Temperance Union, and laboured with success for three years, when he removed to Glasgow. Before leaving Scotland, Mr. Roberts gave Brother Jabez Walker a commission to act as District Deputy for Scotland, which position he held until February, 1870, when a meeting was held in Glasgow, composed of delegates and officers from twenty-two lodges, at which the G.L. of Scotland was nominally organised, and Bro. J. Walker unanimously elected G.W.C.T. Application was then made to R.W.G. Templar J. H. Orne, for a Grand Lodge Charter, and on the 7th of May, 1870, the Grand Lodge of Scotland was legally instituted with forty-three lodges, and about 5,000 members, and before the close of the year 1871, the number of lodges had reached 650, with about 70,000 members. It thus appears that, although it was eleven months after the institution of the first lodge in England, that the Order was planted in Scotland, yet its growth was much more rapid, and the Grand Lodge of Scotland preceded that of England by about eleven weeks, having a larger number of lodges and members than the Grand Lodge of England.

The first G.W. Counsellor for Scotland was Bro. Robert Simpson, of Glasgow, an old and devoted temperance worker, who joined the "Star of Hope" Lodge in September, 1869. Mr. Simpson travelled the length and breadth of Scotland, and some parts of England, &c., in furtherance of the Order, and along with Bro. Jabez Walker, G.W.C.T., was present at the institution of the English Grand Lodge.

The first G.W. Chaplain for Scotland was the Rev. Professor Kirk, one of the ablest and best exponents of temperance principles in the country. Dr. Kirk took a deep interest in the Order, and wrote and published several valuable tracts on the subject. He was the spiritual adviser and tutor of a youth who, in his riper years, has turned out to be an earnest and powerful advocate of the temperance cause, the Rev. George Gladstone.

Mr. Gladstone first distinguished himself at the annual meeting of the Scottish Permissive Bill Association, in the City Hall, Glasgow, in October, 1868, when he took the temperance world there by surprise by a speech of such eloquence and power as to establish his fame at once as one of the most powerful orators Scotland at that time could boast. He identified himself with the I.O.G.T. in 1870, and was soon made chief officer of the lodge, and afterwards became District Deputy for Dumfriesshire. He wrote and published an interesting volume of 220 pages, entitled, "Good Templarism: its History and Principles, with Replies to Objections."

In compliance with a request from Mr. John Pyper and others, Mr. Jabez Walker, G.W.C.T. for Scotland, and several of the Glasgow members, paid a visit to Belfast, Ireland, and on the 20th of October, 1870, instituted "Erin's First" Lodge. Before leaving

Belfast they succeeded in forming two lodges with a total membership of 102. On the recommendation of the G.W.C.T. for Scotland, Bro. Pyper was commissioned as District Deputy for Ireland, and under his management the Order spread until, in the short space of six months, the *thirtieth* lodge, entitled the "John Pyper" Lodge, was instituted. On the 26th of May, 1871, the Order being only nine months old in Ireland, Bro Robert Simpson, G.W. Counsellor of Scotland, instituted the Grand Lodge of Ireland, with fifty-eight subordinate lodges, and about 7,000 members. Bro. John Pyper was duly elected and installed G.W.C.T. for Ireland, and Bro. A. H. H. McMurtry, M.D., as G.W. Treasurer. On the first anniversary of the introduction of the Order into Ireland, October 20th, 1871, there were eighty-six lodges, with a membership of over 10,000.

Thus it will be seen that the Order spread much more rapidly in Ireland than it did in either Scotland or England, but this can easily be accounted for. In each of the former countries the Order was altogether new—an importation from America, and its promoters comparative strangers to the great body of temperance workers; whereas in Ireland it had a prestige and power to start with that was only attained in England after two or three years of hard and laborious effort.

Mr. Pyper was an able, popular, and well-known public temperance advocate, and could point to the success of the Order in both England and Scotland, as well as in America. For a number of years Mr. Pyper was agent and lecturer for the Irish Temperance League, and was editor of the "League Journal," an able and valuable monthly periodical. He had become famous as a controversialist, having held several platform discussions and newspaper controversies on the "Bible Wine Question," "The Use of Unfermented Wine at the Lord's Supper," and other subjects, and thus had immediate access to the temperance public.

Dr. A. H. H. McMurtry, although a comparatively young man—born January 14, 1843—is an able and popular medical man, who altogether discards the use of alcoholic liquors, even as medicine, and yet has been none the less successful. He is a diligent student, a profound scholar, and an able contributor to the columns of the "Irish Temperance League Journal." His brother, W. J. McMurtry, was one of the first members of "Erin's First" Lodge, and is an earnest, able supporter of the temperance cause, whilst the pen of another brother—the Rev. D. H. McMurtry, M.A.—has done great service to the Order, and to the cause of temperance. His three sisters are also earnest, zealous, total abstainers.

The I.O.G.T. was introduced into North Wales by John Hughes, Esq., of London, who held a meeting in the Workman's Hall, Carnarvon, on the 20th of December, 1871, at the close of which a number of names were appended to an application for a charter, and on the following evening the "Eryri" (Eagle) Lodge was

instituted by Brother Hughes; and Captain G. B. Thomas, an ardent friend of temperance, and a devoted worker in the Band of Hope movement, was appointed Deputy, Mr. Evans, Welsh Presbyterian minister, being elected W.C.T. On the 27th of the same month, Bro. Hughes addressed a meeting at the Working-Men's Club, Wrexham, after which the "Bromfield" Lodge was instituted, Mr. Wm. Thomas, hon. sec. of the Wrexham Temperance Society, being elected to the office of W.C.T. On the 29th, Bro. Hughes paid a visit to Aberystwith, and addressed a meeting in favour of Good Templarism, but without immediate results. On the following evening another meeting was held, when a Templar from America, and others, made an attempt to form a lodge, and shortly afterwards a lodge was instituted. The Order was speedily introduced into other parts of the Principality, and on the 4th of March, 1872, the Grand Lodge of Wales was instituted. Under the direction of John Bowen, G.W.C.T., the Order spread until, at the close of 1873, there were over 250 lodges, and 20,000 members under the jurisdiction of the Grand Lodge of Wales.

The Order was introduced into the Australian Colonies by the late Bro. J. Watson, of Scotland, who emigrated to Queensland in the hope that change of climate, &c., would restore his health. By the aid of Mr. William Steele, of Brisbane, he succeeded in establishing the "Hope of Queensland" Lodge No. 1, on the 22nd December, 1871, and on the 19th of February, 1873, the Grnl Lodge of Queensland was instituted by Bro. Watson, and Bro. Steele was unanimously elected G.W.C.T.

The British Grand Lodges were successful in planting the Order in the Shetland Isles, the Sandwich Islands, Guernsey, the Isle of Man, and other parts of the British dominions; and in the year 1873, the Grand Lodge of England was by far the largest lodge in the world, Scotland, Ireland, and Wales being proportionately large and powerful.

In the meantime, an agitation was going on in the Order that seemed likely at one time to endanger the future prospects of the Order itself in Great Britain. The first indications of disaffection were seen immediately before the Grand Lodge Session at Preston, in July, 1872.

In May, 1871, the R.W.G. Lodge Session was held at Baltimore, and the representative of the English Grand Lodge was the Rev. George Hinds, who laid before the lodge certain matters which were considered necessary for the future well-being of the Order in the British Islands. It had been arranged that G.W.C.T. Joseph Malins should accompany him, but almost on the eve of their departure certain difficulties arose which prevented the G.W.C.T. carrying out his intention. These difficulties were mainly raised by the fact that a rival Order had been started in Scotland, and introduced into Manchester, where it had been taken up by some of the leading temperance and Alliance men in the country.

The "Free Templars of St. John" was founded in Edinburgh, on the 18th of October, 1870. Its form of government was purely

representative, and all decisions were to be arrived at by majorities. It had no paid officials. The Rev. James Stewart, of the Manse, Peterhead; and John Murdoch, of Bruchnain, near Inverness, were Grand Worthy Master and Grand Secretary respectively; whilst Mr. W. T. Wilson, of 97, Bunhill Row, London, was Provisional Grand Master for England in 1873. To endeavour to conquer these Free Templars Mr. Malins deemed more important than going to the R.W.G. Lodge Session. He accordingly instructed Bro. Hinds to ask the R.W.G. Lodge for a R.W.G. Lodge for Great Britain, as one of the chief objections against the I.O.G.T. was its subjection to America. It is said that G.W.C.T. Malins admitted the force of their objection, and agreed to the formation of a R.W.G. Lodge for Great Britain. But it appears that just as Mr. Malins had got all things ripe for amalgamation, the Scottish Good Templars, with Mr. Jabez Walker at their head, refused to receive the Free Templars on the terms proposed, and the negotiations were broken off, and yet the Grand Lodge of Scotland had made application to the R.W.G.L. for a National Grand Charter for Great Britain and Ireland.* The following extract from a letter to the "Temperance Star," by Dr. J. A. Bowen, of Preston, throws some light on this matter. He says: "In the early part of the year 1871, a number of the best temperance men in Manchester, about forty-two in number, were formed into a Grand Lodge of Free Templars of St. John, who were actively preparing to establish that Order in England. As Professor Kirk, of Edinburgh, happened to be on a visit to Manchester, our G.W.C.T. arranged for a Conference with the Free Templars. By request I attended that meeting, but as no signs of union were manifested, I urged our G.W.C.T. to stay in Manchester for two months, and if possible to plant a lodge of the I.O.G.T. every day; we had then only about one hundred lodges in England. He said that he could not do so, and instead thereof appointed several special deputies to do the work. Several other Conferences were held, a basis of union was agreed to, but on a breach of faith on the part of the G.W. Secretary of the Free Templars, Bro. Malins published a large placard, and, after using strong language about the affair, declared that he would have no further dealings with the Free Templars, thus binding his own hands rashly upon himself, and thereby denying himself the right of treating with them at a future time. . . . But, as the Manchester men had been wrongly informed as to the principles of the I.O.G.T., and although they had joined the Free Templar Order, they, as men of good sense, did not wish to have two rival Orders of Templars in Manchester, and so several Conferences were again held with members of the local lodges of I.O.G.T., and on written application to our G.W.C.T. for the ways and means, he having tied his hands, and excluded himself from treating on the matter, referred them back to myself, being the District Deputy for the County of Lancaster at that time, and left the terms and whole affair in my hands to use my own discretion in the matter. After considerable attention, I got the affair right, and went over to

* Journal of Proceedings, G.L. of England, 1872, p. 83.

Manchester and superintended the initiation of the said forty-two principal Free Templars, including Robert Whitworth, Esq., Thos. H. Barker, Esq., &c. This initiation, as our Manchester brethren and sisters will remember, met with the most determined opposition on the part of a special Deputy, a paid agent of our G.W.C.T. Notwithstanding several other serious difficulties, I succeeded in conducting this affair to a perfectly successful issue, the credit of which appears to be given to the G.W.C.T. in the Grand Lodge Report.”*

The question of a R.W.G. Lodge for Great Britain had been raised by R.W.G. Templar Orne, in May, 1870,† so that when Bro. Hinds got to the R.W.G. Lodge, in May, 1871, the R.W.G.T. again spoke in favour of such a scheme. The question was again raised on the consideration of the report of the Committee on Distribution, and a warm debate took place, and then the question was submitted to a Committee of three, viz., James Black, Siméon B. Chase, and Thomas Roberts. In an elaborate Report they reviewed the whole case, and pointed out that the R.W.G. Lodge could not create an equal to itself; but to meet the case, they suggested an amendment to the constitution by which Worthy, or National Grand Lodges, could be formed, having all the powers of the R.W.G. Lodge, except the control of the password, the unwritten work, and the ritual. By this proposal all legislation, &c., for each Worthy Grand Lodge would be in its own hands, and the R.W.G. Lodge would be a connecting link or International Lodge, and the Order be made fully complete. According to the constitution of the Order, this proposal had to lie over for a year, and then be considered and decided by the next R.W.G. Lodge Session.

On the 4th and 5th of April, 1872, a Conference of the Executives of the Grand Lodges of England, Scotland, Ireland, and Wales was held at Liverpool, when, to the surprise of the friends and supporters of the National Lodge scheme, a resolution was come to declaring that “a simple Conference of the Executives of Grand Lodges requiring closer co-operation, meeting periodically, would meet all the requirements of Great Britain and Ireland, provided some additional powers be conferred on these distant Grand Lodges, such as to print all supplies (except charters and travelling cards), and to adjust the financial affairs of their jurisdiction as they find necessary.”‡ As no legal action was taken by the British Grand Lodges, the R.W.G. Lodge, at its Session in 1872, was obliged to postpone the question for another year.§

The Preston Session of the Grand Lodge of England made it patent to all that some change must be effected in the working of the Order, as it was impossible to secure just legislation in an assembly of representatives from over 2,000 lodges. An agita-

* Dr. Bowen's letter, “Temperance Star,” Jan. 3, 1873.

† “English Good Templar,” 1872, p. 89.

‡ G. L. of England Journal of Proceedings, 1872, p. 83.

§ R.W.G.L. Journal, 1872, p. 69.

tion was, therefore, set on foot for securing a multiplication of Grand Lodges. The arguments in favour of this proposal may be briefly stated thus: (1) The overgrowth and extent of the Grand Lodge of England rendered it impossible for the whole country to be properly governed by one Executive, whose seat of government was so far distant from many of the Lodges. (2) The expense of sending representatives to the Grand Lodge Session was a barrier to fair representation, as the weak and distant lodges were unrepresented. (3) The utter impossibility of "intelligent and practical legislation" from a meeting of representatives, deputies, &c., from over two thousand lodges was acknowledged after the experience of the Preston and Bristol Grand Lodge Sessions. (4) The multiplication of Grand Lodges would meet all the difficulties, save a great deal of expense and labour, and give greater facilities for doing practical temperance work throughout the country, as earnest, practical temperance workers of influence and position would be found ready to take office without salary, and the limited area of each Grand Lodge would save considerable expense to the lodges in sending representatives to Grand Lodge Session, and thus the funds could be devoted to real and practical temperance work. (5) The creation of Worthy Grand, or National Lodges, and the multiplication of Grand Lodges, would make the constitution of the Order more complete and harmonious, and convert it into a truly cosmopolitan Order.

Such were the views of the advocates for these changes, the most prominent being the Rev. George Hinds, P.G.C., Ronald McDougall and John Dimond, of Southport; Rev. Charles Garrett, Messrs. Nathaniel Smyth, S. Kennedy, and Thomas Black, of Liverpool; Rev. John Morgan, Messrs. A. Herring and M. Gill, of London; N. B. Downing, of Penzance; H. Fountain, W. Bevers, and George Myers, of Hull; J. Reeves and W. Inglis, of Leeds; M. Croft, of York; W. E. Webb, Birmingham; Rev. R. P. Cook, Nantwich; J. B. Leach, St. Helens, Lancashire; P. T. Winskill, James Rigby, Thomas Hall, and Joseph Podmore, of Warrington; and a number of others in different parts of the country. The Rev. George Hinds studied the question very closely, and published a work entitled, "Good Templar Politics; an Examination of the Disputed Subjects of Worthy Grand Lodge, Provincial Grand Lodges and District Lodges, with all Action taken thereon," in which he set forth the whole subject clearly and fully. The proposed multiplication of Grand Lodges did not originate in England, but was first raised in America, in 1868, *before the Order was planted in Great Britain*. The subject was again discussed in 1871, on a petition from the Grand Lodge of New York, which at that time had 812 subordinate lodges, or as many as the total of the twenty-three smallest Grand Lodges of the Order. The matter would then have been settled but for the opposition of the British representatives.*

On the Digest of Business for the Preston Session of the English

* "Good Templar Politics," p. 74.

Grand Lodge, there were a number of motions in favour of Worthy Grand Lodges, and for the multiplication of Grand Lodges, but they were defeated by the tactics of some of the members of the Executive, in fact, were never discussed at all, but adroitly shelved by the report of the Committee. Instead of the multiplication of Grand Lodges, the Executive devised District Lodges, whereby the number of Representatives to the Grand Lodge was greatly reduced.

The object of these District Lodges was twofold, viz. : (1) To prevent the formation of Provincial Grand Lodges, or, in other words, to maintain the unity of the G.L. of England; (2) to reduce the number of representatives from subordinate lodges to the Grand Lodge. Both of these objects were contemplated and accomplished by the Grand Lodge Executive, but the consequences were far more disastrous than any one of the officials imagined. By the charter granted to every subordinate lodge, it was distinctly declared that such lodge was entitled to direct representation in the Grand Lodge under whose jurisdiction the said lodge was located. But without any legal steps being taken to amend the constitution so as to give power to establish District Lodges, and to rescind the charter rights of the lodges, the Grand Lodge Executive drew up a constitution and by-laws for the said District Lodges, and virtually disfranchised nine-tenths of the lodges by making a provision that representation to the Grand Lodge should henceforth be one member for every ten lodges.

That this action was not in accordance with the principles of the Order is evident from the following quotation from the "National Temperance Advocate" of New York for April, 1873, p. 55 : "The Grand Lodge of England has established a new order of lodges, called District Lodges, which are to all intents and purposes what Grand Lodges are in this country. The charter for these District Lodges says they shall have 'authority to regulate and control all subordinate lodges,' and the official organ of the Order says : 'Only one prerogative is absolutely retained by the Grand Lodge, namely, the power to grant and revoke Charters.' By this arrangement ten subordinate lodges send but one representative to the Grand Lodge, thus depriving nine of the privilege of representation. This is but the first-fruits of the decision not to divide large jurisdictions."

Seeing that the questions of Worthy Grand Lodge and Provincial Grand Lodges had been shelved at Preston Grand Lodge Session, the Rev. George Hinds and others agitated for the holding of a special Session previous to the meeting of the R.W.G.L. in London, in July, 1873. This was considered to be the only course that could now be pursued, and was, in fact, their final resort. Accordingly, a petition was prepared and signed by twenty-five members of the Order who had been present at, and taken part in, the Preston Session, and was duly forwarded to the G.W.C.T. To this petition G.W.C. Templar Malins wrote, and forwarded to the "Templar" of March 6, 1873, a most remarkable letter in reply, in which he offered to comply with their request, and call a special Session of the G.L.

if they would comply with *nine* conditions he laid down, and guarantee the sum of £2,500 towards paying the expenses of the representatives. The absurdity of such a proposal, and the inconsistency of his evasive reply, was fully shown in a letter written by Mr. R. McDougall, of Southport, and published in "Good Templar Politics." No special Session of the English Grand Lodge was held, and, therefore, the R.W.G. Lodge could not entertain the questions of Worthy Grand Lodge or Provincial Grand Lodges, as they were not legally before them.

By the constitution of the Order it is provided that all motions must first be submitted to, and approved by, a majority vote of the subordinate lodge, from thence to the Grand Lodge, when, if approved, they are placed upon the digest of the R.W.G. Lodge, and before the final or decisive vote can be taken, they must lie over for consideration for one year, so that any motion not considered or negatived by the Grand Lodge is shut out from the R.W.G. Lodge. It was, therefore, impossible for any action to be taken by the friends of National and Provincial Grand Lodges in England, or elsewhere, at the London Session of the R.W.G. Lodge, July 9, 10, and 11, 1873. As a matter of fact, those questions were deferred for at least two years. Seeing, therefore, that all hope of immediate reform was lost, and that many warm friends of temperance were retiring from the Order in disgust, whilst others who had hesitated or delayed to join the Order in hope that it would be so modified and improved as to allow them to become active members, had abandoned this hope, and determined to have no connection therewith, a number of active friends took upon themselves to call a meeting to consider what steps should be taken in the matter. In response to an advertisement in the temperance papers, about seventy representatives from London, Leeds, York, Hull, Whitehaven, Birmingham, Preston, Clitheroe, Warrington, Manchester, Liverpool, Bootle, Southport, Altrincham, Nantwich, Dorset, Surrey, &c., attended a Conference held in one of the rooms of the Free Trade Hall, Manchester, on the 16th of September, 1873. Dr. J. A. Bowen, of Preston, was elected chairman, and Mr. W. Burgess, of Liverpool, and a Mr. Lampart—who turned out to be a secret agent—were appointed secretaries for the meeting. After a long and earnest discussion, in which most of the gentlemen present took part, it was almost unanimously resolved to commence a new Order, to be entitled "The United Templar Order." J. A. Bowen, Esq., M.D., Preston, was elected president; Thomas Myers, of York, treasurer; and Ronald McDougall, Esq., of Southport, hon. secretary, and a Provisional Committee, comprising twenty-eight representatives of various parts of the country was appointed.

The first lodge to declare for the new Order was the "Son of Consolation Lodge," Leeds, which turned over by unanimous consent. The officers and several members of the Provisional Committee set themselves earnestly to work to prepare a constitution, ritual, &c., for

the new Order, and on the 2nd of December, 1873, the Grand Lodge of Lancashire was formed and instituted. Mr. J. A. Bowen, M.D., Preston, was elected president, or Chief Templar; Rev. George Hinds, P.C.T.; Mr. John Dimond, treasurer; and Mr. W. Burgess, of Liverpool, secretary. The first quarterly returns showed twenty lodges, with 421 members, in good standing, *not including* those of five lodges from which the Grand Secretary had no returns.

During the months of October, November, and December, 1873, Mr. P. T. Winskill, of Warrington, was engaged as organising agent and lecturer for the U.T.O., and held meetings at Warrington, Widnes, Runcorn, Leeds, Stockton-on-Tees, Sunderland, Shields, Jarrow, Newcastle-upon-Tyne, Gateshead, Hexham, Southwick, Trimdon Grange, Trimdon Colliery, Wingate, and numerous other places in the counties of Northumberland and Durham, and succeeded in establishing a number of lodges, and effected an amalgamation with a body of "Free Templars" having lodges in Northumberland and Durham. This was a separate and distinct Order of itself, and was founded by Messrs. Robert Rutherford, T. Beckwith, and others, of the Gallowgate Temperance Church, Newcastle-upon-Tyne. Early in 1874, Mr. Winskill settled down in business at Warrington, and was debarred by the terms of his engagement from taking any prominent part in public movements outside of Warrington, &c.

On the 3rd February, 1874, the Cornwall Grand Lodge of the U.T.O. was instituted, and on the 7th of April following, the Metropolitan Grand Lodge. On the 24th of the same month a Grand Lodge for Northumberland and Durham was instituted in the Temperance Church, Newcastle-upon-Tyne, and on the 12th of May, 1874, the Grand Lodge of Yorkshire. On the first anniversary of the formation of the U.T.O., viz., on the 16th September, 1874, the National Lodge was instituted in Barnsbury Chapel, London, when representatives from the various Grand Lodges, members of the Provisional Council, &c., attended. Bro. W. Bevers, of Hull, was elected the first president; N. B. Downing, Esq., of Penzance, treasurer; R. McDougall, secretary; W. Burgess, financial secretary; and J. A. Bowen, M.D., past president. The offices of the National Lodge were at the Young Men's Temperance Hall, Hardman Street, Liverpool.

On the 22nd of March, 1874, an official organ was commenced, under the supervision of Mr. William Burgess and the Rev. Charles Garrett, and was published monthly at 1d. as "The United Templar," until November, 1874, when it was changed to "The United Temperance Herald." In this publication the principles and policy of the Order were fully set forth in a series of able articles, &c. The U.T.O. was introduced into Scotland, Ireland, &c., and in 1875 an amalgamation was effected with the British Templars, the Free Templars of St. John, &c., and subsequently the name was altered to that of the "United Temperance Association," which name it now bears.

In the meantime, the Executive of the I.O.G.T. were carrying out their District Lodge scheme, and expelled a number of useful

members for no other offence than that of manifesting their sympathy with some of the objects and principles of the U.T.O., and a by-law was passed: "That no person should be retained as a member of the I.O.G.T. who was also a member of the U.T.O." This may not be the exact wording of the resolution, but it was in this spirit, and had such an effect as to widen rather than help to heal the breach. About this same period the "Good Templar's Watchword" was started as the official organ of the I.O.G.T., and was printed at the chief office, Birmingham, by and for the Executive, as the sole property of the Order. It had been previously arranged that the "Templar" should pass into the hands of the Grand Lodge of England, but some misunderstanding as to the terms of purchase led to the abandonment of the proposal and the starting of the new paper under the above title.* Owing to the fact that the Grand Lodge of England had become a vast trading concern, having its own printing presses at work, printing supplies, tracts, "Watchword," &c., besides the manufacture and sale of regalia, &c., its financial affairs became so complicated that the G.L. got into pecuniary difficulties, and at annual Session special means had to be devised to pay off the vast accumulation of debt. In the years 1875-6-7 extraordinary efforts were put forth to attempt to remove the burden which was felt to be "grievous to be borne." Many of the active members made great sacrifices, and levies were imposed in various ways, until it became an expensive luxury to be an honorary official of the Order, and special vantage ground was given to the opposition, who carefully examined and severely criticised the published balance sheets of the Order. In Scotland, steps were taken to curtail the expenditure, and after the retirement of G.W.C.T. Jabez Walker, who removed to Canada, and from thence to California, the Grand Lodge of Scotland made the office of G.W.C.T. almost an honorary one. On the election of the Rev. George Gladstone as G.W.C.T., the same principle was adopted as is the rule in American Grand Lodges, and the R.W.G. Lodge itself, viz. to allow the presiding officer a certain sum to cover travelling and other expenses; but in England the G.W.C.T. continued to receive a remunerative salary, and devoted his whole time to the Order. At the Bristol Session of the Grand Lodge of England, held in 1873, the Order had attained its highest pitch of prosperity, and from this time its chief work was to fill up the vacancies caused by retirements from the Order, expulsions, lapses, &c. At the time of the holding of the Bristol Session, the G.L. of England had upwards of 3,000 lodges under its jurisdiction.

In the year 1876, action was taken by the British representatives to the R.W.G. Lodge, which altogether changed the position and imperilled the future existence of the Order on this side of the Atlantic. This was the secession of the British Grand Lodges, and the usurpation of the power, title, and property of the Order, on the plea that the R.W.G. Lodge excluded the negro from the Order, and therefore was no

* See "Templar" for 1874.

longer to be considered as the head of the I.O.G.T. The representatives from England were : Joseph Malins, G.W.C.T., Birmingham ; J. W. Kirton, G.W. Sec., who had succeeded Thomas Scott ; Rev. James Yeames, Liverpool ; Nathaniel Smyth, Liverpool ; J. B. Anderson, Darlington ; Amos Harrap, Leicester ; Frederick Earp, Derby ; and H. E. Aldrich. The representatives from Scotland were : Rev. Geo. Gladstone, R.W.G. Chap., and Robert Simpson, Glasgow ; whilst the Welsh Grand Lodge of Wales was represented by the Rev. M. Morgan and Captain G. B Thomas.

In order to put the facts of the case fairly and fully before our readers it will be necessary to go back a few years, and point out the true position of the R.W.G. Lodge on the so-called " negro question," as this was the professed ground of complaint by the seceders.

Previous to the introduction of the I.O.G.T. into England, the R.W.G. Lodge had taken action, and opened its doors to all men without distinction of race or colour. At its Session in Detroit, in 1867, the following resolution was passed : " Resolved, That in view of the importance of occupying the States lately in rebellion, but now happily in process of reconstruction, and open to unimpeded effort for the extension of our Order, this R.W.G. Lodge recommends and requests that each Grand Lodge having more than 15,000 members agrees to support one lecturing deputy, to be recommended by the G.W.C. Templar of such Grand Lodge, and commissioned by the R.W.G. Templar, to labour under the directions of the R.W.G. Sec., in the Southern States, for the establishment of our Order among the population there, without distinction of race or colour."* On the committee that recommended this resolution were W. S. Williams, of Canada (for some time R.W.G. Sec.) ; James Black, a staunch and uncompromising friend of the negro ; and Sister Amanda Way, one of the oldest members of the R.W.G. Lodge, an out-and-out Abolitionist, and a laborious worker on what was termed the underground railway, by which many a runaway slave was forwarded to Canada and to *freedom*. In their report the committee said : " To subordinate lodges in the exercise of the power and privileges of the Order is given the opportunity and power to exclude any applicant for admission. A stream cannot rise higher than its fountain, and therefore we hope that soon, in the providence of God, Kentucky will receive the higher light of a more ennobling political and Christian faith, that all men are equal before the law, and that God had made of one blood all men that dwell on the face of the earth. Your Committee are clear in their views of the laws of the Order, *that within the pale of the Order there are not and cannot be class distinctions ; that within the Order there are no superiors, nor can be any inferiors.*" This declaration of the committee was followed by an amendment, offered by General Howard (who was at the head of the Freedman's Bureau), and was adopted by the R.W.G.L. in the following words : " Resolved, That it is the sense of this R.W.G. Lodge, that the fact of the

* R.W.G. Lodge Journal of Proceedings, 1867, p. 57.

coloured membership should not exclude a regularly organised lodge from the Grand Lodge to which it would otherwise be entitled to admission." *

It may be well to remind our readers that at the time the R.W.G. Lodge of North America was formed, in 1855, the curse of slavery was at its height, and the negro (or one with a taint of African blood in his veins) was looked upon as a "thing," a "chattel," that could be bought and sold at pleasure, and that by a specific law of the United States it was a crime to succour, protect, or hide a fugitive slave—a human being of sable hue, or a tainted white who dared to think himself a man.

The Order of Good Templars, being an American institution of purely native production, was based upon the principle of *State Rights*, and in those days when a State was added to the Union, it was taken with all its "peculiar institutions," and although the American State Constitution affirmed that "all men are born free and equal," yet equality did not belong to slaves, or coloured people in Slave States. So also on the formation of the R.W.G.L., there were lodges in the Southern States which held this principle of slavery, and excluded the negro from the Order, in fact, the lodges were formed for *white people only*. Each G.L. had its own constitution, and retained its control over the same, until its members chose to surrender it by legal vote.

Although the R.W.G.L. had adopted a uniform constitution, in which no such terms as *black* or *white*, as applied to persons or members, could be found, yet it had no power to compel G. Lodges in existence at the time of its own formation to adopt it, as this was optional with them, not compulsory. That the *blacks* were excluded from some of the Southern Grand and Subordinate Lodges can hardly be denied, but the blame did not rest with the R.W.G. Lodge. As already shown, immediately after the close of the Civil War, which resulted in the emancipation of the slaves, the R.W.G. Lodge took action to mission the negroes, and endeavour to bring them into the Order, and this was a work requiring time, patience, and forbearance. We are at times forgetful of the fact that it requires generations, and even centuries, to enable *oppressor* and *oppressed* to look upon each other as brethren, and to induce them to work harmoniously together as equals. Even yet *we* have our class prejudices, and in *free England* it may be said that "the Jews have no dealings with the Samaritans," and it could hardly be said that at this time the ex-slaveholders of America, or the freed slaves themselves, had altogether laid aside their mourning for the dead slain in that horrid civil war, which to the one party had resulted in humiliation and defeat, and to the other in freedom from cruel bondage, to equality in the eyes of the law. We cannot expect all to be forgotten and forgiven immediately; but when men who were brought up slaveholders acknowledge that "they now doubt the wisdom and propriety of slavery," there is reason

* Dr. Oronhyatekha's speech at Liverpool, "Templar," 1876, p. 570.

for thankfulness, and good grounds for hope that the "good time" is rapidly approaching.

It has been affirmed over and over again that the R.W.G. Lodge was ignorant of the fact that the word "white" was in the constitution of the Grand Lodge of Kentucky.* Be this as it may, it is evident that the R.W.G.L. took action as early as possible to urge upon the Southern States the principle of negro equality; for, referring again to the action of the R.W.G.L. at the Detroit Session, we find the Kentucky Grand Lodge took exception to the deliverance of the R.W.G.L. in the following words: "Whereas the R.W.G.L. *has on more than one occasion in the past*, and again in resolutions 4 and 5 of report of the committee on the state of the Order at its last session held at Detroit, Michigan, May, 1867, *repeated and urged on our acceptance negro equality*, a doctrine at war with our every sentiment of propriety and lifetime education." . . . This quotation appears to prove two points—(1) That the Grand Lodge of Kentucky *did exclude the negro*; (2) that the R.W.G. Lodge did all in its power at the time to open the door to all men, "without distinction of race or colour."

At the Madison Session of the R.W.G. Lodge, held in 1872, G.W.C. Templar J. Malins, of England, made his first appearance in the R.W.G. Lodge. At this session, a committee, of which Representative Tim Needham, of Kentucky, was chairman, recommended that a separate organisation be authorised for the coloured people of the South, and that the separation consist in changing the word "good" to "coloured," with special and separate passwords, &c. The object of this proposal was to gather these people together under the standard of temperance, and, in deference to their own feelings and inclinations, give them an organisation for themselves, as they had in other societies, and even in the various churches in North and South America and the Canadian Colonies. To this Representative Malins objected, and offered an amendment as follows: "Resolved, That this R.W.G. Lodge confers upon such Grand Lodges as may require it, the power to take such steps to promote temperance among the coloured people, in such manner as may be deemed best suited to their wants, to the extent, if necessary, of forming an especial organisation for their benefit, provided that no part of the name or ritual of our Order be applied to any organisation other than our own."† In deference to this wish, the "United Order of True Reformers" was instituted, duly authorised by the R.W.G.L., and given to the Southern Good Templars to work with amongst the negroes, and within three years over 40,000 of them were initiated into this Order.

In reference to the action of the R.W.G.L. at this session, G.W.C.T. Malins, in his report to the G.L. of England, presented at the Preston Session, says: "It falls to my lot to report the singular incidents which occurred at the R.W.G. Lodge during the discussion of this, to me, unexpected topic. Our supreme head, acting upon its *long recognised*

* The "Templar," 1876, p. 573.

† R.W.G.L. Journal of Proceedings, 1872.

solicitude for the welfare of all the sons of men, has thrown open its portals to the *Indian* and the *negro*, as well as the white races. A few lodges have been formed in the Southern States, some of which have a coloured membership. This fact prevents the whites from joining an Order which would of necessity require the fraternal recognition of those who may but lately have left the house of bondage. The brethren of Kentucky and Tennessee, desiring the adhesion of the whites, and at the same time *yearning* for the salvation of the coloured people, yet recognising the fact that they cannot at present become co-workers together, would bow to expediency, and permit such Southern Grand Lodges as may in future be formed to revoke the charters which gave the coloured lodges within their jurisdiction full powers of representation, and grant them in lieu thereof another charter and ritual, specially framed for the exclusive use of these people. * * * * I thank God Great Britain was represented at this great gathering, and was enabled to turn the scale against those whom we learned to oppose and love at the same time. *Now the matter is settled*, we may never expect such a contest again." * This language implies that Mr. Malins was satisfied that the R.W.G. Lodge, or "supreme head," as he aptly termed it, had really and truly done all it could to throw open the doors to all men, *irrespective of race or colour*, and he was thankful that the matter was settled.

But that he was in error as to the settlement of the question was fully proved at the London Session of the R.W.G.L., July, 1873. At this session a memorial was presented from North Carolina, setting forth that there were certain subordinate lodges in that State composed of coloured persons, and that the Grand Lodge of North Carolina had refused them the password and other privileges of the Order, and that they be granted a charter and be organised into a separate Grand Lodge of their own. The Committee on Petitions to whom the matter was referred reported to the R.W.G. Lodge thus: "We think the case of our coloured brothers in North Carolina a very hard one indeed, and we are anxious to give them such judicious relief as may be in the power of this lodge. We have examined the constitution of the R.W.G. Lodge, and can find no authority to grant their request, but, on the contrary, the granting of a charter for a separate Grand Lodge in any State or territory is forbidden." But to afford relief in the interval that must transpire before proper legislation could be effected, the committee recommended the passage of the following resolution, viz.: "That all subordinate lodges within the jurisdiction of any G.L., whose charters have not been revoked or suspended for a violation of the constitution, laws, or rules of the Order, are entitled to be recognised and receive quarterly passwords; and that the refusal thereof because of race, colour, or condition will be a violation of duty and obligation." This resolution was promptly adopted, and meant all that could be required under existing circumstances, viz., justice to the wronged and punishment to the wrongdoers. It appears, however, that the Grand Lodge of North Carolina

* English G.L. Journal of Proceedings, Preston Session, 1872.

was willing that the coloured people in its jurisdiction should have a *Grand Lodge of their own*. Under these circumstances, Judge Black, of Pennsylvania, gave notice of the following amendment to the constitution: "To insert after the first sentence of Section 3 the following: 'After the assent obtained, or upon petition of any Grand Lodge, charters for one or more Grand Lodges, or for one or more subordinate lodges, under the immediate jurisdiction of the R.W.G.L., may be granted, covering a part or the whole of the territory embraced by the charter of such existing Grand Lodges.' "*.

It seems clear that this proposal was meant to afford relief to the coloured members of North Carolina, but the British representatives at the next session of the R.W.G.L. (Boston, 1874) strongly opposed it, because it involved the principle of *the multiplication of Grand Lodges*, and in consequence of their opposition it was defeated. Representative John Bowen, of Wales, offered a substitute granting duplicate Grand Lodges in jurisdictions where difference of language prevented united working, and this also was defeated. Upon seeing this Representative T. Lewis, of Wales, went to Dr. Oronhyatekha, a member of the R.W.G. Lodge, and said: "This action will be wired home, and before we can get there we shall lose 40,000 Good Templars in Wales." The doctor saw the difficulty, and suggested a novel expedient to try to secure re-consideration of the question. Having spoken to several friends on the subject, he asked Representative Bowen to rise after he (the doctor) had moved the re-consideration of the substitute, and support it in Welsh. "But," said Mr. Bowen, "I am afraid they will laugh, and it is too serious a matter to trifle with." Dr. Oronhyatekha replied that he was afraid they wouldn't laugh, but if they did, they were, in American phraseology, "gone up." In due time the substitute was re-considered, and Mr. Bowen, in most eloquent Welsh, pressed for its passage. At first the R.W.G. Lodge looked in astonishment and wonder, then they smiled at one another, and at length burst out into a general and hearty laugh. At this point Dr. Oronhyatekha rose to a point of order, and stated his point in good pure Mohawk, which to most, if not to all present, was as incomprehensible as the Welsh. The result was the R.W.G.L. saw the practical difficulties of the difference of language, and on the substitute being pressed to a vote, it was carried, and relief was afforded to Wales, but not to the coloured people of North Carolina.

Determined to make one more effort, Judge Black renewed notice of his amendment, and it came up at the Bloomington Session of the R.W.G.L. in 1875, but by this time the matter had become still more complicated, for application was made for a Grand Lodge Charter for the Isle of Man, and application was made to divide New Zealand into North and South. These subjects were referred to the Committee on Petitions and Memorials, of which Judge J. W. H. Underwood, of Georgia, was chairman. The committee recommended as a settlement of the whole matter the adoption of Judge Black's amendment, viz. :

* R.W.G.L. Journal of Proceedings, London Session, 1873, p. 100.

“Except after the assent obtained or upon petition of any Grand Lodge, charters for one or more Grand Lodges, or for one or more subordinate lodges under the immediate jurisdiction of the R.W.G.Lodge, may be granted, covering a part, or the whole, of the territory embraced by the charter of such existing Grand Lodge.” At the suggestion of representatives from Great Britain, Representative William Wells Brown, a coloured man, offered another amendment, viz.: “Except after the assent obtained, or upon the petition of any Grand Lodge, charters for one or more Grand Lodges may be granted, where difference of language or race is found to be an insuperable barrier to the transaction of business.”

It will be observed that both the proposition and the amendment required the consent of the existing Grand Lodge before the R.W.G. Lodge could interfere, and on this point Judge Black remarked: “Surely, if I provide that the consent of the Grand Lodge of England must first be obtained before any division of the Grand Lodge of England can take place, our English brethren cannot possibly object.”*

It is worthy of special remark that the Wells Brown amendment recognised a *difference in race* so great as to call for the formation of separate Grand Lodges on that account alone. Where, then, is the boasted equality of the negro? Difference of language might prevent harmonious working, but Christian philanthropists and patriots, speaking the same language, and living together as neighbours and citizens under the same laws, &c., should know no difference in *race*. According to the report of G.W.C.T. Malins at Preston, as already shown, “the supreme head of the Order, acting upon its long recognised *solicitude for the welfare of all the sons of men*,” had thrown open its doors to the *negro*, *Indian*, &c., and yet the British representatives, by their support and advocacy of the Wells Brown amendment, virtually asked that the negroes should *not* mingle with the whites in *common brotherhood*, on *terms of equality*, but should have *separate* Grand Lodges of their own. This might not have been their expressed intention, but in their anxiety to avert the multiplication of Grand Lodges in England, they put themselves in this false position. This seems to be proved by two facts. First, immediately on the adoption of Judge Black’s motion by the R.W.G. Lodge, Representative J. Malins, who held office as R.W.G. Counsellor, and Representative George Gladstone, who was R.W.G. Chaplain, threw off their regalia and resigned office, and were only induced to resume their official positions after the R.W.G. Lodge had instructed the Executive not to put the law in force, except in North Carolina and Maryland, till after the next session of the R.W.G. Lodge. This was done to bar the application of the law to England, &c., until they had made another attempt to repeal Judge Black’s amendment to the constitution. Secondly, they gave notice as follows: “We give notice to rescind the alteration made at this session referring to the

* “The Templar,” 1876, p. 572.

multiplication of Grand Lodges (R.W.G.L. Constitution, Article 1, Section 3)." This was signed—Joseph Malins, England; J. B. Graw, New Jersey; F. R. Lees, England; George Gladstone, Scotland. It is clear, therefore, that the real grievance was what they honestly stated in their notice—"the multiplication of Grand Lodges." And this brings us to the session of the R.W.G. Lodge, held at Louisville, Kentucky, U.S., May 23 to 27, 1876.

In the afternoon of the first day Representative Oronhyatekha moved, and Representative J. Russell seconded, the following resolution, which was carried, viz.: "That this R.W.G. Lodge learns with great pleasure that our distinguished brother, J. H. Raper, Esq., of Manchester, England, Parliamentary agent of the United Kingdom Alliance, is in attendance at this R.W.G. Lodge; that we extend him our hearty welcome, and tender him the privileges of this R.W.G. Lodge."* Mr. Raper, being on a tour through America, took advantage of the opportunity, and heard and saw all that was said and done on this subject, and in a letter in the "Alliance News" gave his impressions of the part taken by the British representatives, and events have proved that his views were in the main correct and impartial. On the morning of the second day's sitting the consideration of the "notice of motion to rescind on page 98 of 1875 Session proceedings, signed by Brothers Malins, Graw, and others," was proceeded with, when Representative Wm. Dennis, of Nova Scotia, moved: "That the motion to rescind be adopted." On its being seconded, Representative George Gladstone, of Scotland, offered an amendment as follows: "To strike out from R.W.G.L. Constitution, Art. 1, Sec. 3, the words commencing with 'except' and ending with 'business,' and insert the following in their place, 'Except that in any Grand Lodge territory where difference of language or race preclude united working, a duplicate Grand Lodge charter may be granted covering the same territory, and having jurisdiction over all subordinate lodges of the language or race for which it is granted; and in any case, where a Grand Lodge excluding persons from membership, owing to language or race, its jurisdiction shall, so far as the excluded community is concerned, be considered unoccupied territory, and the R.W.G. Lodge, or any Grand Lodge, may mission such portions till they have sufficient subordinate lodges to receive a duplicate Grand Lodge charter with co-equal powers with the Senior Grand Lodge in that territory.'"[†] To this Representative J. N. Stearns, of New York, offered the following amendment: To add the words, "and separate passwords be issued for such subordinate and Grand Lodges organised in the United States." The matter was discussed during the afternoon sitting, and in the evening Dr. Oronhyatekha, of Canada, moved, and Mr. Knowlton, of Canada, seconded, the following substitute: "Whereas R.W.G. Templar Hastings as long ago as 1866, and such decision was affirmed by the R.W.G. Lodge, decided, in answer to the following: Question. What is the law of our Order touching the

* R.W.G.L. Journal, 1876, p. 8.

† R.W.G.L. Journal, 1876, p. 80.

granting of charters for lodges composed of persons of African descent? And (2) as to the expediency of such action? Answer: There is no law of our Order that would interfere with the granting of charters for lodges composed of persons of African descent, and my opinion is that it would be expedient to encourage them in every way in our power, to protect themselves from the evils of intemperance, and to aid us in our efforts to drive intemperance from our land. I have a most earnest desire that in meeting questions of this kind, the Order of Good Templars may take the high ground of *Christian principle*, and trust in God that all will be right in the end. R.W.G. Templar Hastings, S. 7."

"In forming lodges of coloured persons, *proceed in all cases as though they were whites*. I do not understand that our Order takes into account the colour of a person's skin any more than it does the colour of his hair or eyes. *Ibid*, Chase's Digest, 7 Edition, page 98."

"That in the year 1873, the R.W.G. Lodge adopted the following resolution: 'That all subordinate lodges within the jurisdiction of any Grand Lodge, whose charters have not been revoked or suspended for a violation of the constitution, laws, or rules of the Order, are entitled to be recognised and receive quarterly passwords, and the refusal thereof because of *race, colour, or condition*, will be a violation of duty and obligation,' thus showing clearly that this R.W.G. Lodge has always had its doors open to ALL, without distinction of colour or condition. That the amendment passed in 1875 in the following words, to wit: 'Except after the assent obtained or upon the petition of any Grand Lodge, charters for one or more Grand Lodges, or for one or more subordinate lodges under the immediate jurisdiction of the R.W.G.L., may be granted covering a part or the whole of the territory embraced by the charter of such existing Grand Lodge,' was not intended in any way to interfere, and does not, in fact, interfere with the eligibility of any man, white or black, to membership in the Order, but simply enlarging the privileges and powers of the Grand Lodges, as indicated in the amendment; therefore, resolved,—That any provision in the constitution or bylaws of any Grand Lodge, that in any manner contravenes this well-understood fundamental principle of the Order, is absolutely null and void, and this R.W.G.L. is prepared at any time to revoke the charter of any lodge that may persist in violating this or any other law of the Order. At the same time, this R.W.G.L. recognises the undoubted right of each G.L. to determine to whom it shall grant charters for subordinate lodges. That it is not expedient to repeal the amendment to the constitution passed in 1875, as set forth above, as this R.W.G.L. does not see any reason why the privileges so granted to the several Grand Lodges should now be withdrawn."*

On this substitute being moved and seconded for adoption, several motions and counter-motions were moved, and other business done, when Representative Stearns, by permission of the Lodge, withdrew his amendment providing for separate passwords, &c., and eventually

* R.W.G.L. Journal, 1876, pp. 73-4.

the substitute was carried. On motion, the "yeas" and "nays" were called on the original question as amended by the substitute of Representative Oronhyatekha, and it was adopted by eighty-seven yeas against forty-eight nays. The Hon. Judge O'Donnell, representative for New York, moved for the re-consideration of the question, which was seconded. Representative H. H. Giles, of Wisconsin, made a motion, and afterwards amended it, to lay the motion to re-consider on the table until nine o'clock the following morning, and this was carried. On the motion to re-consider being put on Thursday morning, it was carried, and in the afternoon the R.W.G.L. again took the vote by "yeas" and "nays," which resulted in the adoption of the substitute by eighty-five yeas to fifty-eight nays. Immediately upon the decision of this vote, Representative Joseph Malins rose in his place and read the following: "Declaration, made at a sitting of the R.W.G. Lodge, I.O.G.T., in Louisville, Kentucky, U.S. America, on the twenty-fifth day of May, 1876. Whereas the representatives in this assembly have failed to give the number of votes in favour of the ultimatum issued by the Grand Lodges of Great Britain and Ireland, expressed in the amendment moved by Bro. Rev. George Gladstone, and which seeks the affirmation and provides for the practical enforcement by constitutional provision of the principle that colour shall not bar those of African descent, or any other race, from the protection and enjoyment of the full privileges of membership in any jurisdiction of our Order; therefore, we, the whole of the representatives present from the above-named Grand Lodges, do, in accordance with the explicit and positive instructions of the said Grand Lodges, hereby withdraw and request that this their declaration be inserted in the Journal of this Session. (Signed) Joseph Malins, R.W.G. Coun. and G.W.C.T. of England; George Gladstone, R.W.G. Chap. and G.W.C.T. of Scotland; Morris Morgan (Welsh), G.W.C.T. of Wales; Robert Simpson, P.R.W.G. Counsellor; George Burton Thomas, G.W.T.; James Yeames, G.S.J.T.; John William Kirton, G.W. Sec.; Nathaniel Smyth, District Counsellor; Amos B. Harrap, District Vice Templar; H. E. Aldrich, District Chief Templar; F. Earp, D. Lodge Treasurer; J. Bennett Anderson, P.G.W. Coun. of England."*

On motion, this declaration was referred to a special committee. Representatives J. Malins and George Gladstone resigned their positions, and their resignations were accepted, when they and a number of others immediately retired from the lodge.

In passing, it may be observed that the British representatives professed to act "in accordance with the explicit and positive instructions of their respective Grand Lodges," but this statement is denied, and it is affirmed that the ultimatum furnished to each member of the R.W.G. Lodge was quite a different document to that submitted to the G.L. of England. Certain it is that comparatively few of the lodges knew anything of the subject until some time after the secession had taken place, and to this day many of the members are totally ignorant of the cause of the disruption in the Order.

* R.W.G.L. Journal, 1876, pp. 93,4.

At the afternoon sitting of the R.W.G.L., on Thursday, May 26, 1876, Dr. Oronhyatekha, as chairman of the Committee on the Declaration of the British Representatives, submitted a long and elaborate report reviewing the whole question, in which was set forth the facts bearing upon the question, and clearly showing that the real grievance was "the multiplication of Grand Lodges," and that the R.W.G.L. could not have legally entertained the amendment of the Rev. George Gladstone, as it involved an amendment to a different constitution altogether, viz., the constitution of Grand Lodges, Art. 1, Sec. 2, of which no previous notice had been given, as required by the laws and usages of the Order. This report was adopted by 101 votes against nine dissentients, and 10,000 copies ordered to be printed and circulated. A deputation was appointed to wait upon the disaffected members of the R.W.G.L., with the above declaration of principles, and to endeavour to effect a reconciliation, but they were treated in a most extraordinary manner, as the following report bears witness :—

" Louisville, May 27, 1876.

" To the R.W.G.Lodge.

" Your committee appointed under the following resolution, viz., ' Resolved by this R.W.G.L. that J. J. Hickman, R.W.G. Templar ; Dr. Oronhyatekha, and Sister Amanda Way, be appointed a committee to immediately wait upon the disaffected portion of this body, with the declaration of principles adopted yesterday, and invite them to return to seats in this R.W.G. Lodge, and thus restore harmony to this great international Order,' beg leave to report that they waited upon our brothers in a room of the Masonic Building, and made known the object of our mission. Objections were raised to the reception of your committee ; among others Bro. Malins said : ' I object to receiving the statement that they are a deputation from the R.W.G. Lodge.' Bro. Gladstone also said : ' I object, as a member of this R.W.G. Lodge, to receive persons who are not members of this body.' After some consideration on the part of the brethren, the following motion was adopted, viz. : Resolution—We, the members of this Conference, while sincerely desirous to hear any communication *our friends* have to make, do not recognise the deputation now before us as coming from the R.W.G. Lodge, I.O.G.T., and return to them the document they present, and on which we are erroneously described as the ' disaffected portion of the R.W.G. Lodge '—Robert Simpson, chairman. Your committee being by this action, and the extraordinary assumptions, fully convinced that the brothers were determined that the breach between them and the R.W.G. Lodge should not be healed, whatever action might be taken by us, and being there not as individuals but as your representatives, and being denied a hearing as such, respectfully retired. Your committee recommend that *all the powers* possessed by the R.W.G. Lodge, in so far as they relate to our disaffected brothers,

and to the action taken by them already, or that they may hereafter take, be placed in the hands of our Executive Committee.

(Signed)

“ J. J. HICKMAN, Chairman,
“ ORONHYATEKHA, M.D.,
“ AMANDA M. WAY.”

In the meantime, the seceders, at their meeting in the Masonic Rooms, acting upon the assumption that they were, although a very small minority, the real and only R.W.G. Lodge, proceeded to elect themselves into office, the Rev. James Yeames being made R.W.G. Templar, and J. Malins, R.W.G. Sec., and then they passed the following remarkable resolution dealing with the so-called negro difficulty: “No more than one Grand Lodge shall be chartered in any State, district, or territory, except that in any Grand Lodge territory where difference of *language or race* preclude united working, a duplicate G. Lodge charter may be granted covering the same territory and having jurisdiction over all subordinate lodges of the language or race for which it is granted.”* By this resolution further confirmation is given to the fact that the real grievance was the multiplication of Grand Lodges and the “negro question” only a plausible excuse for secession. This resolution provided, *first*, that “no more than one Grand Lodge should be chartered,” except, &c. The *second* part of the resolution clearly indicates that the seceders were only *expediency* men after all, for they did not go the whole length of *equal rights* and privileges, but created class or race distinctions. As the negroes of America spoke the same language as the whites, there could be no difficulty in the lodges on that account, and it seems only reasonable to suppose that equality could be better obtained by bringing them into communion with the whites rather than in providing separate and distinct lodges and Grand Lodges for *whites* and *blacks*.

In a letter, bearing the signatures of A. D. Evans and W. M. Ferguson, representatives to the R.W.G. Lodge for Maryland, U.S., and written just after the Louisville Session, we have the following statement: “We had been notified in Maryland, by letters from Joseph Malins, G.W.C.T. of England, that if the coloured people of Maryland wanted a Grand Lodge, they had better get it instituted before the Session of the R.W.G. Lodge at Louisville, as the power to have duplicate G. Lodges would be rescinded upon the notice which they had constitutionally given.”† From this it would appear that Mr. Malins not only believed that their notice of motion was calculated, but it was intended that it should shut out from the privilege of duplicate Grand Lodges, not only the whites but the negroes themselves, and therefore, as Mr. W. Hoyle remarked: “If the negro stood in the way, even he must be sacrificed.” When all the tactics of the British representatives failed, and they found upon voting, taking the “yeas” and “nays,” re-consideration, and a second vote upon the whole question, that they were in the minority,

* “The Templar,” 1876, p. 580.

† “The Templar,” 1876, p. 345.

then they retired to a private room, called themselves the R.W.G. Lodge of the World, and telegraphed home to England: "We have seceded." This startling intelligence caused no small commotion in the ranks of the I.O.G.T. in England, and many began to inquire what it all meant.

Shortly after the return of the British representatives, R.W.G. Templar J. J. Hickman and Dr. Oronhyatekha came over as a deputation from the R.W.G. Lodge, and they had a three days' Conference in London under the presidency of W. Hoyle, Esq., of Tottington, but failed to come to any settlement. Public meetings were held in various parts of the United Kingdom, and both parties attempted to justify their position. A number of lodges and many of the oldest and best members of the Order declared their allegiance to the R.W.G.L. under Colonel J. J. Hickman, and at a meeting of the G. Lodge of England, Dr. F. R. Lees was unanimously elected G.W.C.T. (without salary); the Rev. Stephen Todd, Hon. G.W. Sec.; Thomas Watson, of Rochdale, G.W. Counsellor; Thos. Hardy, of Birmingham, G.W. Treasurer, and W. Hoyle, of Tottington, P.G.W.C. Templar. Mr. Hoyle, in an able pamphlet, explained his own position, and set forth his views of the whole case. The R.W.G. Lodge had its attention directed to the District Lodge scheme as practised in England, &c., at its session at Louisville in 1876. Owing to some informality the appeal was dismissed, but at the following session the matter was put right, and all loyal lodges were declared entitled to their charter rights—direct representation to their Grand Lodge, instead of the *one-tenth* vote introduced by the District Lodge scheme of the British Grand Lodges. This, with the multiplication of Grand Lodges—effected by Judge Black's motion in 1876—and the subsequent amendment of the R.W.G. Lodge Constitution to allow National, or Worthy Grand Lodges, opened the door for the return of some of the founders of the U.T.C., who helped to strengthen the hands of Dr. Lees on his election as head of the Loyal Order in England.

Several Grand Lodges were formed in England, the officers of which are unpaid honorary workers; and now there are in the British dominions *two* orders of I.O.G.T., the Loyal, or *bonâ fide* Order (vulgarly termed the Hickmanites), and the Bogus Order, known as the Malinites. As the latter party retained the charters, rituals, &c., of the Order, and all hope of reconciliation seemed to be gone, an action at law was commenced, and the case Dr. F. R. Lees *versus* Malins and others has been before the Courts since January 5, 1878. At the moment we go to press, the case is being referred to arbitration, and evidence taken on both sides. If by any legitimate and honourable means this unhappy strife could be brought to a termination, and the two parties again brought together, it would be an advantage to them, and tend to the furtherance of the temperance cause itself. The time, money, and labour bestowed upon these unhappy and costly proceedings might be more advantageously devoted to the true pur-

poses of the Order, and help in the accomplishment of the overthrow of the liquor traffic.

We believe that if worked in the true spirit and intentions of its best friends and promoters, the I.O.G.T. would be an immense power for good, and many experienced temperance workers are of opinion that it is just the kind of organisation needed to knit and unite together the various branches of the temperance army. Judiciously managed, it would be an effectual means of "raising the fallen, and preventing others from falling" into the vortex of intemperance.

CHAPTER XXXV.

THE MEDICAL PROFESSION AND THE TEMPERANCE MOVEMENT.

The Principles of Temperance indicated and approved by Eminent Medical Men of Different Countries, prior to the Formation of Temperance Societies : Extracts from their Writings—Dr. W. Beaumont's Experiments on St. Martin, a Canadian—Experiments of Dr. John Percy and others—Dr. Grindrod's Labours, &c.—Other Distinguished Workers—Medical Declarations on the Use of Intoxicating Liquors—Medical Works on Alcoholic Liquors, Total Abstinence, &c.—Dr. Kerr's Paper—Labours, &c., of Dr. F. R. Lees endorsed and approved—Dr. B. W. Richardson's Labours, &c.—The London Temperance Hospital : Formation, Work, &c., &c.—Origin and Principles of British Medical Temperance Association—Alcohol in Public Hospitals, &c.—Evidence of Sir W. Gull, Sir Henry Thompson, &c.—Latest Expressions of Medical Opinion—Dr. W. S. Greenfield—Dr. Andrew Clarke—Remarks on the Principles of the Early Medical Apostles of Temperance, &c., &c.

ALTHOUGH, as a body, the medical profession has until very recently been deemed averse to the promulgation of total abstinence principles, and in favour of the use of alcoholic liquors as beverages, yet long prior to the formation of modern temperance societies, the principles of abstinence were not only indicated, approved of, and commended, but were advocated by members of the medical profession in various parts of the British Empire and in America.

In 1702, Dr. Baynard wrote that ales should be avoided, because "they were unwholesome and dangerous liquors." He went further than this, and advocated the prohibition of their sale thus : "Until this be remedied by the magistrates, and it be made criminal to vend such thick and unwholesome liquors, the people may drink on and die on."* In 1725 was published a second edition of a work entitled "An Essay on Health and Long Life," by George Cheyne, M.D., F.R.C.S., London and Bath, in which he commended total abstinence as "*the most natural, healthy, and safe mode of living*," and condemned moderate drinking as unhealthy and dangerous.

In 1747, R. James, M.D., London, in his "Pharmacopœia Universalis," wrote as follows : "Every person who drinks a dram seems to me to be guilty of a greater indiscretion than if he had set fire to a house ; and for the same reasons, cordial waters are the most dangerous furniture for a closet." In another part of the same work he says : "I cannot forbear admiring the great wisdom of Mahomet, who has strictly forbade his followers the use of fermented liquors for better reasons than are generally apprehended."

In 1793, Dr. Benjamin Rush, of Philadelphia, United States of

* Macnair's "Birthdays," pp. 17-18.

America, published a work entitled "Medical Inquiries into the Effects of Ardent Spirits upon the Human Mind," in which he points out the terrible evils wrought by the imbibition of ardent spirits, and says: "I maintain with confidence that spirituous liquors do not lessen the effects of hard labour upon the body. Look at the horse with every muscle of his body swelled from morning to night in the plough or team, does he make signs for spirits to enable him to clear the earth or climb the hill? No; he requires nothing but clear water and substantial food. There is neither strength nor nourishment in spirituous liquors; if they produce vigour in labour, it is of a transient nature, and is always succeeded by a sense of weakness and fatigue. These facts are founded on observation, for I have repeatedly seen those men perform the greatest exploits in work, both as to their degree and duration, who never tasted spirituous liquors."

In 1794, Erasmus Darwin, M.D., F.R.C.S., Dublin, in a work entitled "Zoonomia," calls wine "a pernicious luxury in common use and injuring thousands."

In 1802, Dr. T. Beddoes, of Bristol, in his "Hygeia" pointed out the many dangers attendant on the social and medical use of intoxicating drinks, dwelling on the "mischief from wine taken constantly in moderate quantity," and emphasising "the enfeebling power of small quantities of wine regularly drunk."

In 1804, Dr. Thomas Trotter published "An Essay, Medical, Philosophical, and Chemical, on Drunkenness and its Effects on the Human Body," in which he denounced beer as "a poisonous morning beverage," and says "wines strengthen neither body nor mind," and adds, "when wine was first introduced into Great Britain in the thirteenth century, it was confined to the shop of the apothecary. It would have been well had it always been confined there."

In 1812, Dr. Thomas Foster wrote condemning the use of fermented liquors even in small quantities. He says: "The evils of the moderate use of these liquors are only slower and less obvious than when drunk to excess, but are not less certain." In the same year, Dr. C. Reynolds denounced the uselessness of alcoholic stimulants "even in cases of fever," and this at a time when cinchona and port wine were deemed infallible remedies in fever cases.

From 1813 to 1828, Dr. Reuben Mussey, Dr. Torrey, Dr. Billy J. Clarke, Dr. John Ware, Dr. Gamaliel Bradford, Dr. C.A. Lee,* and Dr. Flint, were doing good service in promulgating temperance principles in various parts of the United States of America.†

In 1829, Dr. John Cheyne, Physician General to the forces in Ireland, in his "Letters to a Physician" (Dr. Joshua Harvey, secretary to the Dublin Temperance Society), published in the Dublin Tract Series, most emphatically denounced alcoholic liquors as beverages,

* Dr. Charles A. Lee, of New York, edited the American edition of "Bacchus," to which he contributed some very valuable notes of personal observation and experience. These, in large measure, were published in the subsequent English editions of the Prize Essay.

† Dr. Lee's "Temperance Textbook," 1871, pp. 174-182.

and advocated total abstinence therefrom as shown in Chap. vi., pp. 34-5, of this work.

In 1832, Mr. Robert Macnish, LL.D., of Glasgow, in his "Anatomy of Drunkenness" strongly denounced the drinking of malt liquors by nursing women, showing that the irritant and narcotic properties of alcohol are communicated to the child through the milk.* He also showed how men indulging habitually day by day without producing any evident effect on either body or mind, and fancying themselves strictly temperate, were "undermining their constitutions by slow degrees, killing themselves by inches, and shortening their existence several years."

Dr. William Beaumont, of America, conducted a series of remarkable experiments from 1825 to 1833 on a young Canadian, who had an unhealed gunshot wound in the walls of his stomach, with the result that "the whole class of alcoholic liquors, whether fermented or distilled, may be considered as narcotics, producing very little difference in their ultimate effects on the system," and demonstrating the fact that these liquors retarded digestion and produced irritation and inflammation of the gastric mucous membrane, even when St. Martin felt no symptoms of discomfort.†

In 1865, Dr. Dundas Thompson and Dr. H. Munroe verified these conclusions, and published the results of their experiments in a work entitled "The Physiological Action of Alcohol" (London, 1865).

In 1839, Dr. John Percy, of Nottingham, published the results of "An Experimental Inquiry Concerning the Presence of Alcohol in the Ventricles of the Brain," in which he showed that alcohol was found in the brain of a dog killed two minutes after the administration of the poison, and Drs. Lewis, Kirk, and Ogston added confirmation to the proposition that alcohol penetrates at once to the brain through the medium of the blood.‡

In this same year (1839) the first edition of Dr. R. B. Grindrod's prize essay, "Bacchus," was published, and this gave a powerful impetus to the temperance movement. In that invaluable work, which extended over 500 pages, we have an analysis of the nature and characteristics of intemperance, the moral and physical causes of intemperance, the effects of intemperance on mind and body, the history of intoxicating liquors, the nature and combinations of alcohol, the general effects of intemperance on the human system, chapters on the diseases which arise from the use of intoxicating liquors, including those of the brain and nervous system, with mortality statistics as arising from intemperance, and interesting particulars of the means that have been employed in various countries for the removal of intemperance. It is a matter of surprise and regret that so able and interesting a work has not been republished in a cheap form, as there is much

* "Macnish's Works," pp. 173-175.

† "Experiments and Observations on the Gastric Juice and the Physiology of Digestion." W. Beaumont, M.D., Pittsburgh, 1833.

‡ See "Medical Journal," 1833, xi., p. 293.

more likelihood of an extensive circulation now than there was forty years ago, and to many of the younger portion of the temperance public it is altogether unknown, even by name. The late Rev. John Guthrie, D.D., in his talented work, "The Physiology of Temperance," writes : "Dr. Grindrod's singularly learned and exhaustive prize essay 'Bacchus' produced a profound impression, and still stands unsurpassed as a storehouse of miscellaneous temperance argument and illustration, which, as might be expected, is especially rich and copious on the chemical and physiological aspects of the question. A new edition of this work, finally corrected by the author, and furnished with a very ample index, was published in 1851. In this essay, whatever had been previously done in the way of alcoholic investigation is duly chronicled and expounded with much original elucidation by the author himself; and consequently, considering the vast strides that have lately been made in the determination of the true character and workings of alcohol, it is interesting to note the comparative maturity of those earlier views, and to what extent they anticipated more recent results."* Dr. Guthrie in this work gives equally strong credit to the scientific and marvellously laborious labours of Dr. F. R. Lees.

As shown in preceding pages of this work, there have been a number of able, earnest medical men in this and other countries who have had the courage of their convictions, and have valiantly stood in the front ranks of the small and despised army of temperance pioneers. In Ireland, Drs. Joshua Harvey, John Cheyne, Pope, Adams, and Bevan were official members of the Hibernian Temperance Society in 1831.† At the head of the British and Foreign Temperance Society in June, 1831, were Sir John Webb, M.D., Sir J. McGrigor, M.D., Sir M. Tierney, M.D., Sir John Richardson, M.D., Dr. Conquest, and Dr. Pidduck.‡

Passing on to the teetotal or total abstinence phase of the movement, the name of Dr. R. B. Grindrod, formerly of Manchester, but during the last thirty years a resident in Malvern, stands *pre-eminently first*. As shown in Chapter viii. he was one of the first medical men in the country to sign the teetotal pledge, and to identify himself with the public advocacy of total abstinence from all intoxicating liquors. He founded the first "*bonâ fide*" public total abstinence society in England at Miles Platting, Manchester, in 1834, and was also the first to establish juvenile temperance societies, &c. Early in 1844 he terminated his residence in Manchester, after very large pecuniary sacrifices. He devoted more than six years to a medical mission in the chief towns and cities of the kingdom, and certainly contributed in no small degree to the extension of medical knowledge on the subject of true temperance which is so widely spreading at the present time.§

* "Temperance Physiology," by John Guthrie, M.A., D.D., Glasgow, 1877, p. 97

† "Glasgow Temperance Record," 1831.

‡ See Chapter v., pp. 25-28.

§ See a series of articles now appearing in the "British Temperance Advocate," from the pen of Dr. Grindrod.—*The Author*.

The success of this mission induced him to postpone, and in the end to relinquish, his design to receive ordination as a clergyman in the Church of England, of which he was a devoted member. The Bishop of Chester (Dr. Sumner, afterwards Archbishop of Canterbury) and also the Bishop of Norwich (Dr. Stanley) both had agreed to ordain him. At a subsequent period the Archbishop conferred on him a special degree of honourable distinction, and Bishop Stanley proposed him as a Fellow of the Linnæan Society, of which he was president. During this mission, which extended about six years and a half, the doctor delivered in each town a course of three, four, or more lectures, illustrated with a gigantic series of coloured drawings, models, chemical apparatus, and samples of drugs used in adulterations. These lectures were scientific in their character, and excited the attention and attendance of thousands of clergymen, medical men, and other members of the higher and more educated classes. The chairman at each lecture was almost in every instance a clergyman or physician. In the town of South Shields, when Dr. Grindrod lectured there in October, 1845, as noted by Dr. Norman Kerr in his admirable paper on the medical history of temperance, not less than eight medical gentlemen took the pledge,* and in many towns the medical chairmen expressed their conviction of the principles enunciated by the lecturer. In several towns discussions occupying one, two, or more nights were held between Dr. Grindrod and medical men who were opposed to his views, and in every instance the victory was on the side of teetotalism. On the 23rd of July, 1844, a discussion took place in the Temperance Hall, Whitby, Yorkshire, between Dr. Grindrod and Mr. Taylerson, surgeon. Mr. R. Wilson presided, and the discussion was conducted on both sides with much energy. At the conclusion a vote was taken, when the resolution in favour of teetotalism was carried with but one dissentient, and that one seconded the vote of thanks to the teetotal lecturer. One of the most important of Dr. Grindrod's discussions was in reference to the charge brought against teetotalism by Dr. Morris, of Spalding, that "*malaria makes horrible havoc amongst the abstinence party,*" &c. Dr. Morris had published some most forcible statements in the medical journals, in which he asserted the liability of total abstainers to attacks of malaria and typhus fever. These statements were circulated in almost every paper in the kingdom, and unquestionably a heavy blow was dealt at the cause of temperance. Dr. Morris asserted in so many words that "the mortality from typhus was greater amongst teetotalers," that "they appear to have no stamina left, and the shock is too much for the system to bear; they suffer also from malaria," &c. Dr. Grindrod felt it his duty to enter into an investigation of the charges on the spot, and after minute inquiries challenged Dr. Morris to a public discussion by handbill, and also in the *Stamford Mercury*, a widely extended county paper. A deputation also waited on Dr. Morris to urge his acceptance of the challenge, but he refused

* Five regular practitioners and three of their assistants.—"National Temperance Magazine," 1845, p. 534.

to attend the meeting, and reiterated his conviction of the truth of his statements. The meeting was held on April 8, 1845, in the Assembly Room, Spalding, the very centre of the fen district—a building capable of holding about 800 persons, but it was computed that little less than a thousand were present, it being found necessary to prop up the building by artificial supports. The chairman was a personal friend of Dr. Morris, and not a pledged abstainer. The excitement was intense. The statements made by Dr. Grindrod were overwhelming, and entirely disproved the charges made by Dr. Morris. They not only included the evidence of medical men residing in the fen locality, but statistical data of the entire number of teetotalers in the immediate district, giving their names and period of abstinence, and the number of deaths from fever and malaria. The deaths from fevers of every description were twenty-seven and only one of malaria. Dr. Grindrod remarks: "Strange to state, passing strange, not one of these was a member of the Total Abstinence Society." The resolutions passed at the close of Dr. Grindrod's lecture and exposure were seven in number, and were published in the county papers and in the medical journal in which the charges had been made. The discussion was published at length, occupying at least two full numbers of Mr. Cook's "National Temperance Magazine." Dr. Morris had one number to himself in reply; but in spite of specious arguments and reiterated assertions, he failed to controvert the resistless facts adduced by Dr. Grindrod, and his friends were obliged to confess that his charges were not only baseless, but the spirit he displayed was bitter and hostile to the cause of temperance.

We merely mention the fact that discussions took place at Chatteris, in Cambridgeshire, between Mr. Wright, surgeon, and Dr. Grindrod; one also at Leicester, and another at Tunbridge Wells, all equally triumphant, and pass on to notice a very important visit to Colchester in reference to an article which appeared in "The Provincial Medical and Surgical Journal" in September, 1846, entitled "On Dilatation of the Heart Consequent on Teetotalism." This article, like the one on malaria and teetotalism, excited considerable attention, and the substance of it was widely circulated by the press. The article in question was written by Dr. R. Chambers, physician to the Essex and Colchester Hospital. In this case also, Dr. Grindrod deemed it imperatively necessary to make a minute investigation of the nature and history of the two cases recorded by Dr. Chambers, and arrived at the conviction that in both cases there was no disease of the heart at all. In one case the evidence was conclusive. The man's heart was perfectly sound. Twenty years afterwards, when Dr. Grindrod again visited Colchester, the poor sufferer from heart disease, consequent on teetotalism, was in sound and vigorous health, and a confirmed water-drinker. The result of Dr. Grindrod's visit was published in the county paper with the resolutions passed at a public meeting. In the autumn of 1845, a controversy took place at Doncaster on the subject of adulteration of wines, &c. A wine merchant of that town

was offended with a statement made by Dr. Grindrod relative to the universal adulteration of port wine, and he wrote a letter to the doctor couched in very strong language. Dr. Grindrod invited him to a public discussion on the subject. The invitation was refused in a second letter, "evidently written," says the doctor, "under the influence of the rosy god." The meeting took place in the Corn Market, and about 2,000 persons squeezed themselves into the covered building. The result was, among other resolutions, one which was carried unanimously, that "Dr. Grindrod has demonstrated beyond cavil, by an overwhelming amount of evidence, that the liquors consumed in this kingdom under the denomination of wines possess no real title to the appellation." * One additional discussion only have we space to mention, for these discussions on the medical bearings of teetotalism were almost weekly; the conclusion of each meeting or lecture, in fact, was thrown open to friendly challenges to those whose views differed from the lecturer. This was termed the "Dunmow Medical Discussion on Teetotalism," and was one of more than ordinary interest. It was held at Dunmow, Essex, on the evenings of April 20 and 21, 1847, and was between Dr. Grindrod, on the one part, and W. Cock, Esq., M.R.C.S., and John Coventry, Esq., M.R.C.S., on the other part, and was, therefore, literally two against one, and the arguments on both sides were spirited and telling. At the conclusion of the second evening's discussion, a resolution was carried without a dissentient voice, expressing the opinion of the meeting that "Dr Grindrod has demonstrated, by the light of science, and by a mass of evidence, medical and otherwise, of the most incontrovertible character, the truths of the propositions on which at the commencement of the discussion he based the principle of total abstinence." The "Medical Times" reporter was engaged to report the discussion, which was afterwards published by Burton, of Ipswich, in a well-printed crown 8vo. volume of over 70 pages, and was circulated by thousands. The most remarkable fact in connection with this discussion is that Mr. Coventry, one of Dr. Grindrod's opponents, in the following June wrote a letter to the doctor, dated King's Hatfield, Essex, June 29, 1847, from which the following extract was taken and published as an *important note* in the report of the discussion, a copy of which is now before us: "I examined this morning the body of a man who died of malignant disease; *raw gin* has been his constant drink for the last two or three months. Of necessity he was *strictly temperate*. I beg to forward you a portion of the stomach. *It fully justifies your own views.*" Dr. Grindrod remarks: "The portion of stomach forwarded in so generous and truly scientific a spirit by Mr. Coventry, exhibited a most striking demonstration of the views I advocated in the discussion in regard to the physical changes which result from moderate indulgence in alcoholic fluids. The inner or mucous membrane manifested distinct marks of local irritation, presenting a network of congested blood-vessels which assumed rather

* "Metropolitan Temperance Intelligencer and Journal," September 13, 1845, pp. 289-292. Copied from a report of the lectures in the Doncaster papers.

an arborescent appearance. The flush of inflammatory excitement was also distinctly evident, resembling the redness or blush which always surrounds an irritated point on the external surface of the body. The stomach, indeed, was a most signal illustration of various important points involved in the discussion." *

Space will not permit us to give more details of these lectures and discussions, which resulted in the accession of nearly 200,000 converts to teetotalism, and which certainly laid the foundation, in union with the prize essay "Bacchus" and other efforts, of the change in medical opinion, which is a characteristic of the present aspect of the temperance cause. This movement, which at this period (1840-1850) gained for Dr. Grindrod the title of "the medical apostle of temperance," took place more than thirty years before various of our distinguished medical advocates of the present day gave in their adhesion to the cause, and was carried on under difficulties and opposition which at this period of success can scarcely be realised. In March, 1850, two splendid volumes of Dr. Quain's "Anatomical Plates" were presented to Dr. Grindrod at Burnley, where the above-named title was fully recognised in the inscription, which reads as follows:—

"AT A PUBLIC MEETING,

HELD IN THE

COURT HOUSE, BURNLEY,

March, 1850,

JAMES SIMPSON, ESQ., J. P.,

of Foxhill Bank, in the Chair,

PRESENTED TO R. B. GRINDROD, ESQ., LL.D., F.L.S.,

The Medical Apostle of Temperance,

By His Numerous Friends and Admirers in Burnley,

In testimony of their high regard for his Public Labours and Private Character."

Other testimonials of regard were presented to the doctor during his temperance tour. One was a large and costly full-sized model of the human frame, by his friends in Blackburn, where he laboured for several weeks with great success, and during much of the time at his own cost.† The presentation was made at a crowded public meeting, under the chairmanship of Dr. Grindrod's old friend and co-worker, the late Joseph Brotherton, Esq., M.P. for Salford. The proceedings were fully reported at the time in the *Preston Guardian*. It may be interesting to note that during the delivery of the Black-

* Report of Dunmow Medical Discussion, p. 4.

† The prospectus or testimonial circular sent out by the committee, bearing date November 2, 1849, states: "Dr. Grindrod up to this period has given upwards of twenty lectures, and it is estimated that before his final departure he will have delivered fifteen *gratuitous lectures*, at a very considerable pecuniary sacrifice to himself," and adds further on: "*The whole expense of the movement has been defrayed by Dr. Grindrod's own exertions*," and that the doctor *refused* any pecuniary gift, therefore the desire to present him with "a public testimonial of the respect and esteem in which the inhabitants of Blackburn hold his services."—*The Author*.

burn lectures a boy named Mark Knowles signed the pledge, and is now known as Mark Knowles, Esq., Barrister-at-law, a laborious worker in the temperance cause, and a prominent advocate of the Church of England Temperance Society, more particularly the total abstinence branch thereof. Another testimonial was presented to Dr. Grindrod in commemoration of the triumphant result of the Dunmow medical discussion. This was a valuable microscope, by Ross, for physiological and other exhibitions. Benjamin Rotch, Esq., chairman of the Middlesex magistrates (and a warm teetotaler), presided at the meeting when the presentation was made in the County Hall of Colchester. At Leamington, the doctor was presented with a silver teapot as a testimonial of regard by the temperance friends. At this meeting the venerable Dr. Marsh presided. The model and the microscope were the means of additional instruction to thousands, and have been used by the doctor since the period they were presented to illustrate weekly lectures on physiology and temperance in Malvern. The many thousands of copies of Dr. Grindrod's "Bacchus" circulated in Great Britain and the United States of America, entering so largely as the prize essay did into medical details, must have exercised considerable influence on the medical as well as public mind. Dr. Grindrod, in his lectures, strongly dwelt upon habitual drunkenness *as a disease* demanding special treatment, and in numerous cases requiring temporary confinement in an asylum established for the purpose. In some documents before us, penned for the consideration of the Home Secretary in 1879, the Rev. Canon Bardsley remarks: "I remember Dr. Grindrod lecturing in Burnley, and also in Blackburn, in which lectures he strongly recommended legislative enactment for inebriates." Dr. Norman Kerr also states: "He was the first in this country to advocate the principles on which the Habitual Drunkards Act is based," and the late estimable Dr. S. S. Alford, in his paper given in the report of the "Proceedings of the National Association for the Promotion of Social Science," Vol iii., 1879-80, pp. 41-2. records the fact that so early as 1839, Dr. Grindrod's "Bacchus" enforced the necessity of restraining habitual drunkards, and adds that the circulation of that essay in America "doubtless led to legislative effort in that country." The following are Dr. Grindrod's own words on this subject: "Drunkenness may correctly be considered as a species of voluntary insanity. A question, therefore, arises whether, under such circumstances, it would not be justifiable and humane on the part of the Legislature to enact such a measure as would place persons subject to fits of intemperance under temporary confinement or control. The question is one of great importance. A law, indeed, to this effect would be not only an act of mercy to the drunkard himself, but in its operation it might be productive of a salutary influence in restraining the prevalence of intemperance." He then goes on to show that in the West of Scotland, the Island of Jersey, &c., some such regulation was actually in force.* Something of the same nature was

* "Bacchus," First Edition, 1839, p. 506.

intimated by Mr. J. L. Levison, in his lecture on "The Hereditary Tendency of Drunkenness," published in 1839, p. 60.

Reverting to Dr. Grindrod's lectures, we may remark that their influence was not confined to the mere audiences who attended them, but the substance of them was published in the various local papers, often to the extent of several columns, and in numerous instances were published separately and widely circulated. We have before us a copy of one issue, extending to 16 pages, of three lectures delivered in the Theatre Royal, Whitehaven, September 1, 2, and 3, 1845. It really constitutes a scientific tract, and is a complete *resumé* of the medical principles of total abstinence. In every town which Dr. Grindrod visited he gave a *medical* lecture to children, often 2,000 or 3,000 at one meeting, and also a separate lecture to females with special medical expositions. Mr. Thomas Cook, of Leicester, in his "Youth's Magazine" for 1845, gave an extraordinary number for April, containing 36 pages, giving interesting details of the labours and success of Dr. Grindrod in that town, and a beautiful engraving representing the Leicester theatre as it appeared when 3,000 juveniles were assembled in it to hear the doctor, at the close of which lecture large accessions of members were made to the juvenile associations. In July or August, 1845, Dr. Grindrod delivered a series of lectures at Macclesfield, including two gratuitous lectures to females, at each of which about 2,000 of the fair sex were present, and nearly one-half of them (1,918) signed the total abstinence pledge, the total number of pledges taken during this visit being 3,500.*

It may be well to observe here that from the first Dr. Grindrod was an advocate for, and very strongly urged the importance of female advocacy. It was, he contended, a means of reaching a class on whose influence much depended in regard to the habits of the husband. On this ground, so early as 1835, and afterwards, he urged the desirability of establishing schools of domestic economy in which instruction could be given in cookery, sempstry, and other points of family duties. During the course of his lecturing tours, he almost invariably gave a free lecture to females, in which he dilated on points of female physiological interest, such as nursing on teetotal principles, &c. Such was the nature of those two lectures at Macclesfield, a recognition of which was given in the form of a satin dress of local manufacture presented to Mrs. Grindrod. Honour is due to Mrs. Grindrod for the invaluable aid and encouragement she gave him during the whole of his arduous labours. She was his correspondent or amanuensis, travelling companion, counsellor, and friend; sacrificing home and all its comforts, enduring hardship and fatigue, and travelled some thousands of miles to assist her husband to reclaim the drunkard, and try to save others from ever becoming such. In all his public efforts she has been an efficient helpmeet, an amiable, earnest, self-sacrificing, heroic worker. An account of these lectures, with a pictorial illustration, was given in one of the metropolitan

*"Northern Counties Journal," 1845, p. 70.

pictorial papers. In these female meetings Dr. Grindrod urged, as emphatically as language would permit, the duty of mothers to train their children in principles of total abstinence.

Whilst on a business engagement at Knutsford, Cheshire, only a few days ago, an entire stranger to us passed a very high eulogium upon the doctor's labours, &c., by spontaneously remarking that "the ablest and best temperance lecturer that ever visited Knutsford was Dr. Grindrod."

Although incidentally mentioned in another place,* the discussion between Dr. Grindrod and Mr. Youil, an ale merchant of Manchester, in 1835, is so important as to require special notice. It was virtually the first medical discussion on the subject.† In the *Manchester City News*, of October 4, 1879, in the column devoted to Notes, Queries, &c., the question was asked, under the heading "The First Teetotal Discussion," as to any details respecting an occurrence which at the time created so great a sensation. Dr. Grindrod replied the next week, stating that he was still alive, and gave some interesting details of the occurrence. Dr. Grindrod says: "The temperance discussion in Stevenson Square was held in consequence of my medical lectures in behalf of teetotalism. Mr. Youil delivered a very able lecture against the views I enunciated to an audience of some ten or fifteen thousand persons. I was present on the platform, and was treated with respect by Mr. Youil and some twenty or thirty publicans and wine merchants who surrounded the lecturer. The lecture of Mr. Youil was soon afterwards published, and fortunately I have preserved a copy. Mr. Youil also scattered some thousands of caricatures representing me on the back of a crocodile; and also one depicting *Milo*, the champion of drink, carrying an ox in virtue of his great strength. My answer to Mr. Youil's lecture occupied three evenings, in three successive lectures, given in the Tabernacle, Stevenson Square. I forbear adding more, save that at the conclusion of the third lecture a vote—unanimous vote—was passed in support of teetotalism. Mr. Youil's lecture was a clever one, and exhibited much ability and research. He was the landlord of the Hen and Chickens Hotel, Oldham Street, contiguous to Stevenson Square, and the brewer of a celebrated ale—celebrated for its strength—called 'tenpenny.' My individual exertions on three successive evenings to a crammed audience of at least three thousand persons, and from two to three hours each evening, induced complete exhaustion and confinement to my bed for several days, during which period my old and warm friend, Sir James S. Bardsley, was my medical attendant."‡

Although we have a mass of information before us, we are compelled to bring our sketch of the labours of Dr. Grindrod to a close, and remark, in conclusion, that the career of this early advocate and

* Chapter viii., p. 69.

† Mr. Youil's lecture was published in Manchester in August, 1835, by W. H. Jones, Barlow's Court, Market Street.

‡ These letters were reprinted in the "Temperance Record" for November 6, 1879.—*The Author*.

pioneer of the temperance reformation may be divided into three portions: (1) his labours in Manchester up to the year 1844; (2) the medical mission which extended from early in 1844 to the middle of July, 1850; and (3) his labours during thirty years in Malvern. All his available means, private fortune included, were exhausted by the claims dependent on his exertions during his residence in Manchester. At the end of his mission through the country, he had not been able to reserve a single shilling for future wants, and he now commenced a third career of active exertion, which has lasted some thirty years, but has left him in a pecuniary point of view in the same position—poor in pocket, but rich in the recollection of a not unprofitable life. A few words about his life, &c., in Malvern. Many friends of Dr. Grindrod's urged him to make Malvern a centre for the diffusion of temperance principles among the higher classes. Another object which Dr. Grindrod contemplated (an object which yet remains to be accomplished) was a species of college or school of instruction for advocates, especially on medical points. A water establishment for the treatment of disease was, of course, an important and practical object. The fame, however, of the doctor as a temperance advocate had gone before him, and many patients preferred going to an establishment where alcoholic compounds were permitted as medicines. Dr. Grindrod also, although treating his patients largely by the use of water as a legitimate therapeutic agent, eschewed every form of charlatanism, and set himself in active opposition to those quackeries which, however profitable to those who made use of them, were antagonistic to truth and science. To accomplish his design, Dr. Grindrod delivered each week during the season, and often during the winter, a weekly lecture on "Physiology, Health, and Diet," open, free of charge, to residents and visitors. These lectures, often crowded, were attended exclusively by the educated classes, noblemen, clergymen, medical men, and others, most of whom were seldom present at a temperance meeting, and many of them would scarcely listen to a professed discourse on total abstinence. The subjects announced were such as "The Stomach and its Troubles," "The Liver and its Trials," "The Brain and its Worries," each illustrated by means of drawings, the microscope, &c. During these scientific but popular expositions, the doctor judiciously but quietly introduced the subject of the physiological action of alcohol on the various organs, backed up with appropriate quotations from eminent living medical writers. It may readily be conceived that these lectures, in the course of thirty years, delivered to an educated audience, had considerable influence on the public mind, the audiences consisting of individuals from all parts of the kingdom, and often foreigners who resorted to the fashionable watering-places. We may add that the lecture room built by Dr. Grindrod at a considerable cost has been the scene of many a temperance meeting, and his lawn the arena of many a temperance gathering. Canon Bardsley, the Dean of Carlisle, the late Sir Walter Trevelyan, Bart., Dr. F. R. Lees, Joseph Malins, G.W.C.T., and

numerous other clerical and lay advocates have been speakers on these occasions. Dr. Grindrod (who personally is unknown to the writer of these pages), having now reached the age of threescore years and ten, is at the present time engaged in writing several works on temperance, and one in particular which has occupied more or less time and attention for nearly half a century, viz., "An Exposition of the Wines of the Ancients, particularly in reference to the Wines of the Scriptures." We sincerely hope he will be able to complete it and send it forth to the world, as it will assuredly be a work of great value. The full extent and true value of the labours of Dr. Grindrod, and the immense sacrifices he has made for the cause of temperance, will never be fully known or appreciated during his lifetime, if after his death. His has been a long series of able, active, persistent efforts, all having the same object in view—the well-being of his kind and the furtherance of the cause of true temperance.

To give details of the work of other labourers in this department of temperance advocacy would require a volume of itself. With regret, therefore, we are compelled to make a very brief allusion to a few of the most noteworthy.

As stated in a previous chapter of this work,* Dr. Thomas Beaumont, of Bradford, was an earnest, faithful friend of the cause in its early days, and Mr. J. Higginbottom, F.R.S., of Nottingham, was probably one of the first medical men in the country to carry out temperance principles in their regular medical practice, as also was Mr. Henry Mudge, of Bodmin. Dr. Oxley, of London, was a practical teetotaler as early as 1790, and, as shown in Chapter iv., Dr. J. B. Kirk, of Greenock, led the van of the temperance reformers in Scotland as a total abstainer in 1829, and was ably supported by Dr. Daniel Richmond, of Paisley, whose labours in promoting the principles of entire abstinence from all intoxicating liquors resulted in the formation of the Paisley Youths' Total Abstinence Society in 1832 (See Chapter iv., p. 40).

Dr. C. Ritchie was one of the early officials of the Glasgow and West of Scotland Temperance Society. Edinburgh furnishes the names of Dr. J. C. Ferrier, who became an abstainer in 1832; Dr. Menzies, who became a total abstainer in 1835, and was the second president of the Edinburgh Total Abstinence Society; Dr. Burn, the third president of this society, became an abstainer in 1836. Glasgow gives us the names of Dr. Adams, Dr. Thomas, and Dr. Forman, who was proprietor and editor of a fortnightly publication, entitled "The Teetotal Mirror." From Dumfries we have the names of the illustrious Dr. J. M. McCulloch and Dr. James Gilchrist. Dr. Linton, of Aberdeen; Dr. J. McKenzie, J.P., of Inverness, and numerous others are amongst the band of medical men in Scotland who have been active friends and supporters of the temperance cause. In addition to those already named, England furnishes the names of Dr. John Fothergill, of Darlington; Drs. William Gordon and Henry Munroe, of Hull; Mr. Bennett, of

Winterton; Henry Mudge, of Bodmin; Dr. Lovell, of London; Mr. Courtenary, of Ramsgate; William Batchelor, of Dunstable; Mr. Nichols, of Longford; Dr. Martin, of Manchester; Sir John Forbes, Dr. J. Thompson, J.P., of Bideford; Mr. J. Townson, of Liverpool; Dr. Holdsworth, of Wakefield; Dr. Jeffry, of Ayton; Dr. J. C. Reid, of Newbiggen-by-the-Sea; Dr. Watson and Mr. J. Anderson, of Tranent; Mr. Aitken, of East Linton; Mr. J. A. Bowen, of Preston; Dr. J. Goodman, of Southport; and Dr. Collenette, of the island of Guernsey, and a host of others who in their respective spheres have been warm friends and supporters of the temperance reformation.

As early as December 29, 1790, the College of Physicians of Philadelphia, Pa., United States, memorialised the Senate and House of Representatives of America on the pernicious effects of distilled spirits upon the health of the people, stating that their habitual use in any case whatever was wholly unnecessary, and that they neither fortified the body against the morbid effects of heat or cold, nor rendered labour easier or more productive.

In 1833 the following declaration was drawn up and signed by twenty-two medical men in Lincoln, nineteen in Derby, and thirty-two in Worcester: "We, the undersigned, do hereby declare that, in our opinion, ardent spirits cannot be regarded as a necessary or nourishing article of diet; that the habitual use lays the foundation of many dangerous and afflictive maladies, tending at the same time to frustrate the means of recovery; and that the entire disuse of them, except under medical direction, would materially improve the health and augment the comfort of the community."* Local declarations, signed by the leading medical practitioners in various districts in this country, setting forth the evils of the most limited habitual use of ardent spirits, were promoted at Bradford, in Yorkshire; Berwick-upon-Tweed, Bristol, Brighton, Cheltenham, Darlington, Dublin, Edinburgh, Kilmarnock, Leeds, and Manchester. The Edinburgh declaration was as follows: "We, the undersigned, do hereby declare our conviction that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty, and misery in this place; and that the entire disuse of them would powerfully contribute to improve the health and comfort of the community." This was signed by four professors of the medical faculty in the University, eleven members of the Royal College of Physicians, and by the President and twenty-seven Fellows of the Royal College of Surgeons, in addition to thirty-four other medical practitioners.† The Manchester declaration appeared to go much farther than the above, even to the extent of total abstinence from all intoxicating liquors. It ran as follows:

"DECLARATION OF PHYSICIANS AND SURGEONS IN MANCHESTER.

"Being of opinion that the habitual use of intoxicating liquors is

* Livesey's "Moral Reformer," 1833, p. 388.

† *Vide* annual report of the Glasgow and West of Scotland Temperance Society, December 20, 1830.

not only unnecessary but pernicious, we have great satisfaction in seconding the views of the society by stating that nothing would tend more to diminish disease and improve the health of the community than abstinence from inebriating liquors, &c.

“(Signed)

“J. Ainsworth, Surgeon.
E. Carbutt, M.D.
J. Hull, M.D.
J. P. McKay, M.D.
G. Freckleton, M.D.
E. Lyon, M.D.
J. A. Ransome, Surgeon.
T. Turner, Surgeon.
E. Stephenson, Surgeon.

J. W. Wilson, Surgeon.
P. Gaskell, Surgeon.
E. J. Windsor, Surgeon.
W. R. Hatton, Surgeon.
W. Brighton, Surgeon.
R. P. Bamber, Surgeon.
J. T. Robertson, Surgeon.
J. Thorpe, Surgeon.”*

The very fact that seventeen medical men practising in the town and suburbs of Manchester could be found at this period to sign their names to a public declaration of this character is a practical proof that the principles of Temperance Societies were tolerably well rooted in the minds of the people of that town; but it should be observed that the object in view was that of “seconding the views of the Society,” meaning, of course, the Manchester and Salford Temperance Society, which at this time (1830) knew nothing of total abstinence from ale, porter, wine, cider, &c.

The first general medical declaration concerning alcoholic liquors was drawn up in 1839, by Mr. Julius Jeffrys, and was signed by Sir Benjamin Brodie, Sir James Clarke, Sir J. Eyre, Dr. Marshall Hall, Dr. A. T. Thompson, Dr. A. Ure, the Queen’s Physicians, Professor Partridge, Professor Quain, Mr. Bransby Cooper, and seventy-eight leaders in medicine and surgery. This document declared the opinion to be erroneous that wine, beer, or spirit was beneficial to health; that men in ordinary health required no such stimulant, and could not be benefited by the habitual employment of such in either large or small quantities (such as would by many be thought extremely moderate); and that sooner or later the use of such liquors proved to be injurious to the human constitution without any exceptions.

The second general medical declaration was originated, and the many signatures published by, John Dunlop, Esq., in 1847. This was signed by over 2,000 of the most eminent physicians and surgeons, including Sir Benjamin Brodie, Sir J. Clarke, Sir W. Burnett, Sir J. Forbes, Sir H. Holland, Sir A. Munro, Sir J. McGrigor, Sir R. Christison, Dr. W. B. Carpenter, Dr. Copland, Dr. Neil Arnott, Dr. A. Farre, Professors Guy, Allen, Thomson, Miller, Alison, Syme, Henderson, Lawrie, McKenzie, R. D. Thompson, Couper, and Simpson. This certificate set forth that perfect health is compatible with total abstinence from all intoxicating beverages; that all such drinks can

* *I*vide Glasgow and West of Scotland Temperance Society Report, December 20, 1830, p. 34.

with perfect safety be discontinued either suddenly or gradually ; and that total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts would greatly contribute to the health, the morality, and the happiness of the human race.

The third declaration was prepared by Professor Parkes, on the suggestion of Mr. Ernest Hart and Mr. Robert Rae* in 1871, and was signed by 269 leading members of the hospital staffs. Among those whose signatures were attached were Sir G. Burrows, Sir T. Watson, Sir H. Holland, Sir W. Ferguson, Sir J. Paget, Sir R. Martin, Sir Henry Thompson, Dr. B. Gibb, and Sir J. Bardsley. This declaration, recording the wide-spread belief that the inconsiderate prescription of large quantities of alcoholic liquids by medical men had given rise to intemperance, urged the need for medical practitioners to prescribe these liquors only under a sense of grave responsibility ; that alcohol in whatever form should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion was passed.

In the meantime, valuable service was rendered to the movement in America, and to some extent in this country also, by the publication, in 1834, of a 300 dollar prize essay by Dr. Reuben D. Mussey, president of the New Hampshire Medical Society.† In 1849 appeared the prize essay entitled "The Physiology of Temperance and Total Abstinence," by W. B. Carpenter, M.D., London, which quickly passed through several editions. These were followed in 1854 by "The Pathology of Drunkenness," by Charles Wilson, M.D., Edinburgh ; "Alcohol : its Place and Power," by Professor Miller, of Edinburgh ; the "Brown *versus* Lees Discussion" in 1859 ; and "The Results of the Experiments of Messrs. Lallemand, Perrin, and Duroy," published at Paris in 1860 (and rendered into English by Dr. F. R. Lees, of Leeds), in which they held that alcohol was eliminated from the body unchanged. "An animated and lengthy controversy ensued, in which Baudot, Trousseau, Schulinus, Edward Smith, Anstie, Thudicum, Dupré, Subbotin, Richardson, and others took part ; and the present state of our knowledge is that a portion of the alcohol taken has been demonstrated to pass out of the body unchanged, while we are in total ignorance of what becomes of the remainder." "Alcohol was held to be a paralysing by Dr. Grindrod in 1839 ; by Schultz in 1842 ; and by Lees in 1843."‡ The remarkable series of experiments on a healthy man of twenty-six years of age, by Messrs. Parkes and Wollowicz, showed that the action of the heart is enormously increased under alcohol, so small a quantity as one ounce causing that organ to beat 4,300 more in twenty-four hours. Professor Sewall, of Columbia,

* Now Secretary National Temperance League, London.

† Permanent Temperance Documents, p. 494.

‡ Dr. Norman Kerr's paper on "Medical History of the Temperance Movement," 1879, to which we are indebted for some of the information contained in this chapter.—*The Author*.

C. A. Lee, M.D., of New York; E. L. Youmans, New York; Hammond, Davis, Jewitt, and others, of America, have also thrown much light on the phenomena of alcoholism; and J. L. W. Thudicum, M.D., and A. Dupré, in their "Origin, Nature, and Use of Wine," have demonstrated the fact that "alcohol is a poison even in small doses." Sir Henry Thompson, Sir W. W. Gull, the late much-lamented Professor Rolleston, Dr. Norman Kerr, Dr. B. W. Richardson, Dr. James Edmunds, Dr. Hardwick, Dr. Morton, and others have each rendered valuable service to the cause by their able contributions to the press, personal labours, &c.

In his paper on "The Medical History of the Temperance Movement," read at the temperance jubilee fête in the Crystal Palace, Sydenham, September 2, 1879, Dr. Norman Kerr remarks: "It is an act of simple justice to state that nearly all the opinions now held by the highest scientific authorities were anticipated and formulated by a gentleman who is not a member of the medical profession. The temperance movement would have been in a very different position to-day had it not been for the research, learning, and popular exposition of the action of alcohol, for which we are indebted to Dr. F. R. Lees, of Leeds. No language can express my sense of the obligations we all owe to Dr. Lees for his masterly criticisms of the productions of a long succession of medical antagonists, and for his unrivalled contributions to the literature of alcohol. From 1839 till the present time he has lectured on the science of temperance all through the land, insisting from the first on the narcotic, benumbing, paralysing action of alcohol; and he anticipated by twenty years the chief and most certain principles now all but universally accepted by genuine physiologists. His definition of food in all its three aspects has been adopted in the recent great work of Baer, of Berlin, on alcohol.* Not the least valuable of Dr. Lees's services to temperance physiology was his translation and popularisation of Lallemand, Perrin, and Duroy, an undertaking which moved the scientific world of Britain to its very centre." Dr. Lees's "Illustrated Alcohol," the aforesaid translation, and kindred works, are ample proofs of the truthfulness of Dr. Kerr's statements, and the writings of Dr. Lees are so invaluable as to be beyond estimate. The late Rev. Jabez Burns, D.D., when editor of the "Temperance Weekly Journal," remarked: "With the exception of Father Mathew and Dr. Grindrod, teetotalism in Britain owes more to Dr. Lees than to any other man living."† Speaking of some of the eminent medical men who have come over to the side of temperance since 1856, Dr. Kerr says: "But 'the noblest Roman of them all,' the high priest of hygienic, a man honoured no less by popular acclaim than by the world of science, is the illustrious Dr. B. W. Richardson. An original investigator—for to no one are we more indebted for what knowledge we have of the action of the alcohols—his scientific attainments, with that classic diction of which he is so consummate

* *Der Alcoholismus*, Dr. A. Baer, Berlin, 1878.

† Peter Burne's "Concordance of Science and Scripture," 1847, p. 8.

a master, have won for our cause a position it had never been within sight of before." Dr. Benjamin Ward Richardson is the president of the British Medical Temperance Association, and on assuming that office in 1879, he delivered a most masterly inaugural address, which was afterwards published and distributed to the whole of the medical profession, numbering about 18,000, and the membership of the association was increased from thirty-five to over two hundred. "The Medical Temperance Journal," a quarterly publication, contains reports of the proceedings of the British Medical Temperance Association, and is enriched by original articles on various phases of medical science in its relation to the temperance question. Dr. Richardson, by his famous "Cantor Lectures" and his masterly criticisms of the statistics of the Registrar-General, Dr. Farr, on the "Mortality Referable to Alcohol," which were published in the autumn of 1878, has done immense service to the cause in this country. The following extracts from his inaugural address will prove interesting to others beside professional readers. Dr. Richardson says: "The idea that alcohol is necessary to enable men to perform extra mental or physical work has so utterly come to grief, it is really not necessary that it should be put forward, even as a remnant of superstition, against us; but it has been suggested, leaving the present ground of history altogether, giving up in despair all attempts to reply to those unanswerable modern proofs against the old fallacy, which Arctic explorers, men of great strength and physical skill, incessant minds, and the most laborious literary scholars so richly supply—it has been suggested, I repeat, that in some inscrutable manner, alcohol has been the feeding mother of great nations, that it has sustained racial tenacities and vitalities, overcome mighty adversaries, and been, in short, both a herald and a conqueror on the side of civilisation. For our parts, we who dare to doubt this conclusion want to know on what facts the conclusion is based. We are willing to learn, but we insist that those who preach must prove. Who can say what any great and mighty nation would have been to-day if wine had never been? By what evidence can the destinies of nations in favour of a good destiny be traced through wine or strong drink? We can see some facts in history in relation to the effects of human acts plainly enough. We can see, for instance, that Constantine most probably destroyed the Roman Empire by moving the seat of government from its old basis to a new city that should be marked by his name. But where is there any corresponding fact bearing on great events and making of nations, wine being the factor? Suppose we turn to some facts, such as they are in history, and they point circumstantially all the other way. Nations the mightiest have risen while they were abstaining nations; have fallen when wine became their luxury. Herodotus gives the record of all-powerful Cyrus receiving from a small Ethiopian prince a bow with this message: 'Tell Cyrus that when he can bend this bow, which is mine, or find a Persian to do it, he may come and conquer Media.' And the historian relates, with evident satisfaction, that these Medians, who were the finest of men, so that

they stood a head above the Persians, and were a truly noble race, were distinguished from the Persians in that they drank no fluid stronger than milk, while the Persians revelled in wine. There is yet another bit of evidence against an hypothesis of alcohol as the nursing mother of nations. Through all tribulations, through all vicissitudes, through all persecutions, what nation has maintained its vitality like the Jewish nation? Has alcohol been to this people a nursing mother? Baron Haller, dealing with this topic in the last century, gave the secret of the cause of this vitality all in one word, 'sobrietas.' Further on he says: "There is one other line of objection taken against our work which is the last I have space to refer to, but which is first in its bearing on our success. The objection relates to the possibility of successfully treating disease in some forms of it without the aid of alcohol. Opinion in the profession itself has greatly changed at various times on this subject, independently altogether of the subject of temperance. Before ever the temperance question was dreamed of, medical men and schools of medical men were in conflict from time to time on the right and wrong of using alcohol in disease. The Greek and Roman physicians were moderate in their employment of wine. They used, it is true, various kinds of wine; they used salted wines, they used acid wines, and in many ways they used wines purely as medicines, not confounding the general with the special use at all, and as a rule proclaiming against their general use. The Middle Age physicians were almost as cautious as their predecessors; and although after the time of Albucases, in the eleventh century, they became acquainted with the use of spirit of wine—ardent spirit—they do not seem to have employed the ardent spirit to any extent, if at all, for internal use in the treatment of disease. They used the spirit chiefly for tinctures and for dissolving resins and gums. After the time of Stahl the doctrine of the phlogistic theory, and of the anti-phlogistic treatment of disease, led to the all but abandonment of stimulants in the treatment of disease, so that during the last century we had many illustrious physicians who in theory let stimulants stand aside, while some others joined in the objection to the use of those agents from more general and, I had almost said, from more generous sentiments as to their dangers to mankind. The illustrious Haller, Boerhave, Armstrong, and particularly Erasmus Darwin, were earnest in their support of what we now call the principles of temperance, and the illustrious representative of the name of Darwin to this day maintains the principle in unbroken line. Then just about one hundred years ago, there occurred for a time a revulsion of feeling, owing to the attempted establishment in Edinburgh of what was called the Brunonian system of medicine, founded by one of the most erratic, generous, and unhappy men and classical scholars medicine ever possessed, John Benson Brown, who strove to institute a system of medicine based on the internal administration of stimulants and narcotics, chiefly wine, or rum, and opium. In his physiology he classed the stimulant and the narcotic together as stimuli, and held up the practice of their free

administration as the all but universal cure. Disease was to him always a relaxation or loss of vital power, and the cure of disease was by and through the conserving elevating stimulant. In 1780, Brown was for a second time elected president of the old Medical Society of the Edinburgh University, and to such fury did debate run there, that a law was passed for expelling students who challenged other students to mortal combat. Cullen and all the leaders of the Edinburgh school opposed Brown, who in time came to London, where he died in his fifty-second year, of apoplexy, after having taken a large dose of opium, to which stimulant narcotic he was accustomed. That he exerted an influence in favour of the stimulating method of treating disease is without any doubt; it suggested a bad idea which ministered in its badness to one of the weaknesses of mankind, and he himself, no doubt, with all his genius, fell upon his own sword. In the early part of the present century the debate as to the value of wine in disease continued, the practice at last lapsing into a compromise, the rule of which still continuing I am myself able to remember. The rule was that, in acute disease, phlogistic disease, the remedies to be used were to be chiefly anti-phlogistic or depressing, by which rule all stimulants were rigorously excluded; but when the fury of the phlogistic attack had been subdued, and the sick man by bleeding, tartar emetic, and purgatives, had been reduced to death's door, then it was the thing to bring him up again by gently pouring in wine or other stimulants with an improved dietary. In the profession of medicine these were halcyon days; for the people they were too systematic to be advantageous, and they met their end by the hand of Dr. Todd, who, seeing the evil done by the depressing system, and not the evil by the reeruiting system, pushed his theories to the extent practically of saying that all disease was depression itself, and, therefore, required to be treated boldly and from the outset with a stimulant. I, for my part, imbued in early life by the lessons of a venerable practitioner of medicine of the anti-phlogistic school, was never led away by the enthusiasm of Todd, whom I knew very well, and who was always most kindly interested in my experimental work. But I have always felt that Todd did great service in dispelling the old dogma of the violent anti-phlogistic line, and only erred in not stopping at that point. His revulsion back to Brunonianism was for a time, no doubt, a serious disaster; but the very mischiefs it wrought were in the end a gain to the cause of temperance. By exaggerating the tendencies of mankind to intemperance, it struck a note of alarm in the hearts of conscientious physicians, and made them anxious (as the eminent Dr. Fothergill in his latter days expressed) whether, in curing the sick by wine, the physician might not be giving him the first lessons in fatal inebriation.* Since the time of Todd, the tone of the profession has been one of

* For a full exposure of the Todd fallacy, &c., see Dr. Lees's works, "Doctors, Drugs, and Drink." &c., &c.—*The Author*.

conflict and sobering down in these last days to the idea that stimulants are only temporary necessities in disease, and that men in good health require none. The old anti-phlogistic mania has departed, and its Brunonian sequence is following the same course. With this improved mode of thought the profession, no doubt, is lending itself to the spirit of the age. What we want is that it should do more. Confessedly, in the march of those simple and grand men, who in their noble simplicity and greatness of nature led the way to the redemption of the drunkard from drink, the profession has lost the lead. We may regret this; but as it is too true, regrets were vain. It has not in this respect been worse than its learned friends. The church of all banners also lost the lead; the law has not yet moved in a single form of organisation into the ranks of the veterans. But at last the church of all banners has taken up its place, and we are organised to go with it. Our aim now should be to cast off all things that so easily beset us, and step boldly into the van. We are held back mainly by one conservative feeling—I do not say that in derision, for medicine to be sound must always be conservative; we are none of us in this society out of sympathy with this sentiment, though it be but a sentiment. We all claim the right to use alcohol if in our hearts we believe we save life by it, save suffering, or lessen affliction. We merely contend—and this is the point we want our fellow-labourers to recognise—that it must be used *secundem artem*." These somewhat lengthy extracts from Dr. Richardson's address plainly indicate the progress made, and present at a glance the whole case from a medical standpoint.

Another earnest and laborious worker in the cause of temperance is to be found in Dr. James Edmunds, of London, who, as senior physician to the London Temperance Hospital, has been assiduously zealous in the attempt to prove that disease, accident, &c., can be successfully treated without the aid of alcoholic liquors, and experience has proved that the most difficult cases are better treated without than with such a subtle, deleterious, dangerous, and mischievous agent as alcohol has too often proved to be. Dr. Edmunds has for a number of years proved himself to be a most able, ardent, and successful advocate of total abstinence principles, and has been a remarkably active worker.

The London Temperance Hospital for the treatment of medical and surgical cases without the use of alcohol was opened in temporary premises, Gower Street, W.C., in 1873, the first patient being admitted on the 6th of October in that year. According to reports issued we learn that "no arbitrary selection of cases has been made; every application has been met with the attention consistent with the accommodation at our command; and it has not been deemed necessary by the medical staff to act in any single instance upon the proviso allowing the exceptional use of alcohol, a proviso by which any charge of bigoted attachment to a general rule is refuted." On the 8th of May, 1879, the foundation stone was laid of a building to be known as "The London Temperance Hospital" on an eligible site in Hamp-

stead Road. The ceremony was performed by Sir Wilfrid Lawson, Bart., M.P. The chairman of the Board of Management, Thomas Cash, Esq.,* read an address to Sir Wilfrid Lawson, in the course of which it is stated that "the public was informed in October, 1873, that the Board of Management were prepared to receive patients at the house in Gower Street, fitted up for the purpose; and from that date to April, 1879, the number of patients admitted as indoor cases has been 725, among whom have been thirty-four deaths; the number of out-door patients has been 6,655, making a total under treatment of 7,380. Many of these, especially the indoor patients, have come from remote country places, the hospital not being in any way limited to the inhabitants of London. The cases treated have comprised several of a very serious nature, fully equal to the average experience of other hospitals, and the medical staff have recorded their conviction that the absence of alcohol in the treatment has not been attended with any disadvantage; but, on the contrary, has conduced to the recovery of patients. The use of alcohol, even as a pharmaceutical agent, has been superseded by the use of glycerinated solutions, which have answered efficiently and economically as vehicles for the extraction, preservation, and administration of those drugs which are usually given in alcoholic tinctures. The non-alcoholic treatment, therefore, has been pursued under conditions not wanting in exactitude." The whole building when completed is intended to accommodate 100 patients, but at present only the right wing and centre have been erected and completed, the cost of which, including freehold site, was £25,000, and the annual expenses are nearly £4,000. The foundation stone bears the following inscription: "London Temperance Hospital, erected by voluntary contributions, in humble deference to the blessing of God, for the treatment of medical and surgical cases without the use of alcohol. This memorial stone was laid by Sir Wilfrid Lawson, Bart., M.P., in the presence of many members of Parliament and other friends of the institution, Thursday, May 8, 1879." Upwards of £1,000 was deposited on the stone, and several large contributions were promised. In-patients are admitted to this institution free, by letter from a governor or by payment, or by scale of insurance. Out-patients present a governor's letter, or pay at least one shilling per visit. Subscribers of a guinea per annum can recommend six out-patients, and at two guineas one in-patient and six out-patients. A donation of twenty guineas in the year constitutes a life governorship, with the privileges of a two guinea annual subscriber. Patients are received from all parts of the United Kingdom, so that this hospital is not a mere local but a national institution, and is believed to be the only one of the kind in the world. The new premises were opened on the 4th March, 1881, by the Right Hon. the Lord Mayor (W. McArthur, M.P.), accompanied by the sheriffs, Mr. Alderman Fowler, M.P., and Mr. Waterlow, and other civic dignitaries of the city of London. The hospital was designed by Mr. F. R. Barker, architect,

* Secretary of the United Kingdom Temperance and General Provident Institution.

of Manchester (son of T. H. Barker, Esq.; Secretary United Kingdom Alliance), and is considered to be one of the best in the metropolis. The officers of the institution at the time of the opening were: President, Samuel Bowly, Esq.; Board of Management, Thomas Cash, Esq. (chairman), Rev. Dawson Burns, M.A. (hon. sec.), John Hughes, Esq. (treasurer), Sir Ernest Bagge, Bart., Colonel Sandwith, Dr. G. B. Longstaff, Messrs. J. M. Cook, A. Dunn, J. Hilton, J. Hutton, J. Mann, F. Sheffield, E. C. Tidsall, F. Wright, and Rev. S. D. Stubbs, M.A.; matron, Miss S. E. Orme; medical officers, James Edmunds, M.D., M.R.C.P., London, &c.; Robert J. Lee, M.D., F.R.C.P., London, &c.; J. J. Ridge, M.D., B.S., London, &c.; house surgeon, S. L. Smith, L.R.C.P. As treasurer of the hospital fund, John Hughes, Esq., has been most indefatigable in his efforts, and has left no stone unturned to further its interests and accomplish the desires of the directors to open the institution free of debt; in fact, in connection with almost every phase of the temperance movement Mr. Hughes is an ardent friend and a most laborious worker.

To Dr. J. J. Ridge, of Enfield, is to be attributed the honour of originating the British Medical Temperance Association. Having conceived the idea, he consulted his friend Dr. James Edmunds, and these two gentlemen having secured the co-operation of the officials of the National Temperance League, a conference of medical men was held at the League offices, 337, Strand, on the 30th of March, 1876, when the following gentlemen were present, viz.: H. Branthwaite, Esq., Dr. G. B. Clark, Dr. A. Crespi, Dr. J. Gill, Dr. Lucas, Dr. (now Rev. Dr.) J. Mitchel, Dr. G. K. Poole, Dr. J. P. Scatliffe, Dr. H. W. Williams, and Dr. J. J. Ridge. The following resolution was unanimously agreed to: "That in the opinion of this meeting it is desirable that a society of duly qualified medical practitioners, who are total abstainers, should be formed for the purpose of investigating and recording the physiological action of alcohol." A committee was appointed to draw up a constitution to be submitted to an adjourned meeting, which was accordingly held in the same place (the League offices), when twenty-six either attended or signified their approval of the formation of the association. The constitution was agreed upon, and the following officers elected for the year 1876-7: President, Dr. James Edmunds, London; Vice-President, Dr. Henry Munroe, Hull; Treas., Dr. J. S. Scatliffe, London; Hon. Sec., Dr. J. J. Ridge, Enfield; Council, H. Branthwaite, Esq., Dr. G. B. Clark, Dr. A. Crespi, Dr. J. Gill, Dr. Norman Kerr, Dr. G. K. Poole, and Dr. H. W. Williams. At the fourth annual meeting, held in London, May, 1880, the association was found to be growing very rapidly, the number of members being then 235 and fourteen associates, and yet this, says the report, "can only be regarded as a good beginning. There are many more medical men who practise total abstinence, and the Council would respectfully urge every member to use his influence with any such to induce them to join the association." Quarterly meetings are held in the rooms of the Medical Society of London, at which valuable papers are

read and discussed, and other means used to further the interests of the association. A branch meeting of the society was held in the theatre of the Medical Institute, Liverpool, in September, 1879, which was attended by between forty and fifty medical men. Dr. W. Carter presided, and the following papers were read: "Alcohol as a Medicine," by Dr. Carter; "Is Alcohol a Stimulant or a Narcotic?" by Dr. Howie; and "Is Physiology Final?" by T. Carson, Esq. The hon. sec., Dr. J. J. Ridge, of Enfield, attended the meeting as a deputation from the Council, and exhibited diagrams showing the influence of alcohol on the pulse.

In August, 1879, the British Medical Temperance Association entertained the president, the president of Council, the local secretaries, and over one hundred members of the British Medical Association at breakfast, during the annual meeting of the latter association at Cork. Dr. Norman Kerr presided, and the meeting was addressed by Dr. Connolly, the president; Dr. A. Carpenter, president of Council; Professor McNaughton Jones, Mr. Ernest Hart, Dr. Ringrose Atkins, Dr. Thompson, Dr. Houldsworth, and others.

Several members of the Council and other members of the British Temperance Medical Association have taken an active part in public meetings and conferences, in contributing articles and letters to the medical, daily, and temperance papers, and in other ways promoting the interests of the temperance cause, and assisting in inculcating and enforcing a more rational view of the influence of alcoholic liquors than has hitherto prevailed. The result of the united labours of the various temperance organisations, &c., &c., is now seen in medical circles and in the homes of the people in the more careful prescription and use of alcoholic liquors, which at one time within the memory of many now living were considered a panacea for almost all the ills to which the human frame is incident. In many of the workhouse hospitals, infirmaries, and public medical institutions a great change has been effected in this respect, and the consumption of intoxicating liquors has been considerably reduced in numbers of them, to the mutual advantage of ratepayers, subscribers, and patients, as seen in the decreased expenditure and the lower rate of mortality. The evidence of Sir W. W. Gull, Sir Henry Thompson, and others, before the Lords' Committee on Intemperance, and the report of the said committee, with other means used, all show that the growth of public opinion in favour of temperance principles is marked and hopefully encouraging, and recent events have proved that the people of this country are much less than formerly under the influence of the "drink delusion," and that the day of our deliverance from this worst of all forms of slavery is fast approaching. The latest expressions of medical opinion are those of Dr. Greenfield and Dr. Andrew Clarke, neither of whom can be considered advocates of teetotalism. Dr. Greenfield, in his brief treatise entitled "Alcohol: its Use and Abuse," arrives at several conclusions, the two first of which are as follows: (1) "*In health* the use of alcohol is unnecessary, and its habitual employment is liable

to produce disease, hence total abstinence is the safest course ; (2) the quantity (when the habitual use of alcohol is found necessary) must be the least possible, and usually not more than that containing half an ounce of absolute alcohol per diem.”*

Dr. Andrew Clarke, in a recently-delivered address, has given us a still more strict definition of moderation. He restricts it to “half a pint of beer a day, or one glass of wine, or one tablespoonful of spirits largely diluted with water.” The more eminent members of the profession are arriving at the conclusions which formed the original basis of the total abstinence movement. In a little while these gentle hints and delicate reserves may resolve themselves into open avowal. It is not impossible that ere long the expression of medical opinion may harmonise with the records of science that *alcohol is a poison*. The early medical apostles of temperance laid down a law of specific influence which may well serve as a basis of present action : “Alcohol in all its combinations *is a positive and effectual poison*.† In its composition and effects, it is incapable of promoting in any way healthy existence, and to persons in a state of health, it is under all circumstances both unnecessary and pernicious. The moderate proportion in which it may be taken does not do away with its injurious consequences. They are only less so in degree, and in reality are, *in the end*, more destructive, because less observed and less guarded against. It may, in conclusion, be affirmed that there exists no safeguard against the evils of alcoholic stimulants, but in the total and permanent abandonment of their use, in all their varied and seducing combinations.”‡

* “Health Primers,” “Alcohol : its Use and Abuse,” W.S. Greenfield, M.D., &c., &c., 1878, p. 94.

† The *italics* are in the original.

‡ Dr. Grindrod’s “Bacchus,” First Edition, 1839, p. 334,

CHAPTER XXXVI.

TEMPERANCE LITERATURE.

Difficulties of the Early Temperance Workers—Necessity for Special Tracts, &c.—Munificence of E. C. Delavan, Esq.—Literary Labours of Rev. John Edgar—The Dublin Tract Series—A. S. Mayne's Publications—First Temperance Periodicals—J. Livesey's Literary Efforts—John Dunlop—Robert Baird, &c.—Rev. W. R. Baker's Works—Prize Essays, "Bacchus" and "Anti-Bacchus"—P. Burne's "Teetotaler's Companion"—Dr. Lees's Works—The United Kingdom Alliance and Temperance Literature—Alliance Prize Essay and Sequels—"Meliora," &c.—"Temperance Spectator"—International Temperance and Prohibition Convention Report—Mrs Balfour's Works—Mrs Ellis, Mrs. H. Wood, M. A. Paull, &c., &c—Scottish Temperance League Publications—Historical Works—Medical Temperance Works—J. W. Kirton's Works—"Bible Temperance Commentary"—Scriptural and Religious Temperance Works—Rev. D. Burns's Works—the Teare Prize Essay—Recent Temperance Works—W. Hoyle's Works—Temperance Lyrics, &c.—The Fine Arts and Temperance—Illustrious Artists—T. B. Smithies's Publications—Comic Papers—The Newspaper Press, &c., &c.

THE literature of the temperance movement was of necessity during its earlier stages of a mere tract, pamphlet, or serial character. In addition to the fact that, like the movement itself, it sprang from very small beginnings, there were several serious hindrances in the way of its development. *First*, there was a very strong popular feeling against the movement, and as strong a feeling in favour of the use of alcoholic beverages; therefore, the exponents of temperance principles were looked upon by the upper crust, or what are termed the educated classes, as "ignorant boors" or "crack-brained fanatics," and if any man of education or position in society took up the subject, he was deemed to be one with "a bee in his bonnet," or, despite all his other virtues and abilities, to be in this respect somewhat deranged in intellect, and therefore to be pitied. For many years the leading newspapers treated the question with ridicule or silent contempt. *Secondly*, most of the early advocates and apostles of temperance were comparatively humble and unlearned men. This was still more marked in the early days of teetotalism or entire abstinence from all kinds of intoxicating liquors. As already shown, most of the prominent advocates of teetotalism were small tradesmen, mechanics, &c., and were bitterly opposed by the upper classes. *Thirdly*, literature, or the means of diffusing knowledge, was trammelled by Government taxes and restrictions, there being a heavy duty on paper, newspaper stamps, &c., &c., and in those days postage was a very serious item, so that the various temperance periodicals, &c., had but a limited circulation. The pioneers of temperance, recognising the power of the press, took the earliest possible opportunity of

preparing, printing, and circulating tracts, pamphlets, &c., setting forth their views and objects. Their first periodicals were "The National Philanthropist," "The Temperance Intelligencer," &c., published by the American Temperance Society; "The Belfast Temperance Advocate," edited by the Rev. John Edgar; "The Covenanter," edited by the Rev. Thomas Houston; "The British and Foreign Temperance Advocate and Herald," "The (Glasgow) Weekly Temperance Record," and Joseph Livesey's "Preston Temperance Advocate." The first two volumes of Livesey's "Moral Reformer" (1831-2) contained numerous articles on intemperance, &c., but in 1833 a portion of this work was devoted (monthly) to the temperance movement under the special heading of "The Temperance Advocate." At the close of 1833, Mr. Livesey discontinued the "Moral Reformer," in order to devote his immediate attention to the temperance cause, and in January, 1834, he commenced the "Preston Temperance Advocate," which was published monthly (price one penny) until the end of 1837, when it was handed over to the British Temperance Association. In 1835, the "Star of Temperance" was started at Manchester, the Revs. Francis Beardsall, of the Oak Street Baptist Church, and Joseph Barker, then minister of one of the Methodist bodies in Chester, being joint editors. This publication was specially devoted to the societies in and around Manchester. Warrington, Leeds, and other towns affiliated with the British and Foreign Temperance Society had their own "Temperance Herald," while others issued their "Temperance Messenger," "Recorder," &c., &c.

As stated elsewhere, American Temperance Societies were deeply indebted to the late E. C. Delavan, Esq., who may be said to have literally covered the earth with temperance tracts and publications, Mr. Delavan is reported to have devoted seven years of his life to this work, and spent out of his own funds over £3,500.*

The Rev. John Edgar, of Belfast, also wrote and published a large number of tracts, &c., which were widely circulated. In this work he was ably supported by Mr. Alexander S. Mayne (now of College Square, Belfast), who in 1832 commenced "The Irish Sabbath School Teachers' Magazine;" in 1833, "The Monthly Gleaner; or, Youths' Magazine;" in 1834, "The Temperance Intelligencer and Ulster Missionary." About the same period the Irish Temperance Union published a weekly paper, entitled "The Irish Temperance and Literary Gazette."

In 1829 or 1830, John Dunlop, Esq., of Glasgow, published a small work on "The Extent and Remedy of National Intemperance," which was followed by a larger one on the "Drinking Usages of Scotland." In 1833, the Rev. Robert Baird, D.D., of America, published a "History of the Temperance Societies of the United States of America," for the special purpose of assisting him in his mission to Europe as the agent of the American Temperance Society. This work was translated and sold in Germany, Prussia, Russia, Switzerland, Sweden, Norway, Holland,

* "Irish Temperance League Journal," 1879.

&c., &c., and had an extensive circulation. The late James Silk Buckingham, Esq. M.P., also published a "History of Temperance Societies." The "Report of Mr. Buckingham's Committee of the House of Commons on the Causes and Consequences of Intemperance," a volume of 600 pages, was probably the first publication of any size or importance ever issued in connection with the temperance movement. It went through two editions, containing the report and evidence. The report was published separately on both sides of the Atlantic, and had an immense circulation in each country. In 1838, the Rev. William Richard Baker published a work entitled "The Curse of Britain," which was then considered the largest publication issued in favour of total abstinence; it was followed by "The Idolatry of Briton," by the same author. In 1839, the foundation of what may be deemed the standard literature of teetotalism was laid by the publication of the Prize Essays of the New British and Foreign Temperance Society. In 1838, this society offered a prize of £100 for the best essay on the "Benefits of Total Abstinence from all Intoxicating Liquors." The prize was awarded to "Bacchus," written by Mr. Ralph Barnes Grindrod, surgeon, Manchester; while the one deemed next in value was entitled "Anti-Bacchus," by the Rev. Benjamin Parsons, of Ebley. For some time these two essays were the armoury of the temperance advocate, and were highly prized. The first went through several editions in both England and America. In 1839 was also published a very able lecture on the "Hereditary Tendency of Drunkenness," by J. L. Levison, of Doncaster, from which it is evident that the writer was an earnest advocate of teetotalism, which he most emphatically endorsed on physical, social, and moral grounds. In 1840, Mr. Thomas Cook, of Leicester, commenced an illustrated penny monthly, entitled "The Children's Temperance Magazine; a Cabinet of Instruction and Amusement for Little Teetotalers," and also a penny monthly publication, entitled "The Temperance Messenger and Tract Magazine," containing original essays, narratives, &c., designed to illustrate temperance and intemperance, in addition to a large sixpenny monthly.

One of the most striking illustrations of the desire of some men to "run with the hare and follow with the hounds" was manifested at this period. The late Mr. G. W. M. Reynolds, novelist, and proprietor of *Reynolds's Newspaper*, for some time edited and published a weekly periodical, entitled "The Teetotaler," the last number of which appeared on the 11th of September, 1841. On the same date appeared the first number of "The Anti-Teetotaler," the professed organ of the United Kingdom Anti-Teetotal Society, also edited and published by Mr. G. W. M. Reynolds. Both the society and the journal died out after a few weeks' fluttering existence. Unaware of the latter fact, some have credited Mr. Reynolds with being an avowed friend and supporter of teetotalism. Our readers can now make their own conclusions on this point.

In 1846, Mr. Peter Burne's "Teetotaler's Companion" was pub-

lished, and this contained a large amount of valuable information, but some portions of the history of the movement given by Mr. Burne have since been proved to be inaccurate. No doubt the writer gave what he believed to be facts, and stated what was generally accepted as such. In 1847, Peter Burne published another work, "The Concordance of Science and Scripture.

The works of Dr. Frederick Richard Lees, in three uniform volumes, added to the larger works already enumerated, formed what in 1853 was deemed the "Temperance Library." In that year the United Kingdom Alliance for the Suppression of the Liquor Traffic was instituted, and shortly after it had become fully established the Executive Committee began their work of trying to aid in the circulation of temperance literature. In every effort to enhance the value and to extend the circulation of sound temperance literature the executive of the Alliance have always been ready to lend a helping hand, and it may truly be said that as an organisation the Alliance has done more service than any other in England in this department. In addition to the publication of a weekly paper, the "Alliance News," numbers of pamphlets, tracts, &c., are issued by hundreds of thousands, and for years a most able and valuable quarterly review, entitled "Meliora," was issued by the Alliance. It was commenced in 1858, and after several years' good service had to be discontinued for want of adequate support. The Alliance "Prize Essay and Sequels," by Dr. Lees, have had a very large circulation, and have done much to educate the public mind on the temperance question, more particularly in relation to the legal aspect of the question. The "Report of the International Temperance and Prohibition Convention" in 1862 was also a valuable addition to the literature of the movement, inasmuch as it contains all the papers, &c., read at the Conference, as well as a full report of the whole proceedings.

As an independent publication, the "Temperance Spectator," which was published monthly from 1858 to 1866, was an ably-conducted and faithful advocate of true temperance principles, and its discontinuance was a source of regret to many sterling friends of the cause. The late Mrs. Clara Lucas Balfour wrote a large number of interesting and valuable works, her "Morning Dewdrops ; or, Juvenile Abstainer" going through several editions. Few writers have done so much or catered so well for the young members of temperance organisations as Mrs. Balfour. Her "Temperance Tales" are chaste, pure, and salutary lessons on the evils of drink and the advantages of total abstinence.

Mrs. Ellis's "Voice from the Vintage" and other works made her justly esteemed as a temperance writer, whilst Mrs. Woods's "Danesbury House," "The Channings," &c., and Miss M. A. Paull's "Sought and Saved," T. S. Arthur's choice tales, and numerous others of a thrilling and interesting character, have raised what may be deemed the light literature of temperance to a high standard.

As stated in a preceding chapter, the publication of several of the works just named, and others of a scientific, historical, and miscel-

laneous character by the Scottish Temperance League, has done much to further the interests of the cause, as they are published in a cheap form, and have an extensive circulation.

On the medical and physiological aspect of temperance valuable contributions have been rendered since 1840.* In 1843, Dr. F. R. Lees published the first edition of his "Illustrated History of Alcohol," and in 1864 a new and revised edition, illustrated with coloured plates of the stomach, &c., &c. In 1849, Dr. W. B. Carpenter's essay on "The Physiology of Temperance and Total Abstinence" was published, and had a large circulation. In 1854, "The Pathology of Drunkenness," by Charles Wilson, M.D., Edinburgh, was issued, and in 1859, Dr. Lees published the "Results of the Experiments of Messrs. Lalleman, Perrin, and Duroy," and this was followed by "An Inquiry into the Medicinal Use of Alcoholic Liquors; or, Doctors, Drugs, and Drink," by Dr. Lees. These were followed by Professor Miller's "Alcohol: its Place and Power," and "Nephalism;" Professor Kirk's "Medicinal Drinking," "Letters to Brother John, on Life, Health, and Disease," by Edward Johnson, M.D., Great Malvern; "The Scientific Aspects of the Temperance Movement," by Dr. J. M. McCulloch, of Dumfries; "The Physiological Action of Alcohol," by Dr. Henry Munroe, of Hull; "Physiology, Health, and Disease," by Henry Mudge, M.D., of Bodmin; "Temperance Physiology," by the Rev. John Guthrie, M.A., D.D., Glasgow, and others of a similar character, all helped to enlighten the public mind and materially further the interests of the cause. Dr. Richardson's "Cantor Lectures" and the recent work of Mr. James Whyte (of the United Kingdom Alliance), entitled "The Alcohol Controversy," being an examination in the form of dialogues of articles by Sir James Paget and others, in the "Contemporary Review," are most valuable contributions, the latter work being highly commended by the temperance press. In order to bring the scientific aspect of the question before the young, special works were written and published, one entitled "The Temperance Lesson Book," by Dr. B. W. Richardson, and another entitled "The Temperance Primer," by Dr. J. J. Ridge, both excellent works, specially designed for use in schools and families, &c., but requiring some modifications and alterations to make them more popular. The scientific terms need to be more simplified to be generally understood. On the scriptural and religious aspect of the temperance question numerous books have been published, the most notable of which are Dr. Guthrie's "The City: its Sins and its Sorrows," which, published in a cheap form by the Scottish Temperance League, had a deservedly large sale; "Thoughts for Christians on Bible Wines and Temperance," "Scripture Texts often Misunderstood and Misquoted, Explained," "Tectotalism in Harmony with the Bible," "Drinking in Schools and Colleges," and several others by the Rev.

* For particulars of medical temperance works previous to this date see the preceding chapter.

William Caine, M.A., late chaplain of the County Gaol, Manchester, who has long been an able and ardent temperance worker, and was one of the pioneers of the Church of England Temperance Society. Perhaps no work of this class has done so much real service to the cause as the "Ten Lectures on Bible Temperance," by the late Rev. Eliphalet Nott, D.D., of America. It was extensively circulated in America, and two or three editions, edited by Dr. Lees, have been published in this country. On the sacramental wine question, a prize essay was written by Dr. Lees, and "An Essay on Sacramental Wine, in which is shown the Sinfulness of Using Intoxicating Wine in the Holy Eucharist" was written and published in 1841 by Mr. R. Firth, editor of the "Hull Temperance Pioneer," and honorary secretary of the Hull Temperance Society. Since then, essays, &c., on the same subject have been published, written by John Pyper, of Belfast; Jabez Inwards, of London, and numerous others. In addition to these were—"The Bible a Teetotal Book," by Dr. Lees; "Neephalia; or, Total Abstinence from Intoxicating Liquors the Doctrine of the Bible," by John Mair, M.D., Edinburgh; "Scriptural Light on Intoxicating Drinks," by the Rev. Dawson Burns, M.A., London; but the most valuable additions to this portion of the literature of the temperance movement are the 250 guineas prize essay, entitled "The Temperance Reformation and the Christian Church," by the Rev. James Smith; and the "Bible Temperance Commentary," by Dr. F. R. Lees and the Rev. Dawson Burns, M.A., which has now reached its fifth edition. In 1861, the Rev. D. Burns commenced a very interesting and useful work entitled "The Temperance Dictionary," but after it had reached its thirty-third or thirty-fourth monthly part, it was discontinued for want of adequate support. As the price was very low (1d. monthly) it seems a reflection upon the temperance people of this country to say that they allowed so valuable a work to be suspended, and it is to be hoped that the author will yet complete it, and publish it in a collected form rather than in small monthly parts.

In addition to the works already enumerated, Mr. Burns has published an able work on "Christendom and the Drink Curse," and another entitled "The Bases of Temperance," which almost succeeded in carrying away the James Teare prize. The James Teare prize essay, entitled "Bacchus Dethroned," by W. Powell, has been fully noticed in another chapter.* The Rev. Dr. Henry Gale also published a work entitled "Apostolic Temperance" and other minor productions.† J.W. Kirton, of Birmingham, has also contributed several miscellaneous works which have had a large circulation, notably "A Bunch of Cherries," containing the now well-known and deservedly popular "Buy your own Cherries," &c., "The Four Pillars of Temperance," "Love, Courtship, and Marriage," "1,001 Anecdotes," &c., &c. A very valuable little work, entitled "The Philosophy of the Temperance Movement," by Frederick Atkin,

* See Chapter xxviii.

† Dr. Lees afterwards published his "Appeal to the Church of England," entitled "How the Church of England can save the Nation from the Curse and Consequence of the Drinking System."

Esq., late secretary to the British Temperance League, was published a few years ago, and has since been republished in a cheap form by Mr. Joseph Livesey, of Preston. Of the history of the temperance reformation in the British Islands, or fragmentary portions thereof, numerous short sketches, &c., have been written and published (some of which have been previously noticed). Probably the first work relating to the history of *teetotalism* was that written by Mr. Jos. Dearden, of Preston, and first published in 1840 or 1841,* as "A Brief History of the Commencement and Success of Teetotalism;" in 1873 this work in a revised form was republished as "Forty Years Ago; or, the Dawn and Spread of Teetotalism." They are valuable so far as they relate to Preston, &c., but certainly do not give an impartial or correct account of the origin and progress of the principles of total abstinence from all intoxicating liquors in other districts. Mr. Dearden's pamphlet was followed by James Teare's "Early History of Teetotalism," which was also a very partial sketch; by Joseph Livesey's "Reminiscences of Teetotalism," first published in 1867, enlarged and revised in 1871, and full of interesting and valuable information of a more general character. Dr. F. R. Lees also published a "History of Temperance Societies," which he afterwards embodied in his "Temperance Textbook," a new edition of which was published in 1871. In 1855, Mr. Edward Morris published his "History of Temperance and Teetotal Societies in Glasgow," and in 1859, Mr. John Dickson, of Edinburgh, published a "History of the Temperance Movement in Scotland," written by David Lewis, Esq., of Edinburgh. In 1873, Mr. William Logan, of Glasgow, published his "Early Heroes of the Temperance Movement," a most interesting work. In 1862, W. Tweedie, of London, published a "History of the Temperance Movement," by the Rev. Samuel Couling, which was severely and (we think) somewhat unfairly criticised by some of the temperance journals, as, despite its numerous errors and defects, it contains a mass of really useful and valuable information. It might more correctly be entitled a "History of the Temperance Movement in and around the Metropolis," as the greater portion of its pages are filled with particulars of the London societies. Mr. Couling is also the author of an interesting work entitled "The Traffic in Intoxicating Liquors: its Evils and Remedies," and several others of minor importance. In 1879, two interesting works were produced, viz., "Fifty Years Ago; or, Erin's Jubilee," edited by Mr. Frederick Sherlock; and "Temperance Landmarks, 1829-1879," by the Rev. Robert Maguire, D.D., London. The most recent additions to temperance literature are "The Claims of the Temperance Movement upon the Educated Classes," by the Rev. Canon Farrar, D.D.; "Illustrious Abstainers" and "Heroes in the Strife," by Frederick Sherlock, two volumes that are intensely interesting, and well worthy of a place in the library of all temperance reformers. "Memorials of Temperance Workers," by the late Mr. Jabez Inwards, is hardly what we anticipated it would be; "Sunlight and Shadow;

* It is noteworthy that many of these sketches, &c., bear no date of publication.

or, *Gleanings from my Life Work*," by John B. Gough, the temperance orator, is deeply interesting; "*Bows and Arrows*" are short, pithy pieces, and full of interest, written by an earnest, faithful friend of the cause, the Rev. George W. McCree. "*Loose Bricks for Temperance and Social Workers*," by Amos Scholfield, is a little work calculated to prove a valuable aid to Band of Hope workers, amateur lecturers, and others; whilst the "*Non-Alcoholic Cookery Book*," by Mary E. Docwra, will prove useful to the wives and daughters of abstainers.

In speaking of the earlier literature of the temperance movement, mention should have been made of the Rev. William Reid's (Edinburgh) "*Temperance Cyclopædia*," a useful work which has gone through numerous editions. Besides all these there are and have been an almost innumerable host of tracts, pamphlets, periodicals, &c., issued by the United Kingdom Alliance, British Temperance League, and kindred organisations. In addition to its "*Illustrated Tracts*," the British Temperance League, having purchased the copyright, &c., &c., now publishes the "*Ipswich Temperance Tracts*," which have rendered valuable service to the cause. Messrs. Jarrold and Sons, of Norwich, have also rendered valuable aid by their admirable series, known the world over as "*The Norwich Temperance Tracts*." Mr. A. S. Mayne has, by his tract repository, made Belfast famous in this respect also. The United Kingdom Band of Hope Union has not neglected the press, but provides valuable materials for carrying on their work, whilst the Lancashire and Cheshire Band of Hope Union, Manchester, by its "*Onward*," "*Onward Reciter*," "*Band of Hope Melodies in both Notations*," and a host of useful publications, is doing immense service.

Mr. G. H. Graham, of Maidstone, has for some years published a series of monthlies of great interest. "*Graham's Teetotaler*" was a fascinating work, and his "*Temperance Worker*," edited by the Rev. F. Wagstaff, is well worthy of liberal support. For several years Mr. Graham published a useful annual, entitled "*Graham's Temperance Guide*," which was edited for some time by the Rev. Dawson Burns, M.A., and afterwards by the Rev. F. Wagstaff; but this year it gave place to Kempster's "*National Temperance Year-Book*," and the "*National Temperance League's Annual*." Several interesting works have been published by John Kempster & Co., London, viz., "*Famous Girls who have become Illustrious Women*," by Mrs. Dawson Burns, daughter of the late Mrs. C. L. Balfour; "*Prize Pictorial Readings*," "*The Shakesperian Temperance Birthday Album*," by Joseph Malins, and numerous others. The National Temperance Publication Co., London; the Templar Printing and Publishing Co., and several others, also issue a number of pamphlets, serials, tracts, &c., &c.

Coming now to the statistical aspect of temperance, we believe it will be generally admitted that no man has done so much to educate the mercantile and trading portions of the British public on this point as William Hoyle, of Tottington. His invaluable book, entitled "*Our National Resources, and how they are Wasted*," went through several

editions, and has had a very extensive circulation. This has been supplemented by a number of valuable papers, such as "Why is Trade Depressed?" read at Devonshire House and other places; "Over-Production and the Present Stagnation in Trade," "The Drinking System and its Evils Viewed from a Christian Standpoint," "Economic Conditions of Trade," a volume entitled "Crime in England and Wales in the Nineteenth Century: a Historical and Critical Retrospect," &c., &c. Mrs. G. S. Reaney has written and published several works on the social aspect of the temperance question, notably "English Girls: their Place and Power," "Our Daughters: their Lives Here and Hereafter," and also several stories, &c. "The Devil's Chain," by E. Jenkins, is a powerfully written story, descriptive of the fearful results of intemperance. Although there are a host of temperance rhymers, some writers have contended that the poet of the movement is yet to come. Precedence must be given in this department of literature to the late Henry Anderton, of Preston, who was generally known as "The Temperance Poet." Two editions of his poems have been published, the one edited by Mr. Edward Grubb, and the other known as the "Naylor" edition.* Mr. Edward Morris, of Glasgow, wrote several very good pieces, as also did the late Mr. James Rewcastle, of Newcastle-upon-Tyne. Samuel Bowly, Esq., of Gloucester; the late Mr. Jabez Inwards, of London; Rev. Dawson Burns, Rev. G. M. Murphy, Rev. Robert Gray Mason, T. H. Barker, secretary of the United Kingdom Alliance; S. C. Hall, F.S.A., in his illustrated works, "The Trial of Sir Jasper," "An Old Story," &c.; Ella Wheeler in her "Drops of Water;" John Anderson in his "Weal and Woe of Caledonia;" John McLaughlin, Joseph Malins, L. A. Westcombe, Edward Foskett, Francis Draper, and a number of others have each contributed their quota to what may be termed the poetry of the temperance movement. Of songs, hymns, &c., there is no lack. The early temperance workers were much aided by the efforts of the Rev. Francis Beardsall, of Manchester, who compiled a very useful "Temperance Hymn Book." "The Scottish League Temperance Hymn Book," by the Rev. T. C. Wilson, is one to which the most scrupulous can hardly take exception. "The National Temperance Hymnal," edited by the Rev. John Compston, comprises about 400 pieces adapted for almost all purposes. "The British Band of Hope Melodist" is the special property of the British Temperance League, and this fact speaks for itself. "Hymns and Songs," by William Hoyle, of Manchester, have had a large circulation, through the Lancashire and Cheshire Band of Hope Union. In addition to these are the "Temperance Hymns and Songs" of the Church of England Temperance Society; one specially prepared for the use of *Methodist Bands of Hope*, "The Templar Lyre," published by the Grand Lodge of England, I.O.G.T.; the "Standard Book of Song," compiled by F. Bowick; the "Temperance Choralist," edited by James A. Birch; the "Leicester Temperance Melodist," "Golden Chords," by Samuel Capper; "the Excelsior Melodist," by the Rev. W.B. Affleck

* See Chapter xxviii?

"Songs and Hymns," &c., by T. H. Evans, George Blaby, Rev. G. M. Murphy, Thomas Jarratt, and numerous others. As a general temperance song book, the writer of these pages deems the collection edited and published by the Rev. Edwin Paxton Hood to be by far the best yet published. Many of Paxton Hood's best pieces (although sadly mutilated by would-be friends) are as popular as ever, and are to be found in many collections without any name attached thereto. The most recent additions to this class of temperance literature are "The Merry Temperance Songster," compiled by C. J. Havart; "Kirton's 124 Hymns," "Book of Song for Bands of Hope," compiled by the Rev. James Yeames; the "Crystal Fount," and the "Crystal Spring," by the United Kingdom Band of Hope Union; "Band of Hope Melodies," music in both notations, by the Lancashire and Cheshire Band of Hope Union; the "Winskill Series of Temperance and Band of Hope Melodies," &c.,* and several others. Of reciters, or books containing pieces for recitation at Band of Hope and temperance meetings, there are an almost countless number, but none to surpass, if any to equal, the "Onward Reciter." The late John Critchley Prince, the Weaver Poet, gave us a few of the very best temperance pieces in existence, viz.: "The Three Angels," "The Saving Angel," "Adjuration," "Man of Toil," &c., &c., all breathing forth the loftiest and purest thoughts, in chaste and dignified though simple language, which are the chief characteristics of all his works. A cheap edition of his whole works would be a boon to the community, and prove remunerative to the publisher.

In the early days of the temperance movement, and, in fact, until a very recent period, the Fine Arts were chiefly devoted to the god "Bacchus," and often to ridicule rather than to aid and encourage the friends of sobriety. It is true that there were works of art, pictures, &c., depicting the sad results of intemperance, the most notable being Hogarth's "Beer Street" and "Gin Lane," &c., which graphically portrayed the horrors of our drinking customs; but none of these were directly connected with or issued by or for the temperance societies. Messrs. Joseph Livesey, John Cassell, and others, found it no easy matter to procure good engravings for their temperance publications during the early operations of Temperance Societies. Several of the woodcuts in Livesey's "Preston Temperance Advocate" were the work of Mr. Edward Finch, son of John Finch, the great apostle of temperance, of Liverpool. To the late venerable and faithful teetotal artist, George Cruickshanks, of London, was left the task of leading the van of progress by his inimitable plates of "The Bottle," &c., and by that grand national work of art, now the property of the nation, the "Worship of Bacchus," and a host of other minor works from his easel, all tending to make the art of painting, engraving, &c., an auxiliary to temperance. S. C. Hall, Esq., F.S.A., late editor of the "Art Journal," in the works

* Mr. Winskill is preparing for publication an entirely new work, entitled "The Warrington Temperance Songster," containing many of his best pieces, which have never been published before.

of himself and his gifted wife, "The Trial of Sir Jasper," "An Old Story," "Boons and Blessings," &c., profusely illustrated by original steel engravings by some of the most eminent artists, has produced a class of temperance books that, as works of art, find a place upon the drawing-room tables of the wealthy, as well as on the bookshelves of the middle and working classes.

From F. Sherlock's "Heroes in the Strife," we learn that Hubert Herkomer, A.R.A., the celebrated artist, has been an abstainer from boyhood, and his works are not only a credit to himself and the cause, but a joy to thousands. Preaching and teaching temperance, by means of attractive engravings, &c., has been the chief aim of Mr. T. B. Smithies—who is a sterling friend of true temperance principles—in those two marvellous monthly publications "The British Workman" and the "Band of Hope Review," of which he is the editor. Thousands of working men and multitudes of children have derived pleasure and profit from the publications named, and their yearly "Almanacks" are eagerly looked for, and carefully treasured by many. It is cause for congratulation, and affords considerable pleasure to many of the surviving pioneers of temperance, to note the change that has been effected in public opinion as manifested in our satirical periodicals. Instead of one-sided caricatures sneering at and ridiculing teetotalism and its advocates, as it was in times past, it is no uncommon thing nowadays to find some striking and instructive cartoon in favour of the once-despised principles in the pages of *Punch*, *Fun*, *Judy*, *Funny Folks*, and other periodicals of this class. Sometimes Sir Wilfrid Lawson, Cardinal Manning, or other prominent friend of the cause is made the subject of a little harmless pleasantry, but in all cases the joke is free from that scoffing, persecuting, or insulting tone so familiar to temperance advocates years ago. The leading London and provincial newspapers have also, as a whole, made considerable advances within the last ten years in favour of temperance principles, and now the learned professions, the Church, Art, Science, Literature, Commerce, portions of the legal profession, prominent statesmen, &c., are joining the "Grand Alliance," and these mighty forces combined must eventually destroy the liquor traffic, root and branch, and free our land from its greatest reproach, its direst foe, its foulest vice, the bitterest curse that has ever afflicted humanity, the fearful vice of intemperance, with all its concomitant evils.

CHAPTER XXXVII. AND LAST.

THE LATEST DEVELOPMENTS AND PRESENT POSITION OF THE TEMPERANCE MOVEMENT.

The Lords' Committee on Intemperance: a Summary of their Recommendations—Educational Agencies in Favour of Temperance—The Irish Temperance Jubilee—English Celebration—Local Celebrations—The General Election of 1880 and its Results—Temperance in the Army and Navy—Sir Wilfrid Lawson's Local Option Resolution: Meeting in Exeter Hall; Debate in the House of Commons; the Resolution carried; Analysis of Division List—Government Supporters of Local Option—Mr. Gladstone's Customs and Inland Revenue Bill—Repeal of the Malt Tax—Increase of Licence Duties, &c.—Bills in Parliament dealing with Corrupt Practices at Elections, &c.—The Locomotive Tavern Proposition—Local Option Resolution again before the House: its Success; Analysis of the Votes, &c.—London Temperance Jubilee—The Preston Corporation and Public House Licences—Honours to Illustrious Abstiners—the Methodist *Ecumenical* Conference—Blue Ribbon Army—Conclusion.

In preceding chapters of this work allusion has been made to the Lords' Committee on Intemperance, a few particulars of which seem necessary, and may prove interesting to some of our readers. This committee was first appointed on the 30th of June, 1876, on a motion in the House of Lords by his Grace the Archbishop of Canterbury: "For the purpose of inquiring into the prevalence of habits of intemperance, and into the manner in which these habits have been affected by recent legislation and other causes." On February 9, 1877, owing to the fact that from press of business, &c., the committee had never had a sitting, it was re-appointed. On the 13th February, the following peers were moved as the committee: The Archbishops of Canterbury and York, the Duke of Westminster, Earls Shrewsbury, Shaftesbury, Belmore, Onslow, Morley, and Kimberley; Viscounts Gordon and Hutchinson; Bishops of Peterborough, Exeter, and Carlisle; Lords Penrhyn, Aberdare, and Cottesloe. Subsequently, in the same Session, Lord Hartismore and the Earl of Dudley were added to the committee, the Earl of Shrewsbury being removed by death. The committee was re-appointed on January 18, 1878. On the 15th of February the Earl of Minto was added, and on the 19th, Earl Shaftesbury was discharged from attendance. The most punctual attendants were the Duke of Westminster (Chairman), Earls Belmore, Onslow, and Kimberley; Lords Penrhyn, Aberdare, and Cottesloe. One hundred witnesses were examined, including persons in various positions of society, chief constables, magistrates, members of Parliament, mayors of some of the large towns, &c., clergymen, medical men, and leading merchants and others, all more or less

qualified to give information on the subject. The sittings of the committee extended over rather a lengthy period, and the published evidence filled four large-sized volumes. Their report was issued early in the Session of 1879, and the following may be taken as a concise summary of their recommendations :—

1. That legislative facilities should be afforded for the local adoption of the Gothenburg and Mr. Chamberlain's schemes, or of some modification of them.

2. That renewals of beerhouse licences before 1879 should be placed on the same footing as those of public-houses.

3. That in cases of decisions affecting the renewal of licences in boroughs having separate quarter sessions, the appeal shall be to the Recorder, where there is such a functionary, and not, as at present, to the county justices.

4. That it should be expressly enacted that justices should be authorised to refuse transfers on the same grounds of misconduct as those on which renewals of licences are now refused.

5. That no removal of a licence from one house to another should be sanctioned without giving to the inhabitants of the locality to which the removal is proposed the opportunity of giving expression to their objections to the proposal.

6. That no structural alterations of houses licensed for drinking on the premises, having for their object increased facilities for drinking, should be made without the previous approval of a licensing authority.

7. That a considerable increase should be made in licence duties.

8. That on week days licensed houses in England, outside the metropolis, should not be open before seven a.m., and that they should be closed an hour earlier than at present in the evening.

9. That licensed houses in Scotland and Ireland should be closed one hour earlier than at present on week days.

10. That on Sundays licensed houses in the metropolis should be open from *one to three* p.m. for consumption off the premises only, and for consumption on the premises from seven to eleven p.m. That in other places in England they should be open from 12-30 p.m. to 2-30 p.m. for consumption off the premises only, and for consumption on the premises from 7 to 10 p.m. in populous places, and from 7 to 9 in other places.

11. That it should be made clear that even if a person professing to be a *bonâ fide* traveller has on the previous night lodged outside of the three-mile limit, as defined by the Act, it still rests with the magistrates before whom his case may be brought to determine whether he is a *bonâ fide* traveller or not.

12. That justices should have discretionary power of licensing music-halls and dancing saloons in the country as at present in the metropolis, whether connected with public-houses or not, and that all such places should be subject to supervision by the police.

13. That certain serious offences, such as those contained in the first category of the Act of 1872, should entail the compulsory endorsement of the licence, and that the treating of constables should be added to the list of offences included in the category.

14. That any person "having, or keeping for sale," any intoxicating liquors without a licence, should be liable to penalties of the same description and amount as those under the existing law "for selling or exposing for sale," and that the powers of apprehension upon warrant in cases of illicit drinking, as in the Glasgow Local Act, should be generally applied.

15. That the entering of liquors under some other name upon the bill of a shopkeeper holding a licence to sell off the premises should be an offence against the licence punishable by immediate forfeiture.

16. That a list of convictions kept by the justices' clerks should be legal evidence of previous convictions.

17. That all occasional licences to sell elsewhere than on licensed premises should be granted by two justices at quarter sessions assembled.

18. In Scotland the committee recommend that the amount of fines and the terms of imprisonment should be made to follow those of the English Act, and be, like them, progressive; that severe penalties should be imposed, as in England, on persons drunk in charge of horses, carriages, &c., and that publicans should be made liable to the same penalties for harbouring thieves, prostitutes, &c., as in England, under the Prevention of Crimes Act.

19. That the recommendation of the Royal Commission of 1877 for Scotland on the grocers' licences should be adopted in Ireland, as far as they may be applicable, and especially that spirits should be sold in closed vessels only for minimum quantities. They also recommend that a qualification of value should be required for a public-house licence.

20. That in Ireland and Scotland, as at present in England, no spirits should be sold to children under sixteen years of age.

Some of these suggestions have been adopted, and are now in practical operation, notably Nos. 2 and 7, the latter causing no small commotion amongst the liquor sellers.

At no period in the history of the temperance movement has there been so many agencies at work and so much information diffused on the subject of temperance as there has been during the past four or five years. The long and warm debates on the Irish Sunday Closing Bill, and the peculiarly obstructive policy of its opponents in the late Parliament, the various schemes propounded for the improvement of the licensing laws, the recent debates on Sir Wilfrid Lawson's Permissive Bill, local option resolutions, &c., all had a powerful effect in educating the public mind. The long-continued commercial depression, affecting all classes of society, has also led many persons, otherwise disposed to look askance at the temperance movement, to carefully

and seriously investigate the question, and try to ascertain what share the drinking habits and customs of society have had in bringing about or intensifying the evils of bad trade and its consequent poverty and distress. And in this department immense help has been rendered by the invaluable writings of William Hoyle, Esq., of Tottington.

The invincible Sir Wilfrid Lawson, Bart., M.P., and a brilliant staff of heroic supporters have, under the auspices of the United Kingdom Alliance, delivered addresses to vast audiences in many of the large cities and towns of the three kingdoms, and thus brought about a state of public inquiry and earnest thought on the question, and many who were previously ignorant of, or indifferent to, the subject have been made warm advocates of temperance. The jubilee celebrations have also had a beneficial effect, in leading temperance workers themselves to review the past, and look hopefully forward to still greater achievements.

The jubilee, or fiftieth anniversary of the introduction of temperance (*i.e.*, ardent spirit pledge) societies in organised form in Ireland was celebrated in Belfast during the week commencing Sunday, August 17, 1879, when sermons having special reference to the rise and progress of the temperance reformation were preached in a number of churches and chapels in the city and its vicinity. On the evenings of Monday and Tuesday, August 18 and 19, large and interesting meetings were held in the open air in different parts of the city, and were addressed by ministers and others who had come to attend the jubilee. On Wednesday afternoon (August 20), a public dinner and conference were held in the Lombard Hall, which was largely attended by deputations from various temperance organisations throughout the United Kingdom. M. R. Dalway, Esq., M.P., president of the Irish Temperance League, under whose auspices the gathering was held, presided. Amongst those present were two of the six who signed the pledge and formed the first society in Belfast in 1829. These were the Rev. Thomas Houston, D.D., Knockbracken, and Mr. Alexander S. Mayne, of Belfast. A letter of apology was read from the Ven. Archdeacon Hincks, the third of the survivors of this notable band. The Rev. Dr. Houston read a paper on "Personal Reminiscences of the First Temperance Movement in the North of Ireland," in the course of which he gave interesting details connected with the early days of the movement, and made special reference to the "Temperance Advocate," edited by the Rev. John Edgar, D.D., and to the "Covenanter," edited by himself. The Rev. Dawson Burns, M.A., London, read a short paper on "The Present Position of the Temperance Movement," and a number of sentiments relating to the various temperance organisations, &c., were proposed and responded to. In the evening a grand demonstration took place in the Ulster Hall, which was filled in every part. M. R. Dalway, Esq., M.P., again presided, and addresses were delivered by Mr. W. M. Scott, the first president of the Irish Temperance League; Surgeon-Major Lynn, the Rev. Charles Seaver (Belfast), Robert Mansergh, Esq.

(Lancaster), Rev. L. E. Berkley (Belfast), Rev. Dr. Valpy French (Llanmartin), Rev. R. M. Grier, Mr. James Horne (Glasgow), and Rev. Dawson Burns, M.A. (London). The jubilee concluded with a Band of Hope festival in the Botanic Gardens, on Saturday, August 23, which commenced with a concert, for which a special jubilee ode had been written by the Rev. D. Burns, M.A., and set to music by Mr. T. B. Herring, the Band of Hope agent of the Irish Temperance League, who conducted the concert. Selections of music were played at intervals during the day by the bands of the 104th Fusiliers and of the "Gibraltar" training ship. Numerous attractions were provided by the committee of management for the enjoyment of old and young, and the weather being favourable there was a large gathering, the whole of the proceedings passing off in a successful and satisfactory manner.

The English celebration of the jubilee of temperance was held in the Crystal Palace, Sydenham, under the auspices of the National Temperance League, on Tuesday, September 2nd, 1879, and was also highly satisfactory. In the afternoon a conference was held in the Opera Theatre, presided over by Edward Baines, Esq. (now Sir Edward Baines), of Leeds, who gave a brief *resumé* of the work of the past fifty years. The following papers were read by their respective authors: "Across Fifty Years, the Work and Workers of 1829," by the Rev. Dawson Burns, M.A.; "The Medical History of the Temperance Movement," by Norman Kerr, M.D., F.L.S.; "Temperance in Schools," by the Rev. Dr. Valpy French; "Temperance in the Army and Navy," by Captain Henry D. Grant, C.B.; "The History and Results of the Church of England Temperance Society," by the Rev. Canon H. J. Ellison; and "Temperance in the Nonconformist Churches," by Mr. Michael Young. At a quarter past one in the afternoon a meeting was held in the concert room, over which Samuel Bowly, Esq. (president of the National Temperance League), presided. Addresses were delivered by A. M. Sullivan, Esq., M.P., John B. Gough, Esq., the famed temperance orator, and others. In the evening at six o'clock the closing gathering was held in the Opera Theatre. The total number of persons present during the day's proceedings was reported as 32,166.

Local celebrations of the jubilee were held in the Providence Chapel, Stockton Heath, under the auspices of the Warrington Total Abstinence Society, in April, 1880; at Bradford, Yorkshire, in June, 1880, and in other parts of the country; but all these were in honour of the fiftieth anniversary of the old *moderation* or anti-spirit pledge societies; the real jubilee of what is now known as true temperance, or total abstinence from all intoxicating liquors, is yet to come, and it is anticipated that in the meantime much more will be accomplished, and th 1884 will see the almost total overthrow of the worst of all slavery, that of intemperance; then may we hold a real jubilee. Never were the signs of the times more promising for good to the cause of temperance than they are at the present moment.

The late general election has given abundant proof that the people of

this country feel and know that they have rights and privileges of their own, and are not under the domination of the beer barrel, as of yore, and in many places the great brewers and spirit merchants have been taught that there are other interests to be cared for beside those of the liquor traffic. Many statesmen have also learned that the temperance plank must have a place in the platform (or programme) of the Government of this country, be it Whig, Tory, or Radical. About eighty of the most pronounced and inveterate antagonists of temperance measures were ignominiously defeated, and their places filled by men more acceptable to the several constituencies. But the most significant fact in connection with this great victory of the temperance party was the terrible defeat of the "High Priest, or Prime Minister" of the liquor traffic, Mr. Wheelhouse, late member for Leeds, who was defeated by the appalling majority of 11,955 votes, although he was supposed to have a strong body of supporters, backed up by the consolidated forces of his special friends, the brewers and licensed victuallers. Amongst the rejected candidates who had seats in the late Parliament were the following :—

Allsopp, Henry	...	...	Worcester, East	...	Brewer.
Allsopp, S. C.	...	...	Stafford, East.	...	Brewer.
Gardiner, J. T. Agg.	...	...	Cheltenham	...	Brewer.
Greenall, Sir Gilbert, Bart.	...	...	Warrington	...	Brewer.
Guinness, Sir A. E.	...	...	Dublin City	...	Brewer.
Hall, A. W.*	...	...	Oxford	...	Brewer.
Phipps, Pickering	...	...	Northampton	...	Brewer.
Sanderson, T. K.	...	...	Wakefield	...	Maltster.
Simonds, W. B.	...	...	Winchester	...	Brewer.
Thwaites, Daniel	...	...	Blackburn	...	Brewer.
Tennant, Robert	...	...	Peterborough	...	Brewer.
Wells, Edward	...	...	Wallingford	...	Brewer.

The following, who were candidates for seats and had not been in Parliament before, were also rejected :—

Allsopp, G. H.	...	Droitwich	...	Brewer.
Bell, H.	...	Stockport	...	Brewer.
Haigh, J. R.	...	Clackmannan	...	Distiller.
Hunt, F. S.	...	Marylebone	...	Brewer.
Sanderson, A. G.	...	Reading	...	Wine Merchant
Worthington, W. H.	...	Tamworth	...	Brewer.

The Christian World of April 10, 1880, in an article on the results and lessons of the elections, made the following suggestive remarks : " Not the least satisfactory feature of this election is that the Liberals have triumphed in the teeth of the fiercest opposition of the publicans.

* On Sir William Vernon Harcourt being appointed Home Secretary and seeking re-election, he was defeated by Mr. A. W. Hall, who was returned by a majority of seventeen, but was unseated on petition for bribery and corrupt practices.

There seemed at one time a danger of the political life of England being dominated by the influences which emanate from the pot-house. That fear no longer exists. The publicans have done their worst, and have been smitten hip and thigh. The Liberals will now be in a position to grapple firmly with the licensing and kindred questions."

A writer in the "Alliance News," commenting on this paragraph, says: "We trust that not only the Liberals who are coming into power will use their vast influence and splendid opportunity to check the ravages of the 'drink demon,' but that all good, and wise, and true men of all parties will patriotically and resolutely join hands and co-operate to rid the land of this its foulest incubus, its direst and deadliest curse." This is a sentiment to which all true temperance reformers will most heartily and readily respond. The hope of the temperance reformation is in the justice and righteousness of its principles, not in men or parties—and especially political parties—as such, for whatever party is in power, the Government will only act in accordance with their own views and aims, and if compelled to take action on these questions, they will tell us that they are guided by what they believe to be the general feeling of the country. Righteous laws are only enacted when the people are determined to have them and elect men for that special purpose; otherwise, personal and party considerations have the first claim. It is the people of this country who make the laws, through their representatives.

That the temperance question is taking deep hold of the public mind is evinced on every hand. The fact stated by Lord Chelmsford, on the 19th of April, 1880, that there are in the British army 20,000 total abstainers, is a most hopeful sign, and testimony of a like encouraging nature is given by authorities in the navy, and despite the great distress and famine in Ireland, the latest Parliamentary returns show that the working of the Sunday Closing Act has been productive of immense good, and that the number of arrests for drunkenness in the counties of Ireland, where this Act is in operation, has decreased from 4,555 in 1877-78, to 1,840 in 1879-80, or nearly two-thirds less. Looking over the whole ground and taking a calm and serious view of the prospect of the cause, temperance reformers may very aptly apply the prophetic lines of Charles Mackay, and exclaim:—

“Lo! a cloud’s about to vanish
 From the day,
 And a brazen wrong to crumble
 Into clay.
 Lo! the right’s about to conquer,
 Clear the way.
 With the right shall many more
 Enter smiling at the door;
 With the giant Wrong shall fall
 Many others, great and small,
 That for ages long have held us
 For their prey.
 Men of thought and men of action,
 Clear the way.”

Immediately after the assembling of the new Parliament, Sir Wilfrid Lawson, Bart., M.P., gave notice of his intention to move his Local Option resolution, and secured the 18th of June, 1880, as the day upon which he would test the House upon that question. Much anxiety was felt by all parties. The licensed victuallers, feeling that their position was very much different to what it was a few months previous to the general election, and smarting under the infliction felt in the Chancellor of the Exchequer's proposed resolutions affecting the duties imposed upon licences for the sale of intoxicating liquors, were specially anxious and uneasy. On the other hand, the temperance party, also somewhat disconcerted by some of the Chancellor's proposals, knowing that numerically they were much stronger, were anxious to know how some of their new friends would act when put to the test and called upon to vote in favour of temperance legislation.

On Wednesday, June 16, an important meeting was held in Exeter Hall, London, under the presidency of the Right Rev. Bishop Abrahams, when stirring addresses were delivered by the chairman, who contended that the principle of Local Option was in perfect harmony with the British Constitution; by W. S. Caine, Esq., M.P., Sir Wilfrid Lawson, Bart., M.P., A. M. Sullivan, Esq., M.P., Rev. W. Barker, M.A., Rev. C. M. Owen, of Southampton; Father Behan, from Ireland; Dr. Norman Kerr, George Livesey, Esq., and others. There was a crowded attendance, and the meeting was of a most enthusiastic character. On the evening of the day held in commemoration of the Battle of Waterloo, June 18, Sir Wilfrid Lawson rose in his place in the House of Commons, at about a quarter past nine o'clock, to submit his resolution as an amendment to the motion for going into Committee of Supply. There was an unusually large number of members in their places in the House, especially on the Ministerial benches, and the hon. baronet was loudly cheered on rising to address the House. His speech was reported as "pertinent in its points, cogent in its arguments, and well delivered to a very attentive and largely sympathetic audience," and in one part he made a strong appeal to the Prime Minister not to use his vast executive authority and influence to bias the judgment and wishes of hon. members, but to leave them free to reflect the views of the country. His address was somewhat brief, and only occupied about three quarters of an hour in its delivery. Hugh Mason, Esq., M.P. for Ashton-under-Lyne, in an earnest and effective speech seconded the resolution. The Prime Minister (Mr. Gladstone) rose immediately Mr. Mason had resumed his seat, and in the course of his address stated that he was not inclined to put the slightest restraint upon his official colleagues and party supporters. He also emphatically expressed his approval of the principle of the Local Option resolution, and said: "I earnestly hope that at some not very distant period it may be found practicable to deal with the licensing laws, and in dealing with the licensing laws to include the reasonable and just measure for which my honourable

friend pleads," and he concluded with the following significant words : " With regard to the question of my hon. friend, I will only say these two things in conclusion : First, that among the great subjects to which the attention of the Executive Government shall be directed as early as the pressure of business will allow, will be the task of reforming the licensing laws ; secondly, I believe that in that reform which is so loudly called for, and favoured by the circumstances in which we now stand, we shall take as an essential principle the motion of my hon. friend." This was greeted with loud and long-continued applause. Sir Robert Cunliffe, the new member for the Denbigh Boroughs, spoke well and earnestly for about twenty minutes in support of the resolution, and was followed by Captain Aylmer (Maidstone), who spoke very briefly against it. Mr. Arthur Arnold, one of the new members for Salford, followed in an able speech of about twenty minutes' duration, and was succeeded by Lord Elcho, who humorously disclaimed the " soft impeachment " that on his shoulders had fallen the Parliamentary mantle of his old friend Mr. Wheelhouse. His lordship's speech was neither brilliant nor logical, and was ably replied to by W. S. Caine, Esq., the new member for Scarborough. Colonel Barne (East Suffolk), in a short speech, interrupted by signs of a desire for the division, contended that the magistrates were more fit to be the licensing body than the inhabitants of a parish. Colonel Burnaby (North Leicestershire), amid loud cries for a division, spoke for about two minutes on behalf of " 4,500 magistrates of the county," and concluded by rather frantically saying : " Trust us in all, or trust us not at all." At twelve minutes past twelve (midnight) the Speaker put the question, but for over twenty minutes Mr. C. N. Warton (Bridport) persisted in trying to make himself heard, amid a continuous fire of cries for a division. At thirty-five minutes the debate closed, and the House divided ; the tellers for the ayes (*i.e.*, for going into Committee of Supply) being Captain Aylmer (Maidstone) and Colonel Barne (East Suffolk), and the tellers for the noes (*i.e.*, for Sir Wilfrid Lawson's motion) were Sir Wilfrid Lawson and Mr. Hugh Mason. The result of the division was announced about ten minutes before one o'clock, and the numbers were :—

For Sir Wilfrid Lawson's resolution	...	...	...	229
Against " " "	...	...	...	203
Majority for the resolution				26

The announcement was received with loud and long-prolonged applause from both the Ministerial benches and the Strangers' Gallery. The outer lobby and corridors were crowded with excited and jubilant friends of the movement.

The following is an analysis of votes and pairs on the Local Option resolution, June 18, 1880 :—

		Votes for.	Pairs for.	Votes against.	Pairs against.
English	Liberals	133	9	35	2
„	Conservatives	1	0	145	10
Welsh	Liberals	23	0	1	0
„	Conservatives	0	0	1	0
Irish	Liberals	7	1	1	0
„	Conservatives	10	0	7	0
„	Home Rulers	17	1	10	2
Scotch	Liberals	39	3	1	0
„	Conservatives	1	0	4	0
		231	14	205	14
Pairs		14		14	
		245		219	

The compiler of these figures remarks: "There are twenty-eight members for Ulster (the seat of Dungannon being vacant); of these ten Conservatives, five Liberals, and one Home Ruler voted in the majority—two Liberals have since paired—and three Conservatives voted in the minority, thus giving a majority of thirteen in the division."*

It may be interesting to note that the following members connected with the Administration voted with Sir Wilfrid Lawson: Right Hon. Sir W. Vernon Harcourt, Home Secretary; Right Hon. J. Chamberlain, President of the Board of Trade; Right Hon. W. E. Forster, Chief Secretary for Ireland; Right Hon. A. J. Mundella, Vice-President of the Council on Education; Right Hon. John Bright, Chancellor of the Duchy of Lancaster; Sir A. D. Hayter, Bart., Junior Lord of the Treasury; A. W. Peel, Under-Secretary, Home Office; Sir C. W. Dilke, Bart., Under-Secretary, Foreign Office; Right Hon. M. E. Grant Duff, Under-Secretary, Colonial Office; H. Campbell Bannerman, Financial Secretary, War Office; J. G. Shaw-Lefevre, Secretary to the Admiralty; Hon. A. E. Ashley, Secretary to the Board of Trade; J. T. Hibbert, Parliamentary Secretary, Local Government Board; Right Hon. Dr. Lyon Playfair, Chairman of Ways and Means; Right Hon. Hugh Law, Attorney-General for Ireland; Sir Farrer Herschell, Solicitor-General; Right Hon. George Osborne Morgan, Judge Advocate General; Lord Charles Bruce, Vice-Chamberlain of H. M. Household; John Holms, Junior Lord of the Treasury, paired in favour of Sir Wilfrid Lawson.

On Saturday, June 19, a crowded meeting of the Alliance representing various districts of the United Kingdom was held at the London offices of the United Kingdom Alliance, when resolutions were passed thanking Sir Wilfrid Lawson and his supporters for their efforts in Parliament, and one of joy at the victory achieved, and another calling upon the Government to give "practical effect to the great, just, and

*"Alliance News," June 26, 1880, p. 413.

salutary principle embodied in the resolution adopted by the House of Commons." "A most earnest and jubilant spirit prevailed, all present feeling that the good cause had received a great lift forward, and a mighty impetus towards a yet grander and more complete triumph in the not distant future." The London and provincial press almost unanimously congratulated Sir Wilfrid Lawson on the important victory he had achieved for his resolution; and whilst in some instances they disagreed with his proposals, they highly commended his honourable and persistent adherence to what he believed to be a grand, moral, and social principle calculated to benefit the masses of the people.

The Customs and Inland Revenue Bill, constituting Mr. Gladstone's Budget for 1880, passed its third reading early on Tuesday morning, August 3, 1880, after a few verbal changes in title, &c. It consists of fifty-seven clauses, divided into four parts. Part III. contains six clauses affecting the retail sale of spirits. We append here the clauses in this third part as they now stand:—

PART III.—LICENCES FOR THE SALE OF LIQUORS BY RETAIL.

40. For the purposes of this part of this Act each of the following terms shall have the meaning assigned to it in this section:—"Cider" includes perry; "Sweets" includes made wines, mead, and metheglin; "Beer" includes cider; "Wine" includes sweets.

41. On and after the first day of July, one thousand eight hundred and eighty, in lieu of the duties of excise now payable on the licences mentioned in this section, there shall be charged and paid the duties following: (that is to say)

	Duty.		
	£	s.	d.
On a licence to be taken out by a person for the selling of cider by retail in England	1	5	0
On a licence to be taken out by a retailer of sweets in the United Kingdom	1	5	0
On a licence to be taken out by a person for the selling by retail in the United Kingdom of beer to be consumed on the premises.	3	10	0
On a licence to be taken out by a person for the selling by retail in England of beer not to be consumed on the premises.	1	5	0
On a licence (additional) to be taken out by a licensed dealer in beer in England or Ireland authorising him to sell by retail beer not to be consumed on the premises.	1	5	0
On a licence to be taken out to sell wine by retail to be consumed on the premises	3	10	0
On a licence to be taken out by any person for the sale by retail in any shop of wine not to be consumed on the premises.	2	10	0

42. (1.) On and after the first day of July, one thousand eight hundred and eighty, there shall be charged and paid upon licences for the sale by retail of beer and wine to be taken out by any persons in the United Kingdom who may be authorised to obtain the same, the duties of excise following; (that is to say)

	Duty.		
	£	s.	d.
On a licence for the sale by retail of beer and wine to be consumed on the premises	4	0	0
On a licence for the sale by retail of beer and wine not to be consumed on the premises	3	0	0

(2.) Every such licence shall be in such form as the Commissioners shall direct, and shall expire in England or Ireland on the tenth day of October, and in Scotland on the fifteenth day of May, in each year.

43. (1.) On and after the first day of July, one thousand eight hundred and eighty, in lieu of the duties of excise now payable on licences to be taken out by retailers of spirits in the United Kingdom, there shall be charged and paid the duties following: (that is to say)

			Duty.		
			£.	s.	d.
If the annual value of the dwelling-house in which the retailer shall reside or retail spirits, together with the offices, courts, yards, and gardens therewith occupied, is under £10 ..			4	10	0
Is £10 and under £15.....			6	0	0
„ 15	„	20.....	8	0	0
„ 20	„	25.....	11	0	0
„ 25	„	30.....	14	0	0
„ 30	„	40.....	17	0	0
„ 40	„	50.....	20	0	0
„ 50	„	100.....	25	0	0
„ 100	„	200.....	30	0	0
„ 200	„	300.....	35	0	0
„ 300	„	400.....	40	0	0
„ 400	„	500.....	45	0	0
„ 500	„	600.....	50	0	0
„ 600	„	700.....	55	0	0
„ 700 or above		.....	60	0	0

(2.) The holder of a licence to retail spirits chargeable with duty under this Act shall not be required to take out any further or other excise licence to enable him to sell beer or wine by retail. The holder of such licence shall not be liable for any percentage, discount, or other charge more than the amount stated in the Act.

(3.) Any person applying for a six days' licence and early closing licence for the sale of spirits as an auxiliary only to his business as a restaurateur or eating-house keeper, and not keeping an open drinking bar, shall be entitled to his licence at a sum not exceeding thirty pounds, no such reduction to be made unless the licensing justices shall have certified by indorsement on their certificate that the nature of the business carried on by the applicant justifies the reduced scale of charge.

(4.) Where in the case of premises of the value of fifty pounds or upwards it shall be proved to the satisfaction of the Commissioners that the premises are structurally adapted for use as an inn or hotel for the reception of guests and travellers desirous of dwelling therein, are mainly so used, the amount of duty to be paid on a licence to retail spirits shall not exceed twenty pounds. Provided that the relief under this subsection shall not be given in case any portion of the premises is set apart and used as an ordinary public-house for the sale and consumption therein of liquors, and the annual value of such portion, in the opinion of the Commissioners, exceeds twenty-five pounds.

(5.) The amount of duty to be paid for a licence to retail spirits in any theatre granted under the provisions contained in the seventh section of the Act of the fifth and sixth years of the reign of King William the Fourth, chapter thirty-nine, shall not exceed twenty pounds.

(6.) The expression "retailers of spirits," as used in this section, does not include a spirit grocer in Ireland, as defined by section eighty-one of the Licensing Act, 1872, or a dealer in spirits selling spirits in bottle under an additional licence authorising him in that behalf, or a grocer in Scotland as defined by section two of the Public-houses (Scotland) Act, 1853.

(7.) In the case of premises in Ireland, the annual value upon which the duty on the licence in respect of the premises is to be charged, shall not exceed the amount of the value assigned thereto in the valuation in force under the Act of the fifteenth and sixteenth years of Her Majesty's reign, chapter sixty-three, with the addition of twenty per centum of such amount; and the licensed person may appeal against the amount of annual value upon which the duty has been charged and paid to the chairman of the sessions of the peace for the county, or the recorder of the city or borough, in which the premises are situate, and such chairman or recorder shall have full power to hear and determine such appeal, and his determination shall be final. If, in accordance with such determination, there shall have been any overpayment of duty, the amount shall be repaid.

44. The provisions regarding six-day licences and early closing licences, contained in section forty-nine of the Licensing Act, 1872, and sections seven and eight of the Licensing Act, 1874, shall be deemed to apply throughout the United Kingdom.

45. (1.) The duty now charged upon a licence to supply, retail, and sell foreign wine, strong beer, cider, perry, spirituous liquors, and tobacco to passengers on board any packet-boat or other vessel employed for the carriage and conveyance of

passengers, to be consumed in or on board such boat or vessel, shall cease to be payable, and there shall be granted and paid the following duties of excise; (that is to say)

Upon a licence to be taken out for the sale of spirits, wine, beer, and tobacco, to be consumed on board a boat or vessel of any description employed for the carriage and conveyance of persons going as passengers from any place in the United Kingdom to any other place in the United Kingdom, or going from and returning to the same place on the same day,—

If the licence is to be in force from the day of the date thereof until the thirty-first day of March next ensuing £5 0 0
 If the licence is to be in force for one day only..... 1 0 0

(2.) Such licences shall be granted under and be subject to the enactments contained in the Act of the ninth year of the reign of King George the Fourth, chapter forty-seven, as amended by section ten of the Act of the fourth and fifth years of the reign of King William the Fourth, chapter seventy-five, so far as such enactments are consistent with this Act and the terms of the licences respectively.

That portion of Mr. Gladstone's scheme affecting foreign wines, &c., was deferred to a future period, pending commercial treaties with France, Spain, &c.

On the 24th of August, 1880, Mr. Watkin Williams gave notice that next Session he would introduce a Bill to amend the law of Parliamentary and Municipal Elections by prohibiting and making illegal the following practices: (1) The employment of paid canvassers; (2) the solicitation of promises to vote or to abstain from voting for a particular candidate; (3) the convening or holding of committee meetings or the like in public-houses; (4) the hiring and employment of persons as legal or other agents, or as messengers or the like in excess of a certain limited and necessary number, to be certified and approved by public authority; (5) the conveyance of voters to the poll by the candidates. It has also been suggested that provision should be made for the closing of public-houses, &c., during the day of election, and it is believed if this was done much of the disorder, bribery, and corruption practised at elections would be avoided.

Stimulated, no doubt, by the disclosures made during the recent election petition inquiries in different localities, Mr. Carbutt, during the Session of 1881, introduced a Bill on this subject, whilst the Attorney-General introduced a very stringent Bill, entitled *The Corrupt Practices at Elections Bill*, and Mr. Morgan Lloyd also introduced a *Parliamentary Elections Bill*, all of which were intended to alter the law relative to the sale of intoxicating drinks at elections, &c., &c. These and other Bills dealing with kindred subjects were eventually massacred owing to the lateness of the Session and the pressure of Irish business. On the 4th of July, the Prime Minister announced the abandonment of the *Corrupt Practices at Elections Bill*, &c., &c., till next Session. One of the most astounding proposals ever made by any Chancellor of the Exchequer was that made by Mr. W. E. Gladstone in the Session of 1881. He gave notice of his intention to move the insertion of the following clause in the *Customs and Inland Revenue Bill*: "Where the proprietor of any carriage used for the conveyance of passengers on any railway shall be desirous of selling intoxicating liquors and tobacco, to be consumed therein by passengers travelling in such

carriage, the proprietor shall give notice of such desire to the Commissioners of Inland Revenue, and it shall be lawful for the said Commissioners to grant an Excise licence which shall have the effect of authorising the sale of intoxicating liquors and tobacco in such carriage, upon such terms and conditions, and subject to such regulations as the said Commissioners may prescribe." Within a week Mr. Gladstone was taught that he had committed a serious blunder, and the unmistakable opposition it met with from all quarters compelled him to acknowledge in the House that it had been "effectually killed by the menace to which it had been exposed."

In an able article in the *Hereham Courant*, bearing the title "Travelling Taverns," the writer very forcibly points out the fallacy of Mr. Gladstone's policy in these matters. He says: "But if a Government have any function at all, it surely must be to protect the lives, property, and general well-being of its people. As a Liberal journal and admiring, as Liberals cannot but do, the policy which Mr. Gladstone has in the main pursued, we yet cannot acquit him of having more than once in his temperance legislation forgotten this leading maxim, and of thinking more of balancing his accounts than of showing a due regard to the higher national interests. With a curious incapacity to weigh the possible results of his drink propositions and see all round the question, he empowers grocers to sell spirituous liquors, and imagines that he will change the appetite for alcoholic beverages by the use of 'sweets,' as the thin French wines are delusively called. In this respect he is as great a blunderer as Lord Brougham, who by his Beer Shop Act fancied he could make the nation sober by multiplying the places where it might be 'drunk on the premises,' or that still greater friend (so-called) of the working man, William Cobbett, who believed the millennium of sobriety would arrive if every household brewed its own ale. All these measures have been conspicuous failures, and have only intensified the bitter consequences of granting facilities for this deadly traffic. Mr. Gladstone may thank the many and vigorous 'menaces' which have in a day or two poured in upon him, that he has been preserved from adding another mistake as regards popular habits and their remedies to those which he and others have already made. But, judging from his tone when announcing the withdrawal of the measure, it is doubtful if his gratitude be equal to his chagrin at being defeated. That withdrawal, however, was the very wisest course he could have taken. It is all very well for certain portions of the press to insist that he gave in because the discussion of the question would occupy more time than in this turbulent and loquacious Parliament could be granted from Irish affairs. The fact rather is that, awakened to the obloquy which the passing of the Travelling Tavern Bill into law would assuredly bring upon him from the best part of the nation, and fearing the effect which a disregard to philanthropic remonstrance might have upon what he considers more important measures, he set it aside with as good grace as a highly sensitive temperament would permit him to show. There can be no doubt, however, that in many

Liberal minds he has given his Ministry a shock which will not be easily or at once overcome. There are some principles which a large and active portion of the community value more highly than even a Gladstone Land Bill, and there could not be a more short-sighted policy than for a Minister to ignore the disinterested objects of this party or drive them by measures avowedly subversive of these objects into an attitude of distrust or opposition." Going on to show the lessons temperance reformers and others might learn from this scheme, the writer winds up by saying: "The times are now gone by when men in power could legislate as they pleased, secure from that troublesome scrutiny of their doings and persistent interference with their sovereign will, which characterise the relations between Government and the people to-day. The wider spread of intelligence in political affairs, a juster appreciation of popular rights and claims, and an immensely extended facility for bringing a scattered party or national agitation to its intended focus, make, as it were, of the whole country one great Parliament whose decisions finally override and direct those of the representative body sitting at Westminster. This is the real bulwark of our liberties, and it will serve against every attempt at oppression or wrong so long as the people take an intelligent interest in the administration of their affairs. It only remains that unceasing and prudent means be used to educate the general intellect and conscience, so that measures promotive only of the common good may be constitutionally demanded and obtained."

Speaking upon the same subject the (Selkirk) *Southern Reporter* said: "Mr. Gladstone's surprising proposal to license the sale of liquors in railway carriages has, to use the Premier's own words, been 'effectually killed by the menace to which it has been exposed.' That Mr. Gladstone, in his dual capacity of Prime Minister and Chancellor of the Exchequer, should have thought of finding an item of national income by licensing railway carriages as drinking saloons is wholly unaccountable. As the law is—a law more operative in the breach than the observance, however—the railway traveller is entitled to be protected against the annoyance and danger of being locked up in a carriage with persons perceptibly under the influence of liquor. Yet, instead of seeing to the enforcement of this salutary enactment—and in which he would be certain to have the support of the public—Mr. Gladstone would legalise the sale of intoxicants in railway carriages, and so increase the annoyance and danger presently experienced—not, as we have pointed out, for lack of statutory regulations, but because of their being practically ignored by railway companies. Apart altogether from the bent of a strong and increasing public sentiment in relation to the licensing system—apart altogether from the clamant demands for a restriction of the liquor traffic, it is inconceivable how Mr. Gladstone should have deliberately committed such a blunder in policy as to force a Prime Minister and a Chancellor of the Exchequer to make the humiliating avowal before the House of Commons that a proposal of his own had, within a week from the time of its

submission to the country, been 'effectually killed by the menace to which it had been exposed.' Certainly this bespeaks either a want of perception as to the tide of public opinion, or a disposition to disregard and override it. Moreover, this silly, uncalled-for, and obnoxious proposal of the Chancellor of the Exchequer is nothing short of a stultifying of many of his recent utterances, notably his speech on the Welsh Sunday Closing Bill delivered in the House of Commons only the other week. Mr. Gladstone now speaks of his proposal as one of 'comparative unimportance.' Financially it may be, but so important has it been in the minds of the electorate, including the Premier's own constituents in Midlothian, that he has been 'menaced' into submission, and got himself laughed at from the Opposition benches into the bargain. But there is another view of the matter very far from being of 'comparative unimportance.' What of Mr. Gladstone's colleagues in the Ministry in regard to such a proposal as the extension of licences to railway carriages? Being a fiscal proposal intended to be embodied in the budget of the year, we presume it would have been in a manner obligatory on all Ministers to have voted for it in the event of a division, as it is sure there would have been had it been persisted in. Then Mr. Gladstone would have found out whether his proposal was of 'comparative unimportance.' Had it led to no diversity of action among Ministers and among the Government supporters generally—had it been voted for by the Liberals all over, some M.P.'s would have found that they had something of 'importance' to account for when they again met their constituents, Mr. Gladstone himself among the number. And herein is the blunder in policy the Premier would have committed had he not been saved from it by electoral 'menace.'"

Ever ready at every possible opportunity to further the interests of the cause he has truly at heart, Sir Wilfrid Lawson, Bart., M.P., took the liberty at an early period in the Session of 1881 to remind the Government that during its last Session the House of Commons had most emphatically endorsed the principle of Local Option in reference to the liquor traffic. He therefore gave notice of his intention to move a resolution calling upon the Government to give practical effect to the resolution passed on the 18th of June, 1880. A little after nine o'clock on the evening of Tuesday, June 14, 1881, Sir Wilfrid Lawson rose amid cheers and moved: "That in the opinion of this House it is desirable to give legislative effect to the resolution passed on the 18th of June, 1880, which affirms the justice of local communities being entrusted with the power to protect themselves from the operation of the liquor traffic." In the course of his address the hon. baronet acknowledged the difficult position in which the Government was placed, and expressed his opinion that it would be impossible to deal effectively with the question during the present Session of Parliament, but he also clearly pointed out that it was the duty of the Government at the earliest possible opportunity to take decisive action in the matter. Sir Wilfrid was, "as usual, in

good form, and made a speech of moderation and power filled with practical points which were most effective. It must have aided the cause with not a few, and done much to secure such a large majority."* The resolution was seconded in a brief and effective speech by Mr. Thomas Burt, M.P. for Morpeth, and supported by Mr. H. B. Samuelson (Frome), the Right Hon. John Bright (Birmingham), and was opposed by Mr. Daly (Cork), Captain Aylmer (Maidstone), Mr. Hicks (Cambridgeshire), and Colonel Makins (South Essex). On a division being taken it was found that there were : For the resolution, 196 ; against it, 154 ; majority for the resolution, 42. An analysis of the list shows that in respect to nationalities, the votes and pairs were divided as follows :—

	For.	Against.
England	140	160
Wales	20	2
Scotland	43	5
Ireland	28	22
	<hr/> 231	<hr/> 189

An analysis in respect to party gives the following result :—

	For.	Against
Liberals	206	23
Conservatives	14	151
Home Rulers	11	15
	<hr/> 231	<hr/> 189

On this occasion no fewer than twenty members of the Government voted with Sir Wilfrid Lawson, and only four against him. The four who voted in the minority were Lord F. Cavendish, Mr. Fawcett, Lord R. Grosvenor, and Mr. W. M. Johnson. The following were neutral : Sir Henry James, Mr. Courtney, Mr. Thomas Brassey, Mr. Cotes, and Lord Kensington, but several of them are committed to the principle of Local Option. Of the eight members of the Cabinet who have seats in the House of Commons only the Prime Minister voted against the resolution, whilst Mr. Bright, Mr. Forster, and Mr. Dodson voted for it, as would Mr. Chamberlain had he not been accidentally shut out. Sir W. V. Harcourt and the Marquis of Hartington were absent, the latter without explanation. Arthur W. Peel, who was Under-Secretary, Home Office, and voted for the motion in 1880, had retired from office ; all the others not already named who voted *for* in 1880 also voted on the same side in 1881, with the addition of the following : John McLaren, Lord Advocate of Scotland ; G. O. Trevelyan, Secretary to the Admiralty ; J. B. Balfour, Solicitor-General for Scotland. Thus it may be observed that the Government and Cabinet are committed to the principle of Local Option.

* *Glasgow Christian News.*

On Tuesday and Wednesday, June 28 and 29, 1881, a series of conferences, meetings, &c., were held in Exeter Hall, London, to celebrate the Loudon Temperance Jubilee. The jubilee was under the auspices of the National Temperance League, and the arrangements were "unexceptionable" and "satisfactory to all." Four conference sessions were held in the Lower Hall, when papers were read and opinions expressed on past achievements, present operations, and future requirements. On Tuesday evening a most interesting conversazione was held, and on Wednesday evening a grand demoustration or public meeting was held in the large hall, over which Samuel Bowly, Esq., president of the League, presided, and made an admirable speech. The meeting was addressed by Alderman James Barlow, of Bolton, president of the British Temperance League; William Collins, Esq.,* president of the Scottish Temperance League; Sir Wilfrid Lawson, Bart., M.P., president of the United Kingdom Alliance; Arthur Pease, Esq., M.P., president of the North of England Temperance League; Dr. B. W. Richardson, president of the British Medical Temperance Association; J. H. Fox, Esq., president of the Western Temperance League; and the Rev. Thomas Houston, D.D., of Belfast. The large hall was crowded, and the whole of the proceedings were of a cheering and encouraging nature.

We cannot close without adding one word more to the honour of "Proud Preston." At a recent meeting of the Town Council, a discussion took place relative to the granting of transfers of licences from property about to be removed to make way for the erection of a Free Library. The cost of this building is estimated at about £90,000, and is to be paid by the trustees of a deceased solicitor named Harris, who stipulated that the Corporation should find a good site. To do this a large number of shops, cottages, &c., including about twenty public-houses, will have to be razed to the ground. Three public-houses have already come down, and there were three applicants prepared to give £300 for each of the licences, subject, of course, to the licensing committee of magistrates at the usual sessions sanctioning the transfers. After due consideration the Council resolved, by a vote of twenty to ten, to allow the three licences to lapse, the feeling expressed being in favour of retaining only about five out of the twenty licences at their disposal by the time the full scheme is carried out.

Another noteworthy incident is the honour conferred upon two prominent temperance men by Her most gracious Majesty the Queen. At the instigation of Mr. Gladstone, the honour of knighthood has been conferred upon Mr. Hugh Owen, the treasurer of the National Temperance League, in recognition of his important services to the cause of education in the Principality. The other recipient of this honour is Mr. William Collins, late Lord Provost of Glasgow. Last year a similar honour was conferred upon Mr. William Fox, late Prime Minister of New Zealand; S. L. Tilley, of Canada, and Edward Baines,

* Now Sir William Collins.

of Leeds, so that if the late Government conferred its honours upon wealthy brewers, &c., the present Government more justly does honour to itself, to the recipients, and to the country, by bestowing its favours upon "illustrious abstainers" who have been not merely political partisans but public benefactors.

To keep pace with the times, a number of friends of temperance made arrangements for the holding of an International Temperance Exhibition, which was the first ever held in any country, and occupied the Agricultural Hall, Islington, from August 22nd to, and including, September 3rd, 1881. It was under the patronage of the Right Hon. Earl Cairns, P.C., D.C.L., the Right Rev. the Lord Bishop of Exeter, the Right Hon. Lord Claud Hamilton, the Right Rev. the Lord Bishop of Llandaff, his Eminence Cardinal Archbishop Manning, the Right Hon. the Lord Mayor, M.P., the Right Hon. the Earl of Shaftesbury, K.G., the Rev. William Arthur, M.A., ex-president Wesleyan Conference; Stephenson Blackwood, Esq., C.B., Sir Antonio Brady, J.P., W. S. Caine, Esq., M.P., Rev. Canon Duckworth, D.D., the Rev. Stenton Eardley, B.A., Sir Harcourt V. Johnstone, Bart., Dr. Norman Kerr, M.D., F.L.S., Joseph Malins, Esq., R.W.G.T., Arthur Pease, Esq., M.P., B. W. Richardson, Esq., M.D., LL.D., F.R.S., Rev. Canon Basil Wilberforce, M.A., and others. The opening ceremony was a very simple one. A number of gentlemen, including the Rev. Stenton Eardley, B.A., Rev. J. Hargreaves, Messrs. Thomas Cash, John Hilton, John Kempster, John Bowen, &c., assembled round a small temporary platform erected in the hall, and Mr. Shairp, the director of the exhibition, said there would be no formal opening, but Canon H. J. Ellison, the chairman of the Church of England Temperance Society, would say a few words. In the course of his brief address, Canon Ellison said that he felt deep interest in the exhibition, as it marked a distinct stage in the progress of the temperance movement. "It was not more than eight or nine years ago since temperance barrels were sent round and coffee stalls were started in different localities, and now there was not a town and scarcely a village in which coffee taverns were not opened either by an association or by individuals. More than that, a great public want had been created for non-alcoholic drinks, and private and public enterprise was rushing to supply the demand." Brief addresses were also delivered by Canon Duckworth and Mr. John Hilton, of the Alliance. Special stalls were provided for the London Auxiliary of the Alliance, the National Temperance Publishing Company, the I.O.G.T., and Messrs. Jarrold and Sons, of Norwich, at each of which temperance and Alliance literature was offered for sale. In the centre of the spacious hall the Appolinaris Company displayed the Queen of Table Waters, known in America as "The Primæval Champagne," which is said to have an annual sale of nine million bottles. On other stalls were displayed Zoedone, Noedont, Hedozone, Sparkling Razo, Sparkling Eupotos, Sparkling Champagne (playfully termed a take-in for wine-drinkers), Saumerette, lime juice, raspberry champagne, soda, seltzer, lithia, potass, and Kissengen waters, and a

multitude of others of a kindred nature. Aërated waters were to be seen in abundance. There were also Hygeia, Vinita, Hygikrene, Vigerine, Ben Trovato, Bine, Quinada, Vin-Santé, cordials, Hopetta ale, &c., &c., *ad libitum*. Date coffee could be tasted gratis; tea, coffee, &c., could be had at will. There were apparatuses used in the manufacture of mineral waters, and other beverages, filters, contrivances for labelling and stoppering bottles, foods for children and invalids, concentrated meats, milk, and dairy produce. The sum of £100 had been paid to stop the sale of intoxicating liquors in the hall during the exhibition, and the profits (if any) were to be presented to the London Temperance Hospital. The promoters of this exhibition were beyond question acting from the highest and best of motives; but that some of these so-called temperance drinks are dangerous and delusive is evident from the report of the principal of the laboratory connected with the Inland Revenue, in which there is a paragraph calling for the attention of all consistent temperance reformers. "The sale of light and non-intoxicating beverages made from sugar and variously flavoured with hops and other materials has increased very much during the past two years. These are sold under the suggestive names of 'Non-pale Ale,' 'Tonic Stout,' 'Tonicine,' 'Hopetta,' 'Champagne Coffee,' &c., &c. The stimulus appears to have been given to their sale partly by very successful attempts at imitating ordinary beer in general appearance and flavour, and also by the fact that the influence of the temperance movement throughout the country is largely directed to the promotion of the sale of non-intoxicating drinks as a means of reducing the consumption of alcoholic beverages. In many instances the aëration of the beverage is carried out by causing a slight fermentation to take place in the liquor. As this continues in some cases for a considerable time in the bottle, an amount of alcohol is produced, including that added with the flavouring ingredients, equal to from four to six per cent. of proof spirit. As these preparations are usually employed as temperance drinks, it is evident that they are not in every case so innocent as they are supposed to be, and I am of opinion that such of them as approach the character of light table beer should, in justice to the brewing trade, be subjected to the beer duty." As the London correspondent of the "Alliance News" for September 17, 1881, justly remarks, "The Inland Revenue will have our best thanks if it brands all impostors, and gives the imposition the utmost publicity." Even wine importers, brewers, &c., enter into competition with the manufacturers of non-intoxicating beverages, and the free use of the names of temperance organisations and well-known temperance reformers is adopted to palm off these spurious compounds. Our own experience teaches us that nature requires only a limited quantity of liquid, and that the cheapest, safest, best, is "pure and sparkling water."

One of the latest and grandest developments of the temperance reformation is the almost unanimous and emphatic utterances, resolutions, &c., of the Methodist Ecumenical Conference, just held in London. This Conference was composed of four hundred representa-

tives, half from the American continent, and the other half from other parts of the world. There were seventeen different communions represented from America, and ten from the Eastern half. There were about the same number of laymen as ministers, and the Western delegation included about thirty coloured men, nearly all of them being ministers. The proceedings were commenced by a sermon preached on the 7th of September, 1881, by the Rev. Bishop Simpson, D.D. and LL.D., of Philadelphia, after which the Lord's Supper was administered to the members of the Conference. The formal sessions were opened on Thursday afternoon, September 8, in City Road Wesleyan Chapel, London, when an address of welcome to the delegates was delivered by the Rev. Dr. Osborn, president of the Wesleyan Conference, and responded to by the Rev. Bishop McTyeire, D.D. (of the Methodist Episcopal Church, South), the Rev. Bishop Warren (of the Methodist Episcopal Church, U.S.), and Rev. George Douglass, LL.D. (of the Canadian Methodist Church). In the course of his address, the last-named gentleman claimed for John Wesley, the founder of Methodism, the character of a thorough temperance reformer, "a reformer in temperance a hundred years before the Maine Law and the Kansas Constitution were formed." On Monday, September 12, the Rev. Bishop D. A. Payne (of the African Methodist Episcopal Church) read an essay on the "Relation of Methodism to the Temperance Movement," and the Rev. Joseph Kirsop (of the United Methodist Free Church of Great Britain) delivered an "invited address" on the same subject. Speeches of five minutes each followed, from Mr. H. J. Atkinson, Rev. Charles Garrett, Rev. A. R. Wingfield, the Hon. J. W. Tucker, Rev. H. P. Hughes, Rev. Dr. Kynett, and the Rev. J. C. Price. On the same day an essay was read by the Rev. Charles Garrett, on "Juvenile Organisations and their Promotion through the Sunday School and Church." The Rev. E. W. Peck succeeded with an "invited address," and was followed by Mr. T. G. Magruder, Rev. J. Wood, Rev. Dr. W. S. Edwards, Rev. Dr. Wheeler, Rev. J. M. Townsend, Mr. Thomas Watson, and Rev. J. H. McFarley. The Rev. Dr. Walden (of Cincinnati) also read an essay on "Civil Measures to Suppress Intemperance, and the Relation of the Church to such Measures." Mr. W. Beckwith (of Leeds) opened the discussion with an "invited address," and was followed by Rev. W. B. Lark, W. S. Allen, Esq., M.D., Rev. Dr. Payne, Mr. R. W. Perks, Mr. S. D. Waddy, the Rev. Dr. Southerland, Hon. O. H. Horton, Mr. J. H. Swanton, Rev. Dr. J. W. McDonald, Alderman George Charlton, and the Rev. David Hill. On the suggestion of the Business Committee, the resolution relating to Sunday closing was the first order of the day on Tuesday the 13th. On the motion of the Rev. James Travis (Liverpool), seconded by the Rev. J. Slater (Manchester), and supported by the Rev. J. M. Reid, Rev. Dr. Gardiner, Mr. Lewis Williams, Bishop Peck, Rev. W. Arthur, and Rev. E. E. Jenkins, the following resolution was unanimously adopted: "That the Conference gratefully recognises the good

which has resulted from the prohibition of the common sale of intoxicating liquors on the Lord's day in Scotland and in Ireland, and congratulates the inhabitants of Wales on their recent success in obtaining a Sunday Closing Act for the Principality, and also would respectfully urge the Methodist people of Great Britain and Ireland not to relax their efforts till public-houses in every part of the United Kingdom are closed during the whole of the Lord's day, except to *bonâ-fide* travellers and lodgers, and we commend the principle of this legislation to the countries whence we come." On Wednesday evening (Sept. 14th), a crowded and enthusiastic meeting in favour of temperance was held in connection with the Conference in Great Queen Street Chapel, London, presided over by the ex-president of the Wesleyan Conference (Rev. E. E. Jenkins), and addressed by a large number of the delegates. The "Methodist Recorder" says: "The meeting must remain most memorable, even in the annals of Great Queen Street Chapel." On Thursday, Sept. 15th, the Business Committee reported resolutions on temperance, and, on the motion of the secretary, these were adopted unanimously by the Conference. They were as follows: "Resolved, that the earnest efforts of Christian women to promote the cause of temperance, and to rescue those who have fallen through strong drink from the dreadful curse of drunkenness, receive our heartiest commendation, and we exhort the women of Methodism to strive together in all womanly ways for the advancement of this great reform, and the increase of sobriety and godliness amongst all classes. Resolved, that we approve of the formation of Bands of Hope and Juvenile Temperance Societies, for the instruction of childhood and youth in respect to the great evils of intemperance, and we specially commend this work, not only to ministers and Sunday-school superintendents, but also, and earnestly, to Christian women, as a work of the home and the sanctuary which they can with eminent fitness and facility perform." At six p.m. on this day the delegates met on the platform of Exeter Hall in presence of a large audience, and received addresses of congratulation from deputations representing different religious bodies, including Presbyterians, Baptists, Moravians, Congregationalists, &c. Hugh Matheson, Esq., in addressing the assembly on behalf of the Presbyterian Churches, asked: "What Presbyterians could have read the reports of the Conference now being held without being profoundly struck by the identity of views which had been promulgated upon great cardinal truths of their holy faith? He would also, in a single word, instance one great social question upon which they had given no uncertain sound—he meant that of the great temperance reformation. He hoped that the voice which had gone forth from the Council upon that question would be echoed by other Christian communities, and be very influential in encouraging those who upon this question had nailed their colours to the mast." On Friday (16th), William Newburn, Esq., gave a dinner at Cannon Street Hotel to about a hundred of the leading members of the Conference, in reference to which the "Methodist Recorder" says: "This gathering was remarkable in

more respects than one. Most of the guests were total abstainers—a thing somewhat rare at dinners; but that toasts and good wishes connected with them can be as sincere with water as with wine was certainly made manifest at this banquet." At the Friday's Conference, which was presided over by the Rev. W. Arthur, the subject under consideration was "The Maintenance of Home Missions among the Most Degraded Populations," and was introduced by the Hon. John Macdonald, of Toronto. In the course of a speech by the Rev. Dr. Henry Pope, of New Brunswick, he said: "As I have attended the sessions of this Conference from day to day, the conviction has grown upon me that the benefits which shall accrue to Methodism, the Church at large, and the world, will be far-reaching and incalculable. Of all the subjects which have engaged our attention, perhaps there has been none of more vital interest than that of temperance. What inspiration would be given to the thousands of the best men and women among all the English-speaking people of the world by the intelligence that had it been within the business order of this assembly, a unanimously affirmative vote might have been recorded to the following effect: Total abstinence on the part of Methodist ministers and laity the world over; the employment of all legitimate means to educate the people up to this principle; and the attainment of such legislation as shall prohibit the manufacture, sale, or use of all alcoholic liquors, except for mechanical, medicinal, and scientific purposes. Could they have heard the noble pronouncement upon this question, a shout of gladness would have sounded out all along the line, and the banners of this reform would have been grasped with a bolder hand, and lifted higher than ever before." A paper on the same subject was read by Mr. Bainbridge, of Newcastle-on-Tyne, and was followed by addresses from the Rev. Charles Garrett, Rev. James Travis, and Mr. Shaw. Saturday's session (morning only) was devoted to the consideration of the opium traffic, and a resolution condemnatory thereof was adopted. On Monday (Sept. 19th), the Rev. Bishop Simpson presented an address from the officers of the Women's National Christian Temperance Union of America, which was referred to the Business Committee. The closing session of the Conference was held on Tuesday, when the "Ecumenical Conference address to the ministers and members of all the Methodist Churches throughout the world" was read and adopted. The following passage bears directly upon the temperance question: "We cannot fail to know that the alarming evils of intemperance demand the prompt attention of all lovers of our race. The world is literally groaning in anguish under the wrongs which come from this evil. It is so general, and so fortified by class interest, and inherited in the depraved appetites of men, that it will not yield to mild remedies, and there are gratifying evidences that there has already begun a grand uprising of Christian power against it. Do we not owe it to the memory of our great founder, whose trenchant words are still ringing round the world; to our history, showing that

for more than a century we have led public opinion against this great wrong;* and to the truth of our holy religion, to stand in this reform also in the front rank of philanthropists? While we must allow that circumstances are diverse in the several countries from which we come, and that our brethren must judge for themselves of what is practicable in methods and imperative in duty where they reside, may we not assure those who are engaged in this struggle that they can depend upon more than four million Methodists to give all the force of a consistent example and of private and public influence to diminish as rapidly as possible, and finally remove from the world THIS GRIEVOUS CRIME?"

The "Blue Ribbon Army," or gospel temperance movement—another importation from America—is now being rapidly developed in this country; and doing a grand work in several of our large towns, &c. It originated in its present form in February, 1878, when Mr. William Noble delivered a series of popular addresses in the Strand Theatre, Shoreditch, which were largely attended, and resulted in much good, many of the lowest grades of society being reformed in life and heart. The work is now carried on in the Hoxton Music Hall under the direction of Mr. Noble and an able staff of directors and officers. The following is a summary of work done up to January 11, 1880:—

No. of Meetings	Average Attendance.							Total.
651 Nightly	900	...	...	...	585,900
90 Women's	80	...	...	...	7,200
92 Sunday Morning	100	...	...	...	9,200
435 Children's	250	...	...	...	108,750
87 Sunday School	200	...	...	...	17,400
31 Theatre	4,000	...	...	...	124,000

1,386 meetings

Messrs. R. T. Booth, Francis Murphy, and his son, Edward Murphy, all of America, have rendered valuable assistance to this movement in this country; large and successful gatherings have been held in London and several provincial towns. At the present time (September, 1881) Mr. Booth is being remarkably successful in his Gospel Temperance Mission at Liverpool, Hope Hall being crowded nightly, and several thousands have signed the total abstinence pledge and accepted the "blue ribbon," the badge of membership in this army of temperance workers.

On every hand there are indications of progress and earnest aggressive effort in favour of temperance principles, so that the public mind is fully roused on the question, and the beginning of the end is at hand.

* In the face of undeniable facts, and our own personal experience as a Methodist and a temperance reformer, we are obliged to say that, so far as this country is concerned, this statement requires to be qualified.—*The Author.*

"Hark to the voice of the time!
 The multitude think for themselves,
 And weigh their condition each one.
 The drudge has a spirit sublime,
 And whether he hammers or delves
 He reads when his labour is done;
 And learns, though he groans under penury's ban,
 That freedom to think is the birthright of man.

"But yesterday thought was confined;
 To breathe it was peril or death,
 And it sank in the breast where it rose;—
 Now free as the midsummer wind,
 It sports its adventurous breath,
 And round the wide universe goes;
 The mist and the cloud from its pathway are curl'd,
 And glimpses of glory illumine the world.

"The voice of opinion has grown;
 'Twas yesterday changeful and weak,
 Like the voice of a boy ere his prime.
 To-day it has taken the tone
 Of an orator worthy to speak,
 Who knows the demands of the time;
 And to-morrow 'twill sound in Oppression's cold ear
 Like the trump of the seraph to startle our sphere.

"Be wise, O ye rulers of earth!
 And shut not your ears to the voice,
 Nor allow it to warn you in vain;
 True freedom of yesterday's birth,
 Will march on its way and rejoice,
 And never be conquered again.
 The day has a tongue—ay, the hours utter speech"—* —
 Wise, wise will ye be, if ye learn what they teach

*"The Voice of the Time," by Charles Mackay.

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